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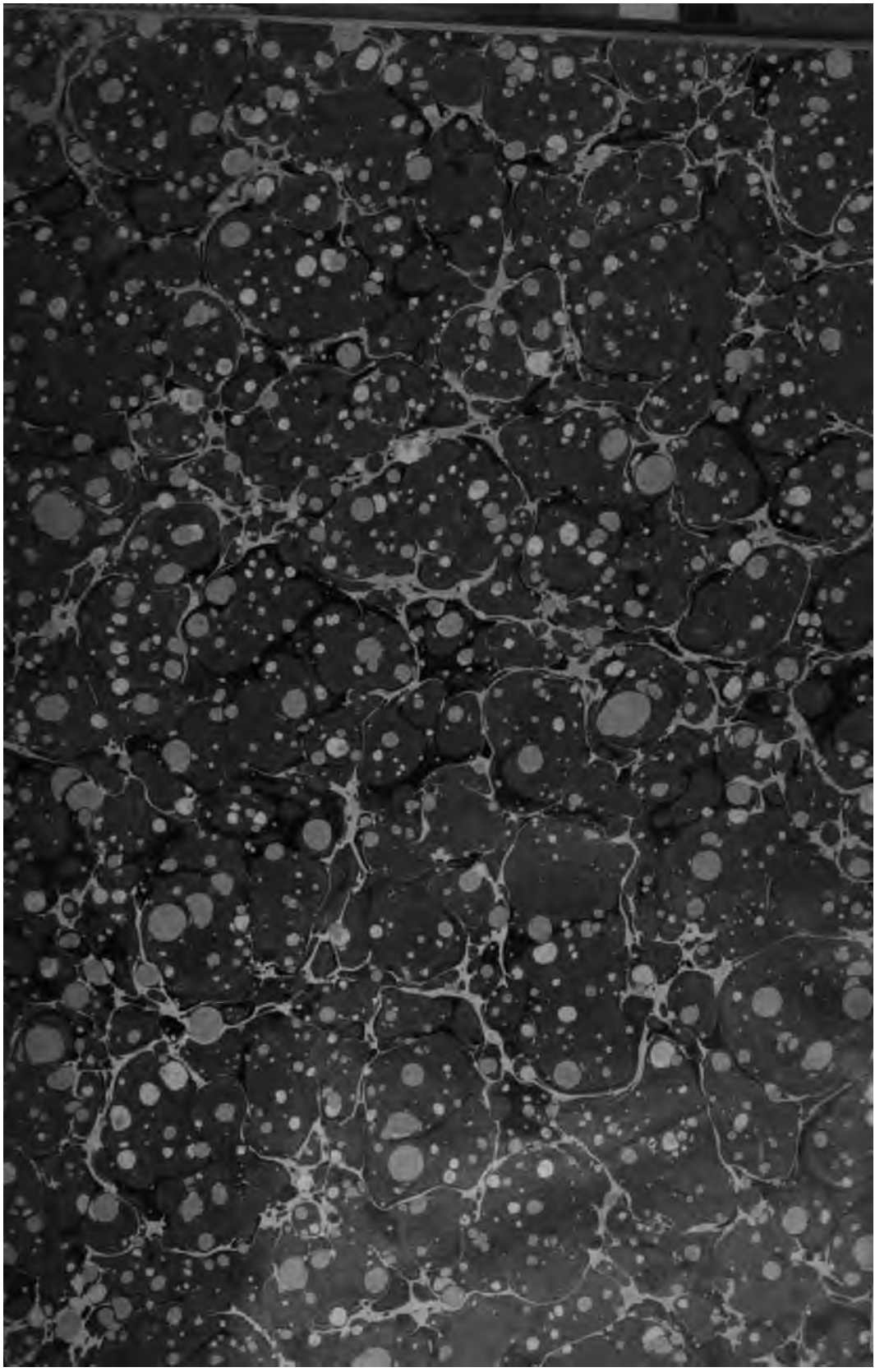

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AND LITERATURE OF EDUCATION

FRANK H. KASSON, EDITOR
FRANK H. PALMER, ASSOCIATE EDITOR

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SUGGESTIONS FOR THE IMPROVEMENT OF A SYSTEM OF CITY SCHOOLS.

HON. HENRY SABIN, DES MOINES, IOWA.

I HAVE before me the suggestions for the improvement of a city school system prepared by the Educational Commission, appointed by the mayor of Chicago, for the purpose of formulating a system for the improvement of city schools.

It is to be understood that these suggestions have been compiled from recommendations made by a number of educational men throughout the country at the request of the commission, and that they are only tentative and that no conclusions have been reached which are of binding force. The various articles have already been in part reviewed by the Chicago journals, so that no seal of privacy is violated in this paper. I have also considered only those portions which relate to the administration of educational affairs, with but little reference to the duties of the business manager.

The first thing worthy of consideration is the method of appointing the Board. In this case it is proposed to give the mayor that power, with the concurrence of the council. Possibly there is no better way than this, and yet it is putting a tremendous power into the hands of that official, which he may use for the benefit of the schools, or he may use it for his own personal aggrandizement. As the city increases in population, this power in the hands of the mayor also increases. It may or may not be dangerous, but there certainly ought to be some safe-guard thrown

around it, so as to protect it from abuse. Of course, the concurrence of the council is a check, but a council generally contains a majority of members holding the same political faith as the mayor. It seems to me dangerous thus to remove the public schools entirely from the control of the people. It will be said, of course, that such a scheme prevents revolution in school matters, insures a longer tenure of office for the teacher, and tends to permanence and stability of the whole system. Where the system is in the hands of men who are working only for the interests of the schools, no great objection can be made, but when, as is sometimes the case in our large cities, it falls into the hands of men who use the schools to further their own political ends, then permanence and stability are the things to be most dreaded.

The size of the Board is not of as much importance as the manner of choosing the members. To reduce a school board from twenty-one to eleven is undoubtedly a step in the right direction. A few men will do the business just as well, it is easier to obtain a quorum, and it is more in accordance with business ways. If the right manner of choosing the Board can be devised, then the term of office should not be less than six years, one-third, as near as may be, to go out every two years.

We come now to the question, how much of the work shall be reserved for the Board itself, and how much shall be delegated to the superintendent and business manager. I do not believe that in an American system of schools, the Board should delegate too much of its power to its officers. The Board should reserve not only the legislative function to itself, but it should reserve a very large control over the duties of the superintendent and the business manager. To say to one man in a city of over 100,000 people: — "It is your business to say just who shall teach in these schools and from your decision there can be no appeal whatever," is placing a great responsibility in the hands of that officer. That he should be chosen for six years is right; that he should have a salary of $10,000 a year is right; but the point to be guarded very closely is that of entrusting all this power in the hands of one individual for the long period of six years. It is true that in the case under consideration, all appointments of teachers, any dismissal from office made by the superintendent, the salaries paid each teacher, and various details of promotion, compensation and dismissal, are to be reported to the Board, but they must

stand as final, unless disapproved by a vote of two-thirds of all the members of that body, within two weeks after the report is made thereto. This is strengthening the hands of the superintendent to the degree that it makes him almost omnipotent in his little kingdom. I have great fear that to place all this power in the hands of one man will lead the people to distrust the schools, and will bring the entire school system eventually into disrepute. The chasm which already exists between the people and the schools must not be broadened by the space of a single inch. It is true that there is a very wise provision to the effect that no teacher or attendant officer be appointed, and no teacher be promoted until after examination and approval by an examining board, hereinafter provided for, and provision is also made for issuing certificates of approval by the examining board, granting a provisional certificate for two years. There ought to be, however, some additional check thrown about the exercise of this appointing power unless we can find men who are infallible.

The proposed scheme makes provision for assistant superintendents, assigning not more than twenty-five schools to each one. It would be better if the work of the assistant was based upon a certain number of teachers, rather than schools. The principal of each building is given by the Board the privilege of consultation in the appointment and retention of teachers in his own school; also in carrying out the course of study, and in the choice of textbooks. The responsibilities of the principals are largely increased, and the position is made more independent than usual in city systems. This undoubtedly is a wise provision. It is too often the case that the principal is simply the servant of the superintendent, and his retention or dismissal depends to a large degree upon his subserviency to the wishes or the whims of that officer. A principal to do a principal's work in the best way possible must have a sphere of his own, within which he is to a certain extent independent.

One of the most important points in the scheme under consideration is the qualification and appointment of teachers. In every case, a certificate must be signed by a physician that the candidate is in good health and free from disabling physical defects. This is a new departure in American schools but it is right. Neither superintendents nor boards of directors ought to inflict upon the pupils of a school a teacher who is physically

weak. If this regulation can be thoroughly carried out, it would tend to advance the welfare of the schools, and insure better teaching all along the line. The subject is worthy of consideration even in our villages and towns. The half-blind, half-deaf teacher, or one with weak, unstrung nerves, and a physical system generally debilitated, ought not to be imposed upon the school. In the coming school the moral and physical qualifications of the teacher will take at least equal rank with the intellectual.

Teachers must have a certificate from the normal school of the city, or they must be examined by an examining board, and furnish evidence of successful work as teachers for the period of four years; or they must show the diploma of an approved college, and evidence of at least nine months' study of pedagogy. This is for the elementary schools. The scheme is defective if it does not contemplate some special training for this grade of work. For the secondary schools, the candidate must furnish evidences of successful teaching in the Chicago schools for six years, or the diploma of an approved college, with evidence of at least nine months' study of pedagogy. It will be noted here that there is but little distinction made between the requirements for elementary schools and for secondary schools. I am unable to see wherein accrues the benefit of six years' experience in the elementary work before teachers are allowed to be examined for positions in the secondary schools. Certainly six years' experience in the elementary schools would only confirm the candidate in her fitness for work in those grades. Nor can I see wherein it is for the benefit of the schools that a teacher whose ability and success is unquestioned, should be debarred from entering the examination for a position in the secondary schools of Chicago under the same conditions as are accorded Chicago teachers. It is provided a little further on, that experienced teachers when appointed from outside the city, may be given credit for such experience not exceeding one year for each two years of such outside term of service. I am unable to see here why one year's experience in Boston, or Philadelphia, or Brooklyn, may not be just as good as one year in Chicago. This seems to be discrediting all schools except those of Chicago, and thus it tends to impair the professional standing of all teachers. The scheme is altogether too narrow, in that it does not look to obtaining the

best talent possible under all circumstances. There are too many limitations.

The examining board is composed of the city superintendent, three assistant superintendents, chosen by him, and three special examiners to be selected by the Board from a list of ten to be furnished by the city superintendent. This gives that officer the power to name every member of the examining board. It is questionable whether the composition of this Board is the best possible. Would it not be better for the Board of Education to elect the members, without reference to the city superintendent, the latter officer, however, to be "ex-officio" president of the same?

To me one of the most indefensible parts of this scheme is in the proposal to increase the number of men teachers by giving them a larger salary than is given to women doing the same grade of work in the different groups under the schedule. The same idea appears in two or three places in the scheme. It does not seem to be a reasonable proposition that a man who is a suitable person to be principal of a school of sixteen rooms should receive a higher salary than a woman who may chance to be the principal of a school of the same grade and the same number of rooms, in another part of the city. If the woman can do the work as well as the man, then she should have the same pay. If the committee means to say that men are better fitted for principals than women and should be sought for in that position to the exclusion of women, they should say so in just so many words, and be able to defend their position. This is certainly the American way of looking at it. It is a point which will bear discussion. It may be that we need more of the male element in our lower grades, but there is no necessity for discrediting the work so well done by women. "A man 's a man for a' that,"—and so is a woman if she does a man's work.

It is further recommended that more careful consideration be given to the complaint that time is lost and effort is wasted in the elementary schools by a needless repetition of subjects in different grades. Reference is also made to the consequent loss of intellectual power in the child, who is thus forced to spend eight years on a course of study which ought in many cases to be covered in less than seven. In view of this condition of affairs, it is proposed to consider and revise the course of study in the

elementary schools. In addition, the work of the different grades, having special reference to the eighth, the last of the grammar grades, and the ninth, the first year in the High School, should be correlated and arranged with reference to special studies. The course of study also must be so adjusted as to permit semi-annual promotions from grade to grade. The idea included in this section is worthy of a very careful elaboration. To diminish the waste, and to increase the efficiency in the system would be a welcome change.

If this scheme, as it appears by reading it, expects to adjust all the schools of Chicago so that no promotion may be made oftener than twice a year, it will fail of its purpose. In a large school, in fact in any school, individual promotions must be allowed whenever the individual pupil gives evidence of being able to do well and easily the work of the next grade. Semi-annual promotions are better than annual, but there must be greater freedom of promotion than this scheme seems to contemplate. There must be no red tape, no marking time, but every pupil must be encouraged to make as great an advance as possible during the years allotted to school-life.

The kindergarten meets with especial favor from the committee, and rightly. The more thickly populated districts of the city, where the kindergarten is most needed, are to be supplied first, but ultimately it is to be introduced into every district. This goes far toward reaching the very foundation of a school system. If the law is to be so construed that children four years old may be taken into the kindergarten, it will prove a great blessing to the children in the districts thus provided for.

The scheme further contemplates a larger teaching force in the High School, so that the number of pupils in any one class may not exceed forty, and a closer unification and correlation between the work of the High Schools with the elementary schools and with the normal schools. A Commercial High School is to be established in some central location, and two additional Manual Training High Schools are provided for, open alike to boys and girls, with special opportunities for the latter along the line of domestic economy. Here is another step, and a long one, in the right direction. The question naturally arises, however, if domestic economy is to be taught in the High School, why should it not be introduced into the lower grades, where it will reach by far

the larger number of those who ought to be instructed? As it is, in a majority of cases, instruction in domestic economy reaches only those who are able to enter and pass through the High School, a very small percentage of the children in the city. Any system will be found to be deficient in which instruction in these things which concern family life is not brought within reach of the great majority of the children in the school. If we are to reach the family through the school, we must not wait until the child reaches the High School before we begin the work.

The question is raised whether in view of the growth of the city, three normal schools should not be established instead of one. There ought to be no question upon this point. If a large majority of the teachers in the schools of Chicago are to be graduates of the normal school, then certainly five normal schools would be none too many. To carry out such work as this scheme evidently contemplates will require teachers of the highest ability and of very careful training. At least five normal training schools, with a course of study not less than two full years, are necessary to enable Chicago schools within a reasonable period of time, to take their position among the leading schools in the nation.

Under the head of special subjects, drawing, music and physical culture find a place. In each grade of every elementary school below the seventh, constructive work of some form is to be gradually introduced, taking the same form for boys and girls. In the seventh and eighth grades, the work is to be differentiated, taking the form of wood work for boys and domestic economy for girls. Why not in the fifth and sixth? While the general idea of introducing this constructive work in all grades below the High School is commendable, it will have to be very carefully guarded to prevent its abuse. In the seventh and eighth grades there are some girls whose natural taste would lead them to take wood work instead of domestic economy, and in such a case they ought to be allowed to do it. The introduction of these branches will be prevented for a while, if instruction must be conducted by the regular teacher in each grade. It will have to come to that in the end, because the employment of so many special teachers renders the system altogether too expensive. It is very evident, then, that in the city normal schools instruction must be given to the teachers in constructive work, in wood work, in domestic

economy, together with the best means of teaching these branches. The way is not clear, by any means, for this new departure, but patient thinking and some experimenting will eventually devise a scheme both practicable and useful.

The scheme also makes provision for the employment of school visitors, who must serve without pay. The city is to be divided into special inspection districts, each to include not more than ten schools. The school visitors make their reports not to the superintendent of the schools, as they ought, but directly to the Board of Education. Such a report should go through the hands of the executive officer of the Board. It is not by any means certain that this employment of school visitors would not prove in the end detrimental to the best interests of the schools. It will be almost impossible to find persons willing to serve who are acquainted with modern ways of teaching, who are well posted in educational progress, and who could make an impartial, discreet and thorough report of the condition of the schools to the Board of Education. The recommendations made by such persons would be very apt to run counter to the wishes of the superintendent and the principal, and there is danger that unlimited friction would be the result.

One of the most useful recommendations of the committee has reference to the establishment of vacation schools in the more crowded portions of the city. That the children of a great city be turned into the streets for nearly three months every year goes very far to counteract the best teaching, and to hinder the progress of the children. If the vacation schools could be made to include, as the committee indicates, constructive work, nature study, the study of industries, to which should be added, history, drawing, music, the children could be cared for during this period of the year, and the work in these schools would supplement and aid the work of the regular schools during term time. In a large city, also, there is no reason why the play grounds should not be used by the children of the district from eight o'clock in the morning until sunset, especially in vacation, and even when the schools are in session. It would require some regulations. There must be persons, — not police officers — who have charge of the children all the time, to care for them, but the experiment is worth making, and I do not see how it is possible for it to prove a failure. The experiment is worth trying even as a humanitarian measure.

The establishment of ungraded rooms as recommended is accompanied with some difficulty. Wherever such rooms have been opened in connection with large buildings, the trouble has always been to do away in the minds of the children with the idea that they are punishment schools; that only the idle, the vicious, the irregular in attendance are sent there. If this can be avoided, then these extra schoolrooms, these ungraded rooms, may be made very useful. For instance, a boy who is naturally deficient in arithmetic and needs more than usual attention and instruction could be sent there to make that branch up, while he takes work in other branches with his regular class. There are many children in every city who can only come to school part of the day. Such a room would suit their wants exactly; but it must not be considered a disgrace to be sent there. There must be no Botany Bay idea connected with it. There is room for a large improvement in city schools in making provisions for those children whose aid is absolutely necessary in earning a support for the family. An attendance of an hour or two a day should be encouraged if that is all their circumstances will admit of.

Whether it is wise for a school system in a great city to undertake the care of vicious and refractory pupils in the parental school is a very serious question. That such schools are needed, there is no doubt, but the best form of government and the best method of instruction in such schools, — in fact, the whole administration of them, has not yet been determined. They seem to be a necessary adjunct to a compulsory law. The whole provision is worthy of very careful study on the part of those who are interested in city systems. At any rate, such schools should be entirely separated from other buildings, and treated in accordance with their peculiar needs. They have but little in common with other schools.

The commission has given, it seems to me, very careful attention to the needs of the schools as far as the school buildings are concerned. There is an evident determination to secure the fullest competition of the best professional talent possible, in planning the architecture of the schools. There is no attempt to reach the dead level of uniformity in the construction of buildings, but the architectural appearance is left very largely to the requirements of the chosen site, and to the money available for building. It is provided, however, that every building shall be of fire-proof construction, and adequate means be provided for exits. Play grounds are provided for; outdoors, if possible, and

always within the buildings themselves. In regard to heating, ventilation and the general principles of school sanitation, the commission utters no uncertain sound. If these recommendations, are followed, the city of Chicago hereafter will have a model school building, whenever a new structure is erected. Provisions must be made for physical instruction and drill in connection with an assembly hall, or with a large platform.

The commission seems nowhere to have considered the idea of medical inspection of the schools and the pupils. Wherever a large number of children are gathered together for school purposes, it is, undoubtedly a matter of economy that some one having practical knowledge of hygienic conditions, should be provided to see that the children are in a suitable state of health, so they may attend school with the greatest advantage to themselves. Such an authority should also have the power to determine whether a pupil attends under conditions liable to spread some contagious disease among the children. The general welfare and health of the children in a large building should be looked after very carefully by some competent person. Teachers are not sufficiently alert upon this point, sometimes because they have other matter in hand, more often because they themselves are deficient in the necessary kind of knowledge. No system of schools for a city can be considered any ways efficient to-day which does not make this provision, fully and carefully. The medical supervision of schools is evidently becoming more and more a necessity, if we expect to turn out of our schools a race of men capable of meeting the exigencies of the opening century. There should be furthermore, in every system of schools for a large city, a commission of sanitary experts, and no building should be allowed to be erected at public expense until such commission has examined the plans in every respect, and given them their approval. Architects are not always competent to do this, neither are superintendents or principals.

In conclusion it is right to say that in the main these suggestions look to a great advance in the management of the schools of our larger cities. There are questions which arise as one thinks of the future of the country. the immense growth of our cities, the inadequate school accommodations, the increasing number of hoodlums on the streets, which cannot longer be put aside for mere questions of theory. The situation demands action, immediate, intense and practical.

THE RELATION OF AMERICAN LITERATURE TO AMERICAN LIFE.

FRANKLIN B. SAWVEL, Ph.D., GREENVILLE, PA.

IT is told that "Touchstone," on one occasion, at hearing the personal appearance of his wife berated and criticised, made the laconic reply, "I know she is an ill-favored thing, but then she is all mine own."

Whatever may be spoken in disparagement of our literature in comparison to some other typical literatures, much still remains to be said in its praise, and much to be spoken without conceit of its variegated richness, its untrameled versatility, its inner sweetness of rhythm and its freedom and vigor.

As American life is the freest and most truly cosmopolitan, so her literature ought to be the most universal in scope and adaptation. It is believed by competent critics and so expressed by Greenough White, that "the advance of thought in America has been, historically, about one generation behind each corresponding advance in England."

The confusion and conflict of ideas and the friction of material interests in the process of transplanting the new social, political and religious organizations would delay intellectual development naturally enough. But the distance between corresponding literary forms is less to-day than it was a half-century ago. Further, the greater difference seems to be in a certain literary finish not yet attained to as an inherent quality of style and the lack of some forms as fully developed products — as the epic and the drama.

American life has been heroic, intensely so, but heroism has not been monopolized by the gods, demons, knights or lords. Every man is a hero and every citizen a lord. We have scarcely a finished epic according to classic models because we do not have the wealth of tradition and the contrast of life to be expressed by the epic. Neither do we have a highly wrought dramatic literature, scarcely a beginning, because life with us has never been excessively tragic and the intellect has not developed under a

prolonged, savage collision of principles. It has been adjustment rather than collision.

The Revolution and the Civil War gave us foretastes of the heroic in contending principles, which, if the causes had been prolonged and intensified, would have produced fruits in due time. But conflict with us has been mainly of a different sort. Intellectual activity followed each period of national struggle, but it was the activity of mind subduing nature; mind engaged with new ideals and engaged in the realization of complete emancipation.

American literature did not have the ruins of an intelligible ancient language on which to build, except Indian tradition, and this gave us our greatest epic, "The Song of Hiawatha"; but what was vastly better as a foundation, it drew nourishment from Anglo-Saxon and medieval life and preyed and feasted in turn on all great living literatures. Why then, should not its acquisition of the peculiarities of literary independence be tedious and why not our earlier writings have a "foreign character" if, as McMaster says of the Virginia gentleman of 1784, "his books, like the lace for his hat and the frill for his shirt, his silver shoe-buckles and his sword, came from over the sea."

The American grows weary of caste, castles and courtiers and seeks instead the freedom of forest wilds, boundless plains, the open air and sunshine, and the arena of justice and equality in church and state; and American literature is the crystallized life of freedom, rich in the enjoyment, as he believes, of universal liberty. It is not strange therefore to find our literature capricious or contemplative, pastoral or discursive, serious or speculative, but always didactic in tendency whether prose or poetry. Everywhere it is fragrant with the incense of nature and vocal of toil and earnest industry. Every page breathes forth a longing for realities. There is unrest, it is true, and sometimes a sort of phantom-chasing, but it is the unrest of growth, of the unfolding of national life and the human spirit into a higher and ever broadening life.

The purely and characteristically American poet and satirist, John G. Saxe, expresses a practical truth and trait when he says:

"Of all amusements for the mind,
From logic down to fishing,
There is n't one that you can find
So very cheap as 'wishing.'

A very choice diversion, too,
  If we but rightly use it,
And not, as we are apt to do,
  Pervert it and abuse it.

I wish,— a very common wish indeed —
  My purse were somewhat fatter,
I wish that sympathy and love
  Would come and keep in fashion.
I wish that friends were always true,
  And motives always pure;
I wish the good were not so few,
  I wish the bad were fewer;

I wish that persons ne'er forgot
  To heed their pious teaching;
I wish that practicing was not
  So different from preaching.
I wish that modest worth might be
  Appraised with truth and candor;—
I wish that innocence were free
  From treachery and slander.

I wish — in fine — that joy and mirth
  And every good ideal,
May come erewhile, throughout the earth
  To be the glorious Real!
Till God shall every creature bless
  With His supremest blessing,
And hope be lost in happiness,
  And wishing in possessing."

The beginning of Anglo-American life had a distinctively religious foundation and the formative period of our literature springing out of it was religious and the writings were theological because contention among the various sects called forth most of them. The Mathers, Edwards and Franklin comprise the chief writers; and from the appearance of the "Bay Psalm Book" to Poor Richard's Almanac, native fervor and originality were on the increase, while the Autobiography transmuted practical life into a lasting literary gem.

Life must first be lived — whether national or individual — before it can become literature and at the opening of the Revolution

the fast germinating, fresh, new life was beginning to crystallize into manly prose and musical, stately verse.

The initiative period closed with the opening of the Revolution which both destroyed and created literature for us. It arrested the tendency, just cleverly established, towards general development of the various forms of literature; it created a vigorous argumentative prose and the patriotic poetry of Drake and Halleck.

The Revolution had to be sanctioned by the pen before the "Era of good feeling" and the golden times of the "Forties" could be fully inaugurated and enjoyed. From the battle of Lexington to the splendid victory of Commodore Perry, literature was, like the new national life, reconstructive, and was mainly didactic prose. So much so that it might be called the period of political prose. It is true that to these same years belong the little gems, "The American Flag," "Hail Columbia," "The Old Oaken Bucket," "The Star-Spangled Banner," and "Home, Sweet Home,"— the treasure-trove of song and patriotism. But state papers, legislative debates and occasional books and pamphlets form the bulk and the names of the writers, Monroe, Adams and Jefferson are household words. From the establishment of peace and the arts of peaceful industry about 1820, to the Civil War, there was an uninterrupted expansion and creation in literature — the certain fruitage of an era of peace and general prosperity. The United States being now free and independent, her history must be written by Americans from the American standpoint, and pens equal to the occasion were soon busily engaged. Sparks, Prescott and Parkman, each in his own felicitous style and geographical region, Hildreth, Motley, and in unbroken succession alongside of all with the span of half a century from the appearance of the first volume in 1834 to the twelfth and last in 1882, stands the prince of American historians, George Bancroft.

However convenient the chronological division may be, there are other methods of literary study and analysis exceedingly instructive, especially when the inner life and genius of literature is the objective point.

The national mind does not develop in any one isolated direction to a considerable extent nor for a great length of time; but along a number of channels, each reciprocally strengthening and supplementing the others. The more is this the case as the public mind

is the more undisturbed. The individual integrity and virtues of colonial times is now to be enlarged into state integrity as after the Civil War it becomes in a larger sense, national integrity. The olive plant of peace had taken firm root in our national life by 1830 and began to send out healthy shoots of new social organizations, Brook Farm experiments, new fields of exploration and investigation, new industries and new beliefs. What is true of national life of that period is also true of literature. The olive plant of life became the olive plant of literature. The all-absorbing questions that had occupied the national mind and covered the field of thought began to specialize themselves. History separated itself from adventure, state papers and miscellany. Fiction, criticism, natural and physical science as well as politics and theology began each to create a literature or department of its own. Lyric and didactic poetry abound and clever efforts are made at the epic and the drama, only to discover that the heroic and dramatic elements are too evenly distributed through American life for a phenomenal growth of either. A clear ethical tone and conscientious earnestness permeates both prose and poetry. So prominent is the ethical element that White, in his "Philosophy of American Literature," calls this the ethical period in contrast with the political period of Revolutionary times. The ornate pen of John Burroughs gives the clue to fertility and variety when he says, "Unless knowledge in some way issues in life, in character, in impulse, in motive, in love, in virtue in some live human quality or attribute, it does not belong to literature. Man and man alone, is of perennial interest to man." But that which makes man interesting is conditioned in a large measure by environment. Hence nature, brooks, streams, lakes and rivers; mountains, vales and hills; trees, flowers and fragrance; cloud and sky, sunlight and starlight; insect and beast, the bird and its song, the ant and its industry, the bee and its wisdom — all belong to literature because man is what he is largely on account of them. This indebtedness to nature once realized found its way into literature. Alexander Wilson had written nine tedious volumes on ornithology, the last of which was published in 1813. Immediately the celebrated naturalist, Audubon, set about writing "The Birds of North America," and "American Quadrupeds," only to be followed by the poet-naturalist, Henry D. Thoreau, who laid down his pen in 1862, thus forming a continuous line to

the Civil War and at the same time a continuous advance from scientific annals toward pure literature. It may be said these were mainly hand-books for the scientist. Be it so. They still form links in our literature because they portray life — human life in relation to and indebted to nature — and *life* is the essence and substance of literature.

Another branch began to grow with the appearance of the first novel, "Wieland," by Brockden Brown, in 1798, and sprang into full life in Washington Irving, who first wrote truly original fiction. He has been called non-American and even professed himself averse to American habits and character, but it was rather the affected aversion of a suitor who had been captivated and won without being aware of the ties and charms that bound him. With him, the prose of a wide field found native freedom, and, like the simple-minded, idle and oft and well lectured Rip Van Winkle, when Dame Van Winkle produced a fresh volley of "household eloquence," "took to the outside of the house — the only side which, in truth, belongs to a hen-pecked husband" — and to a handicapped or hen-pecked literature as well. Yet it is the side of the house where the sun shines, the air is fresh and bracing. A bewilderment there was; but it was only that of uncertain identity. Like the good Van Winkle, too, on arousing from that refreshing nap among the hills for two decades, when asked his name, the only answer that can be given is, "God knows, I'm not myself — I'm somebody else — that's me yonder — No — that's somebody else, got into my shoes."

Thus and here American literature proper sprang up — found itself — acquired self-consciousness. While Irving, Cooper, Hawthorne and Mrs. Stowe are the chief novelists, and Bryant, Longfellow, Whittier, Lowell and Holmes the chief poets, there is a galaxy of essayists, romancers and poets, especially in the latter part of the period, that cannot be omitted.

The wrongs perpetrated on a defrauded, bayonetted race in the West and the rights of an enslaved race in the South created the humanitarian novel. Poe, Saxe, the Carys, Holland, Timrod, Dana and others wrote well, some in prose, some in poetry and some equally well in both.

But the literary centre, like the centre of population and of industrial activity, had a definite geographical location. The group of writers forming this centre is sometimes called "The Cam-

bridge Scholars," sometimes "The Concord School," and again divided and one division called by one name and the other by the second. Originally they were called mutual admiration societies, from their select club meetings. Never before had American universities striven to become literary centres and to foster literary achievement by utilizing marked literary genius. A writer on this period says, "The professors of literature in our colleges are usually persons who have made no additions to literature, and the professors of rhetoric seem ordinarily to have been selected to teach students *how* to write, for the reason that they themselves have never written anything that any one has read." But at Harvard it was different. Beginning about the year 1836, we find Longfellow filling the chair of modern languages and with and after him, Sumner, Lowell, Holmes and at a slightly earlier date even the venerable Bancroft filled university chairs. Concord, Cambridge and Boston were the contiguous residences of the members of this group and Ralph Waldo Emerson has been called the "Prophet of the sect with Concord as its Mecca." The literary centre had changed from New York to New England. The issues of a nation create her literature and the revolution in progress was three-fold, mental, social and industrial.

The religious phase of the mental revolution was a bitter reaction against the excesses and fierce intolerance of Puritanism and culminated in the Unitarianism of Channing; the metaphysical, was the transplanting of the idealistic philosophy of Germany, which culminated in the Transcendentalism of Emerson.

The social revolution centered about the questions of slavery and state rights and created the splendid era of American oratory. Fearless action was demanded and the literature of persuasion and action sprang forth. The authors were Henry, Garrison, Phillips and Sumner; Everett, Calhoun, Clay and Choate, with Daniel Webster towering in stately grandeur as the greatest orator of the nineteenth century. The cause was the greatest political issue of the century and its literature embalmed, at once and forever, the patriotism and spirit of the age.

The industrial phase gave us the literature of science and invention, scarcely eligible to rank as literature, it is true, but still great and indicative of the inner life of the nation. The agitation was universal and grew out of the acquisition of and efforts to assimilate and to realize in practical life, new ideas and a new

principle, which, true to the American spirit, must be applied to every sphere of human interest and intellectual activity.

The crisis came and offers the best opportunity to pass to what seems to be the truly national period of our literature. The philosophical, theological, socialistic and humanitarian movements all pointed toward and in a sense centered in the great event, and so did the literature. They entered into and helped to suppress the "Irrepressible Conflict" — so did literature. And both shared the victory. The Civil War did not destroy our literature, but it did modify its tone and character and arrest its growth; but the interregnum was of short duration. It is true many of our greatest men of letters lived through the war and completed their labors — added a volume of history, a novel or a volume of essays, but they were rather writing the recollections and inventions of their former life — finishing a partly told story that had been interrupted in the telling and not in the making. Bryant, Longfellow and others turned to translation and theological writers, when they took up their pens again, took them up to expound and defend a new and broader theology.

The new inheritance was the Union in *fact* and universal liberty. Many attempts were made to write the history of the new era before it had taken full possession of the life of the nation. Horace Greeley wrote the "American Conflict," Wilson the "Rise and Fall of the Slave Power," and Draper the "American Civil War" — all within five years of the close of the event. Other attempts were made in rapid succession. The momentous event had entered only the regions of the *feelings* and warmed judgment; it must penetrate and possess the *reason* and become part of the inner life and personal being of man and the nation; for that which belongs to literature proper — to that "immortality of speech" of which Wilmott speaks, has not even yet separated from the intoxication that followed the laying down of arms.

The North and the South that had dwelt apart have been fused by an universal interest, a common national pride and honor, and the truly American spirit; and literary critics agree that the last quarter of the century has been one of marvellous literary activity and refinement.

Not all is excellence and none would claim the intensity and breadth of a Shakespeare nor a Miltonic depth; an Addisonian

finish, nor the versatility of a Scott. Many even clever writers, like Josh Billings' Crank, were "Trying to prove something they could n't understand or to understand something they could n't prove."

Perhaps few other people have had such a flood of unwholesome if not really pernicious literature within an equally short era. But under the unprecedented strain of outliving the demoralizing influences of war and at the same time trying to assimilate every foreign nationality, just such results must be expected. Yet has not the effort, detrimental as it may seem, added something to variety and fertility? And is not our humorous literature largely the outgrowth of this assimilation? American life does not give the occasion or inspiration for a school of satirists like that of Butler and Dryden, yet who can guess what the product will be at no remote day if the "spoils system," whose methods are insinuating themselves into the social and religious life of the nation, does not receive a check? But it does give us a humorous school essentially modern and American that is unequalled in drollery, force and richness. But whence the material, the inspiration for such pens? The answer is: American life. Again, literature must first be *lived* and then written. We are said to be a nation of jokers, but we have become a nation of tourists as well; American life aping royalty, sentimental humbug, moralizing cant, superannuated conceits and obsolete civilizations and not without demogoguery, incongruities and irreverence. Every nationality is trying to be something of every other nationality and I hasten to say that one of the great resources of the American humorist is exaggeration.

The American mind has felt no territorial limitations, as the indefinite "West" has addressed itself to the imagination at least, as boundless; neither has it felt a limit of rigid conventionalism in speech or decorum, and though this feeling of liberty often descends to license, it still enters as a factor in literature. The best place on the earth to live and to laugh at any thing or any person—and *feel* safe—is America and so realistic is the trait that we will furnish the material for a joke, make it and then with some palliating excuse laugh at the figment of our own brain.

Irving, Hawthorne and Lowell were humorous and dignified as well, but their humor has a foreign flavor. It is within the last

thirty years that American life has yielded a literary product which as Patte justly observes, is "something new under the sun" and "smacks of the soil."

Real humor has a diviner mission and deeper root than amusement. Cacography, drollery and exaggeration are but means to an end. Mormonism and pedantic English orthography never received severer rebuke than at the hands of Artemus Ward, who held them up to be laughed at, together on the same page, even in the same word. An important truth usually forms the substratum, as "A comic paper ought to publish a joke now and then." "Chaucer was a great poet, but he couldn't spell." "The Modern Roman Traveleth" in Innocents Abroad is an exquisitely wrought picture of American freedom and of her progressive spirit in contrast with the sloth, superstitious ignorance and reverence for obsolete customs and relics of Italy. Life clothed with sentiment and illusion becomes laughable, and the American writer true to himself must be realistic, democratic and utilitarian.

Another factor with its gracious and refining influence enters the literature of the present era. To quote from a former article "Some echoes from the (Columbian) Exposition," Report of Commissioner of Education, 1892–3, Vol. I., p. 479 "new ideals are the heralds of progress. . . . . The sight of works of art and industry stimulates and creates a genius to make them. * * * The art display of the Centennial of 1876 gave us art ideals we had never possessed, ushered in the American renaissance and mainly laid the foundation for the unique, varied and rich United States collection of gems and masterpieces at Chicago." Within this last quarter of the nineteenth century we have acquired an art *taste* and developed an art school distinctively American. Though it is not yet so fully differentiated as our literature it is native and modern in spirit, in conception and in treatment of subjects. Courtesy omits the names of artists whose works will live and whose ideals have already found just appreciation at home and abroad. A complete or just estimate cannot now be formed of the present era so rich, varied and profuse. Whether it will be called finally a speculative age, critical, metaphysical, theological, scientific, historical, or the age of re-construction, genre fiction or of nature poetry, can not now be divined. That it is technical and an age of unparalleled expansion seems be-

yond doubt. The first creative period was coincident with the establishment and rapid expansion of our national system of education and the present one, both of which are indicative, is coincident with the remodelling and elevation of that system and the reorganization of our old universities and the establishment of new ones on the high plane of European universities. Poetry is inferior to prose in quantity if not also in quality, because American life has not been and is not now so much a dream as a realized fact — a reality of boundless energies, actively engaged. We are becoming more and more a leisure-loving people and more and more "devoted to the pursuit of the ideal." Alfred H. Welsh, who treats British and American literatures as one, says: "A large and increasing proportion of energy is given to the gratification of an elegant taste. We are beginning to enjoy that rest and leisure out of which spring the fine and gracious attributes of imagination and fancy, which are the bloom of civilization. At last the sweet and varied measures of a band of genuine singers are heard no longer with dull amazement but with grateful welcome, essentially American in tone and object. The treasures of all ages are at their disposal, but on the whole they occupy themselves, not with medieval and classical themes, but with Nature and Man, — scenery, patriotism, friendship, religion, love." (Univ. Ed. page 377.)

To a degree never before attained, American literature is American Civilization and cosmopolitan American life crystallized into American English speech. We may feel as proud of her literature as of her freedom and citizenship, and as a fountain of national life and grandeur we may not read into it our likes or aversions, our sympathies or prejudices; but drink out of it the nectar and honey-dew of Truth, of Beauty, of Goodness.

A DIALOGUE.

JANET McKELVEY SWIFT, LANSING, MICH.

[A Dialogue between a Modern Socrates and Crito, a perplexed Parent of the Nineteenth Century, in which Socrates Advances His Ideas as to the True Value of an Education.]

Socrates (meeting Crito at an elevated railway station, where both are waiting for a car.)

Good morning, friend Crito. Am I to have the pleasure of your company this morning?

Crito. Most gladly, if you wish it. I have quite a ride before me. Are you going far?

Socrates. I am due for a disquisition at the School of Philosophy at the hour of eleven; and, as my time is limited, I ride this morning instead of taking my usual walk.

Crito. I should like very much to go with you and hear your talk, but I have an appointment which must be kept. I am at present looking after my daughter's interests. I am much perplexed to know what to do with her now that she has finished her education. Of course she must enter upon some sort of a career. She has no especial aptitude for journalism, or I should favor that. She does not seem to care for the professions either, and I am rather glad of that, for I am not quite educated up to that point myself yet. According to my idea, teaching is the proper field for her abilities. I may be prejudiced, but I believe she could make a shining success of that work, and what is more honorable! The great difficulty is to find a suitable position, there are so many applicants nowadays for every available place.

Socrates. Ah—your daughter Aspasia, you mean? I remember her,—a most estimable young woman. But may I ask, friend Crito, why you say so positively that she must enter upon a *career?*

Crito. Why, my dear sir, consider what an education I have given her! She has had a college training in one of the best colleges of the land. Her advantages have been exactly the same that her brother Lysander has received. You see I am a firm believer in "woman's rights" to this extent at least, and have always said that my daughter should have equal training with my

son. And she has done credit to it, sir, done credit to it so far. And now she must make something of herself; it would not be right for such an education to be wasted.

Socrates. No, indeed! But the young lady herself, she is ready for the career, is she not?

Crito. That is just where the difficulty lies. She shrinks from it, and has the queerest notions. Why, she actually wants me to pay her a salary as my housekeeper! She also declares that she hasn't the qualifications for a good teacher. Qualifications! Nonsense! Here she was one of the first in her class; took two prizes in Greek, and always led in mathematics, — and then, to talk about not being *qualified* to teach! Why, I might as well have sent her to a district school and done with it!

Of course she will not directly oppose my wishes in the matter, but she is not happy in the idea of a career, and it does perplex me; I assure you. I think I know the cause of the trouble, however: — you see I have given her a year's rest at home since she finished her studies, and that has been an injury to her.

Socrates. Ah, indeed! Has she fallen into listless habits then?

Crito. N — o, I can't say that. She is busy enough. You see, her mother has not been well, and she has taken the whole charge of the house keeping. She has succeeded remarkably well, too, considering the fact that she has been busy studying all her life, and has had no experience in such things. Then there have been any number of church and benevolent objects which she has attended to, and various literary clubs, — she is always at the head of anything of that kind. Her executive ability is quite marked, so all her friends say. She has kept up her reading and studying, too, so that I am sure she is well-informed on almost any subject. And now, I tell her, the time has come for her to show what she knows, and *do* something in the world. But she has become so contented at home, and so fixed in all these home and social duties that she dislikes to make a change. It was a mistake undoubtedly; she should have begun at once. I see it clearly now.

Socrates. I think I understand your feelings, and sympathize with you deeply in your aspirations for your daughter. But how is it with your son, friend Crito? does he fulfil your expectations?

Crito. There I can say that I feel entirely satisfied. My son Lysander has never given me cause for anxiety. To be sure, he

drew a little heavily upon my purse during one or two years of his college course. I suppose his education cost twice as much as Aspasia's, and he could not match her in scholarship either. No, indeed! I was more proud of the girl in those days than of the boy. But then, boys must have their little pleasures I suppose, and he is finely settled now.

Socrates. Is that so? I am very glad to hear it. He is making use of his education, I suppose?

Crito. Well—ah—yes; that is, he is called one of our rising young men. I'll tell you how it was. When he had finished his studies, there happened to be a partner wanted in the dry goods establishment of an old friend of mine. I concluded that it was just the place for Lysander, and snapped it up for him in a hurry. It cost a neat little sum; but then he is fixed for life now, and will no doubt make a good thing out it. He cannot help it as I see. Oh no, I have no fear for him. It is the girl that I am thinking of, and she *is* a problem.

Socrates. My friend, I see that you are greatly troubled, and I should like if possible to relieve you. Do you object to my asking you a few questions?

Crito. Most assuredly not.

Socrates. Well, then, why did you give your children the benefit of thorough education?

Crito. For their good, of course.

Socrates. Then you think that the educated man or woman, since we are speaking especially of your daughter, is better fitted for life than the one without education?

Crito. Certainly, but she ought to make proper use of her education.

Socrates. Pray, what do you call "proper use"?

Crito. Why, her education ought to enable her to do something more than women ordinarily do, else what is the need of it? She ought to teach, or in some way give others the benefit of what she knows.

Socrates. Very well. You believe in universal education, do you not?

Crito. I do, indeed!

Socrates. I think you said that boys and girls should have like opportunities?

Crito. That is my belief.

Socrates. And like responsibilities?

Crito. Why, to be sure!

Socrates. But, my friend, see to what your reasoning leads. Everybody should receive an education, and everybody should put that education to some direct use, which, according to your view seems to mean teaching or entering some one of the professions. What is to become of all our businesses and of our homes? And further, if such be your belief, are you not neglecting an important duty? It is true that you are trying to lead your daughter in the right way, but how about your son? Did you not say that you had placed him in a dry goods establishment? Will he instruct his clerks in the classical languages? and retail astronomical observations to his customers as he cuts off calico in geometric forms? or how will he make use of the costly education which you have given him? Pardon me, but it appears to me that you judge your son and daughter by entirely different rules.

Crito. Well, I must say that I never looked at it in exactly that light. But as for the boy's teaching or succeeding in one of the professions, that is absurd. He is not fitted for it. Yet it has always been considered the proper thing for a young man to be sent to college, if possible, no matter about his future employment. I know in recent years there has been some discussion as to the value of a college education for a business man, and I have thought a little about it myself. I rather think that if I had it to do over again, I should send Lysander to a business college, or at least have him study the modern languages instead of so much Latin and Greek. I don't exactly see of what use they are in business.

And especially in the case of a girl, I fail to see of what use a classical education can possibly be to her if she is simply to settle down at home after she is through studying. Why, she ought to make something of herself, and people all expect her to! Aspasia has a dozen uncles and aunts and old family friends who have watched her career ever since she was a child and distinguished herself at school. They belong largely to the class of people who do not believe much in a college education, and so naturally they expect a great deal from her, and are watching her closely to see what she is going to amount to. I must say that I should be sorry to have her disappoint them all.

Socrates. Suppose, my friend, we consider briefly of what a

true education consists, and how it is of value. Take the word itself, you understand its etymology;—to *educate*, that is, to lead forth, to develop.

Crito. Yes, I see.

Socrates. Now education, in this broad sense, according to my view, includes development of body, mind and character, and of course it can never be called finished. The process must go on throughout one's life time. However, the training received in school and college, during the years when all of one's powers are most pliable, is so important a part of this development that the term "education" has come to be applied to this training almost exclusively. And it is this *part*, which you insist upon having used directly, or you call the education of no value. But all educated people cannot teach school, or use the knowledge which they have acquired in a purely literary way; and will you still insist, on that account, that their years of study are wasted?

Crito. Perhaps not.

Socrates. You will probably admit then that, while much of the knowledge gained in a college course is of practical value, a great deal of it must simply serve the end of disciplining the mind.

Crito. So it seems.

Socrates. And if it does serve that end, it is of great value, is it not?

Crito. Certainly.

Socrates. Then if, because of a broad education, a man be better fitted to take his place in the world; and do what falls to him to do, no matter what it may be, you will say that his education is of use to him, I suppose?

Crito. Yes, indirectly.

Socrates. Indirectly perhaps, but none the less of use. Yes, even though he may not once refer to his Greek lexicon or look at the logarithms in his trigonometry after he leaves the college halls, he will make use of his education in so far as he employs his disciplined powers to their utmost in the branch of business which he may enter. Am I not right?

Crito. I am forced to agree with you.

Socrates. His education is of use to him if he makes a better merchant than he would have made without it? or banker? or manufacturer?

Crito. So its seems. But will a man make a better merchant or mechanic on account of the ordinary college education?

Socrates. Well, answer your own question,— which grasps an idea more readily, the disciplined mind or the undisciplined?

Crito The disciplined, I suppose. But which carries out an idea more readily, the theoretical mind or the practical? For example, who will have the better success in selling a yard of calico; the boy who has spent sixteen years of his life in digging away at Greek roots and the like, and hardly knows calico from buckskin, or the boy who has grown up in a dry goods store?

Socrates. Ah, there you come down to every-day matters. At the outset, I admit, your native born dry goods clerk will probably more easily dispose of the yard of calico; but in five years' time, I warrant you, your college boy who puts his mind to it, will have mastered the business from beginning to end, besides having an active interest in all the affairs of the world outside; while your trained dry goods clerk will, in nine cases out of ten, still be measuring off his calico. How was it with your own son?

Crito. I guess he was green enough at first, but he was interested to learn the business from the bottom up, and his partner says he has been astonished at the boy's progress.

Soctates. Then you will admit that, other things being equal, the college man, in the end, will come out ahead?

Crito. I guess you are right.

Socrates. Now, my friend, how is it in the case of the daughter?

Crito. I must acknowledge that the same rule will hold, I suppose.

Socrates. Then a woman's education is not wasted, if she makes a better housekeeper on account of it?

Crito. No, not wasted; but those with little learning can do such things.

Socrates. So successfully, do you think? If so, it is the result of long experience and patient endeavor. I know, many laughable stories are told of the blunders of college women in regard to the practical matters of the home; but the rapidity with which these same practical questions are solved by the college woman, together with many important questions of hygiene and sanitation formerly not thought of in connection with the home,— such things are never told in these stories.

Take the case of your daughter for example. You say that she has succeeded remarkably well as an housekeeper, and has managed your household with skill and economy. Although she had

had no experience in that line, her disciplined mind quickly grasped the situation, and she very rapidly accomplished results which the untrained mind would have spent long years in reaching.

Then you say she takes the lead among her friends, her influence has spread, and her culture is making itself felt in the circle about her. Measured by the extent of her influence, her education is undoubtedly of more value to herself and to others than it would be if she were directly engaged in teaching. She has, unquestionably, judged rightly as to her proper sphere. Did you not say, my friend, that she thought she was not fitted to do her best work as a teacher?

Crito. So she says; but that is all nonsense! Of course she can teach.

Socrates. Do you believe that all men are endowed with like talents?

Crito. I don't know that I do.

Socrates You laughed at the idea of your son's becoming a teacher; he has had the same training as your daughter.

Crito. Yes, but he will make a better business man.

Socrates. Exactly; he is fitted naturally to be a business man, and the better one because of his thorough education. So, rightly, you place him where he belongs. Now here is Mr. A., the artist, would you advise him to become a grocer?

Crito. Certainly not.

Socrates. And Professor B., how would he succeed as a banker?

Crito. I should hardly care to patronize his bank.

Socrates. Probably not, and simply because his talents lie in another direction. Now, how is it with your daughter? She feels that she can make her life most useful in the home; you have admitted that she is succeeding in her work: furthermore she is a great comfort to her mother, and you can better afford to pay her a stipulated salary than to pay doctor bills for the mother, or hire some stranger who would not manage your interests nearly so well. Nevertheless, you wish her to enter upon a career away from home, simply, it seems to me, on account of a prejudice, — on account of a long-cherished idea that an educated woman should disdain the ordinary duties of a woman's life, and "do something," as you say, which generally means teaching. She may not be at all adapted to the profession, but that makes no

difference, and so she suffers, and the profession of teaching suffers likewise. Witness the number of applicants for every vacancy in our schools;—girls and women, many of them, who turn to that work as a matter of course as soon as they have acquired enough learning to pass the requisite examinations. There is need of teachers of course; but, as a rule, this need should be supplied by those who feel that they are fitted for this work at least as well as for any other. There is also need of educated women in many departments of business, and as housekeepers, dressmakers, nurses. Society, too, needs women with broad minds and cultured intellects to take it in hand and reform its many vices, and to work out the serious problems confronting it.

But especially, my dear sir, who has greater need of the discipline and knowledge acquired by study than the woman who is to have charge of a home and family? Who has more influence, or greater power to turn lives toward good or ill? Surely every step should be taken to give the future wives and mothers of our land opportunities for education in its broadest sense. Then indeed we may hope for a strong and powerful nation!

What, going! You have not reached your destination, friend Crito?

Crito. Yes, I shall not go farther today. I must confess that you have rather upset some of my pet theories, and I shall have to meditate over the matter. Possibly you and Aspasia may be right, after all.

Socrates. Ah! Well, I am sure you will do what is best. Please pay my respects to Miss Aspasia. You need not fear that her education will be wasted! Good morning, friend Crito.

THE SIGNIFICANCE OF ILLITERACY IN THE UNITED STATES.

REV. A D. MAYO, LL. D.

THE attitude assumed by a considerable class of representatives of the higher educational life of the country, and a portion of the press supposed to best represent their opinions, concerning the bill to restrict immigration on the line of Illiteracy now before Congress, appears to us to betray a singularly personal, provincial and un-American estimate of the intention and scope of this measure. Nobody denies that there are people of both native and foreign birth who, in a general fair estimate of fitness for American citizenship, would be adjudged superior to an equal number of college professors and presidents, editors of widely read journals and ecclesiastics of high degree. The state of Massachusetts, in making the ability to read and write a condition of suffrage was not ignorant that such exceptions might be found within her own limits. But the two distinguished senators in Congress who now represent her appreciate the fact, that neither the state nor the nation legislates for exceptional persons; like an army, all turned sharp-shooters; but, in this as in other matters, looks to large results and deals with well-known tendencies in the national life. It may not be amiss to again set forth, what one is surprised to find any educated man ignorant of, the fact in our national life which is covered by the word illiteracy; which, within the last decade, has been so much in evidence wherever the present conditions of American society are discussed.

Today and for half a century to come in our country, that will be true which Dr. Horace Bushnell put at the head of his great missionary sermon more than fifty years ago. "Barbarism our first danger." Every peril to American society proclaimed from the Capitol, the pulpit, the press and the stump runs down at last into the chronic curse of the nation,—as the old Colonial Yankee law-makers put it — that there should be so much barbarism among the people that they could not read the word of God or understand their relations to this world and the time in which

they lived. A portion of the over-cultivated critics who sit up on high stools judging the earth are just now repeating the old law of a despotic church and state for sixteen centuries; that it is not reading and writing but virtuous ignorance which is the great need of the country. But the favorite idea of the "contented peasantry," "the virtuous poor" and "the honest and godly ignorant" has served out its time, even in countries where it would seem to have a meaning. Today the test of real leadership is the burning conviction that the bottom peril to this Republic is the illiteracy in every section of a sufficient body of the people to endanger the higher civilization in the best; and, in nearly half the states of the Union, to prove a positive bar to their advancement culminating in an "impending crisis" only second to that of forty years ago.

These critics in church and state do not seem to apprehend the tremendous abyss of meaning that is covered by this word Illiteracy, that within the past ten years has sprung from the dictionary, like Satan revealed at the touch of Ithuriel's spear from the toad squat close at the ear of the sleeping Eve. Illiteracy today in the United States of America means two things. First, it means the national slum, the nation's "slough of despair" in which is gathered the great multitude of people that no Commissioner of the Census has yet or can yet accurately numerate; in whom ignorance, superstition, shiftlessness, vulgarity and vice are rolled together in one man and in the lowest order of every community, making it the chronic peril of the best, and the prophecy of Anarchy to the worst community in both sections and every state.

Second, but the most dangerous of the numerous "flattering unctions" we are "laying to our souls" is the delusion that the nation's supreme peril is from this section of the grand army of illiteracy. The worst American city is no longer in danger from its slums, when it awakes and summons the friends of law and order to action. There never was a time in the United States, even in the midst of civil war, when any state was in real danger from its criminal class. The greater New York, Chicago and New Orleans can toss off the Saint Tammany, its Anarchist and its Lottery like a barking dog or a summer night's mosquito, if the intelligent and well-meaning people will for one week lay aside the wretched little social, religious and political prejudices, that like a blinding malaria take the heart out of the grandest

city and leave everything sacred, and even respectable, open to be raided by the social outcast, the municipal ruffian and the ecclesiastical politician. The real danger in this Republic is from the upper section of the grand army of illiteracy; the millions on millions of the American people, foreign or native, Anglo-Saxon or "Afro-American," who know just enough about everything to miss the valuable knowledge of any thing that most deeply concerns the private life or the public welfare of the nation. What with the prodigious development in the North since the close of the war; the reckless flinging at the heads of all the needy and discontented peoples in Europe the most precious opportunities of life which the greatest civilized nations still dole out with the most careful regard to their probable use; even our older and most conservative states are being crowded with a population which, not inferior in the ordinary moralities, well intentioned and intensely ambitious of success, are yet so incompetent to appreciate or even understand the civilization to which they have come; multitudes even a stranger to the national language; that they have already become the "terrible temptation" to the two most dangerous classes in a Republic.

The two chronic perils of Republican society are the boundless opportunity of acquiring wealth and the open field for distinction in public life. The ability to "make money" is quite independent of culture of any sort and too often has no close relation to the fundamental moralities of life. If it is true, as we are told by the statisticians, that eighty per cent. of the men worth $100,000 in our country have risen from financial and often social obscurity, there is certainly a shadow side to what we are accustomed to vaunt as a great national opportunity. If true, this certainly accounts for the fact that nobody disputes; that while many of these fortunate men and women have grown in manhood as in wealth, it is also true that too many of them have carried up into their new life the mental and moral weaknesses, prejudices, and the narrow, hard and generally unsatisfactory type of character that is, in itself, the worse element of poverty.

To this class, everywhere increasing and made doubly formidable by the great facility the system of financial combination which is at once the great privilege and peril of our new industrial civilization, the presence of what I call the upper section of the army of illiteracy is such a temptation to the peculiar despotism

of accumulated wealth as never was and certainly in this Republic, has not yet been resisted. The air resounds with the outcry from several millions of American workmen, even in the foremost states of the North where every prize of life is hung up before every child; and nothing but the strong arm of the law seems to be holding society from an earthquake of social and industrial revolution. Amid the pros and cons of this civil war of opinions and claims, one fact stands out clearly. It is the ignorance of several millions of American workmen, not only in letters but in the fundamental conditions of American society or civilized society at all that leaves them on every side exposed to the oppression of Godless, heartless and unpatriotic wealth. If all the navies of Europe with Japan thrown in were to undertake the subjection of our Atlantic coast, they could only destroy what was in range of their big guns, for a great battle ship needs deep water, and there are not half a dozen harbors and rivers from Mt. Desert to the tip of Florida which one of them could navigate; and twenty miles inland there would be a wall of blue and gray, ten millions strong, and behind that the half of North America that makes and unmakes the greater New Yorks at its will. If the 15,000,000 of people in the Northern States who now represent this clamorous protest against the despotism of wealth were possessed of the intelligence, not only of letters but of American citizenship, which Washington and Jefferson and Adams and Franklin had in view when they built the new republic, there would be no deep sea of illiteracy in which these great piratical craft could manœuvre.

Once upon a time, when the great Baptist revivalist, Elder Knapp, was at his favorite occupation of "whale-ing" the liquor sellers and gamblers of the new city of Rochester, N. Y., the lower orders undertook to suppress him by mob law. They surrounded his church, packed with eager hearers, woke the echoes with fiendish yells and profane cursings, and threw stones at the windows. The weaker sisters inside began to faint; when the jolly old evangelist leaned over the pulpit with beaming countenance saying, "Don't be alarmed my female friends. This house is now so full of God's people that Satan himself couldn't get in if he should try." The industrial problem of our great and prosperous North will only be solved when these millions of our people, who now threaten society itself by their protest, heartily accept that

vast and beneficent provision for education of every description which, in one generation, would fill every state and city with an industrial class too intelligent, thoughtful and correctly informed of their rights to be in any permanent and harmful way oppressed by any form of financial combination, legislative perversion, or extra judicial injunction.

Of course, we must stop the inflow from everywhere that, in one generation, would make this Republic the mental and moral sewer of all nations. Then, revise our public education, so that it shall fit the present national need; and, whatever else we do, unite all the forces of the higher civilization to lift up the upper and dredge the lower section of the slough of illiteracy. The thing can be done. And if a few thousand great men, who now go about burdened with a sense of infinite responsibility for the perils of the nation would simply take off their professional uniforms and work in their shirt sleeves at the great national enterprise of educating the American people up to the point of taking good care of themselves, there would be more hope for Israel just ahead.

And the corresponding peril of the well meaning illiteracy of which I speak is that, when these great masses of people attempt to use the true American method of industrial and political combination for their own relief, they more than ever become the victims of their own ignorance, not so much of letters, as of the inevitable laws of human society and the conditions of Republican government. For these are so numerous and complex that probably the majority of the foremost thinkers of the world are still in honest doubt of the possibility of building a permanent nationality on our present American foundations. The genius and talent for executive leadership is nowhere so largely developed as in our country, crowded with the ambitious, able, and too often unscrupulous young men and women from everywhere. Even the greatest, wisest and most patriotic statesman in a Republic must sooner or later give way to his greatest temptation; the call to adjust himself to the will of a great constituency, incapable of broad and correct views and in the hands of that most pestilent class on earth, from the dawn of history the curse of every civilization, the industrial, social and political demagogue who lives and moves and has his being in the well-intentioned illiteracy of the vast bodies he represents. There is nothing more contagious

than the delusion of great bodies of well meaning people. It shakes the faith and, sooner or later, changes the most sacred beliefs of the men to whom we look for the courage, wisdom and tact to stand by the truth at all hazards.

It is a misfortune that there are so many able and powerful men and women in this country who are moved to oppress, confuse and generally use the army of illiteracy for their own advantage. But the supreme weakness and peril of American life is this vast fallow land of national illiteracy, which grows its ever springing crop of demagogues; like the southern river bottoms, three crops in a year. Our first battle in the coming century is to be fought against the organization of the demogogue in every region of American life; the vast array of powerful, brilliant, ambitious men and women who, as far as they are honest at all, honestly believe in the delusions of the multitudes they represent; even are lifted up with the conceit that they are the apostles of a new order of human affairs. With such a leadership there is no hope for the betterment of any real disability or calamity which may oppress any considerable number of our people.

Beset with such tremendous perils, this one hope remains. Hitherto, in any crisis that involved the nation's life or any serious abatement of the American order of society, it has been found that what we call in a large way the grand army of Education, often at fearful cost, has finally prevailed;—so that Abraham Lincoln could truly say: "You can cheat some of the people all of the time, and all of the people some of the time, but you cannot cheat all of the people all of the time." The supreme object of Education in this country is, not to impart the knowledge of a few branches in schools, or to do several other things that now appear to fill the minds of some of our great educators. It is, so to awaken and direct the natural faculties, train the character, and develop the executive power of every sort and condition of our people, that, over and above all the mischief that can be wrought by the despot and the demagogue and their natural constituency, there will always be on hand a reserve for God and the country that "cannot be cheated all the time" and can be relied upon to keep the ship of state headed towards the haven of the glorious Republican nationality of the Fathers. The object of the election laws in New England, of the similar laws now being passed in several of the Southern states and of the bill to

restrict immigration now before Congress, is not a chimerical attempt to abolish illiteracy, or to draw the wavering line between an educated criminal and a "poor but honest" ignoramus. It is a simple, sensible, American attempt to prevent that massing of the forces of Illiteracy which, now, in every great city and in the most cultivated states of the north, no less than in the Black Belt and the mountain wilderness of the South, has already become the peril of the Republic.

EDUCATION IN HAWAII.

MRS. CORA D. MARTIN, LANSING, MICH.

PERHAPS no spot on the globe has more fully demonstrated the ability of the Anglo-Saxon to control and dominate affairs than the little island group whose important location has recently brought it into so great prominence. For here, in the short space of seventy-five years, through the agency of a mere handful of whites, comparatively speaking, barbarism has given place to civilization, and an aboriginal feudal despotism has been replaced by a wise and provident government, albeit by force of circumstances a veritable oligarchy.

Very fortunate it was for the future of Hawaii that the first white settlers were largely an intelligent and philanthropic class who entered so heartily into the work of regenerating and civilizing these irresponsible children of the tropics that the spirit which animated the old missionaries yet survives "like a dim radiance still traveling onward into space from an orb turned black and cold." And so the steady and systematic educational policy that has been followed for three-quarters of a century has given to all the islands free and universal education, with a system in many respects the counterpart of our own.

The theory is that the government owes a common school education to all children under its control, and hence that it should not only furnish good and sufficient schools, but also see to it that all children, irrespective of race, class, or color, shall attend them. Thus the law makes it obligatory upon all children between the ages of six and fifteen, to attend school with a reasonable degree of regularity, unless excused for sickness or some equally valid cause; and one or more truant officers are appointed in each dis-

trict to see that this law is enforced. These officers are usually native Hawaiians, but a few Chinese or Portuguese are employed in localities chiefly populated by these nationalities.

With the exception of two small, remote districts, the schools are now all taught in English, though until comparatively recent date the government schools were of two kinds, viz.: the so-called "common schools" taught by natives in the Hawaiian language, and the "select schools" taught in English. In the former tuition was free; in the latter a small fee was charged. As the natives became more ambitious for their children, they began transferring them to the English schools for the completion of their education, and it became evident that the preparation of the former was very inadequate for the latter. Therefore, from time to time the Hawaiian schools were replaced by English at the request of the natives themselves.

With this change of base all the government schools were made free, with the provision that the government may establish a *pay* school in any district which also contains a free school affording the same grade of instruction. At present there are only three pay schools under the Department of Public Instruction as follows: —

1. The Government Reform School, organized in 1865 and situated at Honolulu.

2. The High School at Hilo, the largest town on the Island of Hawaii.

3. The Honolulu High School, organized in 1895, which occupies palatial quarters, the government having purchased for its use what was the most costly private residence in the country, it having been built and furnished by the late Princess Ruth, a sister of Kamehameha IV. and V. It stands in the midst of large and beautiful grounds in which are also two buildings suitable for teachers' residences. In this connection we would mention the normal school that is also at present accommodated in this building. This is a new educational departure, and has but two teachers, with an attendance of about fifty. One of the primary schools of the city is used as a practice school, and here the normal students are sent in turn to take charge under the supervision of a regular teacher selected with special reference to fitness for this work.

To go back to the beginning of education in Hawaii, it was in

1822, about two years after the arrival of the first missionaries, that the first spelling book was published; and such was the eagerness for learning that two thousand natives learned to read within the next two years. As early as 1831 the seminary at Lahainaluna on Maui was started, still existing as a government school that combines academic and industrial training. The first constitution of the islands, promulgated in 1840, included a law providing for a school "wherever parents having fifteen or more children suitable to attend school, live close together." In 1843 the school work of the islands was organized as a department of government in charge of a Cabinet Minister, and in 1865 the Legislative Assembly passed an act placing the school system under the superintendence of a board of education. The legislature of 1896 raised this bureau of education to the rank of an executive department, making the Minister of Foreign Affairs ex-officio Minister of Public Instruction, with six associate commissioners constituting a board that now has full control of all public educational affairs.

As the legislature meets every two years, its appropriations are made for biennial periods; and the amount appropriated for the period ending Dec. 31, 1897, aggregated $455,331.55, a liberal provision for a country having but little over a hundred thousand inhabitants. This appropriation was all for current expenses, including repairs on buildings; but in addition about $30,000 was during this period expended for the erection of new school houses and teachers' cottages. For in most of the country districts there are neither hotels nor boarding houses; and if the department would retain the services of competent teachers, it must provide them with comfortable buildings, in which they keep house as best as they may, the free rent being some compensation for the additional labor.

The number of government schools of all grades is 132 (including one night school and the three pay schools), employing 280 teachers, their monthly salaries aggregating something over $15,000. These salaries are annual and payable each month by separate drafts. The average number of pupils for each teacher is about thirty-five.

In appointing teachers, race lines are almost entirely disregarded; and white principals with native assistants, or vice versa, work together without friction as far as the race question is con-

cerned. According to the last printed report the nationalities represented by teachers were as follows: Hawaiian (including those of pure and mixed blood), 40 per cent.: American, 37 per cent.; British, 17 per cent. The remaining six per cent. belonged to various nationalities, and many of those classed as American or British were born on the islands, though of foreign parentage. The same report gives the percentage of male and female teachers as 43 and 57 per cent. respectively.

Formerly the regulations concerning the qualifications of teachers were very lax, but there are now annual examinations throughout the islands for certificates of two grades, primary and grammar, the former being the only one made compulsory. Candidates for this grade are examined in mental arithmetic, written arithmetic to percentage, reading, spelling, dictation, composition, English grammar, geography, penmanship and methods of teaching. An average standing of 85 per cent. entitles the candidate to a first-class primary grade certificate valid for three years; an average of 75 per cent. to a second-class valid for two years; an average of 65 per cent. to a third-class valid for one year.

Candidates for grammar grades are, in addition to the foregoing, examined in algebra, geometry, physiology, physical geography, general, American and Hawaiian history, and theory and art of teaching. An average standing of 90 per cent., with satisfactory evidence of good moral character and five years' successful experience in the schoolroom, gives a life diploma; an average of 85 per cent. a certificate good for four years; 80 per cent. one for three years; and 75 per cent. a two-year certificate. The examination questions are furnished by the Board of Education, and in general compare quite favorably with those used in the states. As salaries are somewhat in accordance with the grade of certificate held, especially with teachers beginning the work, there is considerable incentive for gaining the higher grades.

In addition to the 132 government schools, there are 63 independent schools having an enrollment of nearly 4000. More than half of these schools and about two-thirds of the enrollment are found in Honolulu, and some of them are doing very good work along lines which the government is not yet prepared to undertake. Though the government does not exercise direct control over these schools, there are certain statutory requirements which compel any person wishing to open an independent

school to make application in writing, furnishing satisfactory evidence as to moral character and scholarship, the same to be accompanied by a petition for such school signed by a reasonable number of those whose children are expected to attend. The principal independent schools are the following:

The Boys' Seminary at Lahainaluna on Maui has already been mentioned, and at East Maui there is a seminary for girls, under control of the Hawaiian Board of Missions. This board also supports two boarding schools on the Island of Hawaii: one for boys at Hilo, one for girls at Kohala; and at Honolulu it carries on the work of Kawaiahao Seminary, another of the six institutions wherein nearly 350 Hawaiian girls are obtaining a knowledge of the household arts and methods of civilized life, in connection with the ordinary school course. Of these girls' schools one is in charge of a sisterhood of the Angelican Church Mission, a second is in care of the Roman Catholic Sisters, and a third is a part of the Kamehameha school work. The Angelican church also has a boys' school known as Iolani College, and the largest enrollment of any educational institution on the islands is found at St. Louis College, a school for boys conducted by the Catholic church.

The Kamehameha schools at Honolulu call for more extended mention, since they represent the effort of a native Hawaiian woman of high rank to benefit her own race. Mrs. Bernice Pauahi Bishop was great grand-daughter of Kamehameha I. and the wife of C. R. Bishop of the Honolulu banking house of Bishop & Co. Her husband possessed ample means and she had no children, so at her death in 1884, she left her own large property valued at $474,000 with an annual income of $36,000, in the hands of trustees for the establishment and support of these schools, which now include a girls' boarding school, a boys' school that combines industrial training with ordinary school instruction, and a preparatory department for the latter. Mr. Bishop having supplemented his wife's bequest with large gifts from his own fortune, the school has been organized and equipped most liberally. The boys' school has commodious and well equipped work shops, its industrial course including tailoring, printing, turning and carpentering and training in mechanics. Many of the electrical appliances, pulleys, etc., used in the various shops are made in the machine shops, and those who have taken the full course are commencing to show the wisdom of this manual training. The last

report from the Department of Public Instruction says, "The boys who have passed the full course at Kamehameha are beginning to fill various worthy positions in life and are proving themselves able men for the work they undertake." There are about two hundred in this school, with fifty in the preparatory department. All the buildings are spacious and handsome, and the large grounds are in keeping. The museum, built of lava blocks quarried nearby, is a beautiful building both within and without, and contains many curious native relics, including some of the famous feather cloaks made of countless tiny golden feathers plucked from beneath the wings of the Oo, only one growing under each wing. Here is also a fine collection of shells, corals, birds, native implements, and other curios from the islands scattered throughout the Pacific.

Another branch of educational work is being conducted by the Free Kindergarten and Children's Aid Association that was incorporated in 1895 and supports the following free kindergartens:—Hawaiian, enrolling 44; Japanese, 54; Portuguese, 84; Chinese, 80; foreign, 100.

These are all in Honolulu, and in October, 1896, $500 was pledged by friends of the association for the support of a mixed kindergarten for a year, to be under the same supervision as the others. Palama chapel was tendered rent free by the Central Union church, and here little Chinese, Japanese, Portuguese and Hawaiians are gathered from the poorer quarters of the city, the orderly room with its pictures and flowers silently preaching the gospel of cleanliness and beauty to its little inmates, as also to the mothers who frequently come here to gaze in awed enjoyment at the unwonted surroundings. This school is still carried on by the same private subscription which organized it, and that the old missionary spirit is yet rife in the islands is very apparent in all this kindergarten work, the standing committees including the names of many who are foremost in other good works. There is one other kindergarten, with an enrollment of twenty-four, at Ewa Plantation, about twenty miles from Honolulu, the entire expense of which is borne by the Ewa Sugar Co., though it came into existence through the efforts of the Free Kindergarten Association. This society has also organized a Kindergarten Training School in Honolulu, at which any girl of good health and high moral character, possessing a common school education, can fit

herself as a kindergarten teacher free of tuition, provided she gives five mornings a week to the work of the free kindergartens. Otherwise there is a tuition of five dollars a month. The girls of Kawaiahao Seminary are encouraged to show an interest in this work, being quite frequently made assistants; and the effect upon the girls themselves is so encouraging that it is hoped this may open one more suitable avenue of employment for Hawaiian girls after they leave the seminary.

The Chinese residents maintain a number of small schools taught in their own language, although all the children of legal school age must also attend regularly at one of the government schools taught in English. Mills' Institute is a private school for Chinese conducted by Frank W. Damon, who has long been much interested in the conversion and enlightenment of the "heathen Chinee" and does much mission work among them. In fact, the first free kindergarten in Honolulu was opened by him in 1892, in connection with the Chinese mission; and excellent work is still being done in this little mission kindergarten.

But of the independent schools Oahu College heads the list in importance and represents the higher education, being a fitting school for the best colleges in "the States." It was founded as early as 1841 and intended by the missionaries for their own children, being called the Punahou school from the district in which it was located, just in the outskirts of Honolulu. It has developed into a flourishing college with both boarding and day departments, and a preparatory department located near the centre of the city. The laboratory and scientific departments are well equipped, and an endowment of $285,000, together with quite a landed estate, gives generous support to this college of which the American residents are so proud. The main building, costing $76,000, was quite recently completed and is a beautiful edifice, the interior entirely finished in natural woods, the magnificent stair-case with its carved balustrade of polished koa wood being a noticeable feature. Standing in the midst of spacious grounds, it is approached through a long avenue of stately trees; and the tall eucalyptus, the graceful algeroba, the stately palm, the wide-spreading umbrella tree, and many other trees and tropical plants are interspersed among the substantial and handsome buildings scattered about the grounds. President Hosmer, a most courteous and scholarly gentleman, is assisted by a small but able faculty.

The school census is taken every six years by the Department of Public Instruction; and the last census, taken over a year ago, shows over 14,286 children within the legal school age, while the statistics compiled Dec. 31, 1896, give 10,189 attending government schools, and 3,834 in independent schools, a difference of only 263 between those of school age and those actually in attendance; surely a good showing for the efficiency of the truant law. Classified as to nationality, the 14,286 are divided as follows: —

Hawaiian (full),	5,467
Hawaiian (part),	2,437
Hawaiian born (both parents foreign,)	4,505
Chinese and Japanese,	812
South Sea Islanders,	6
White foreigners of all nationalities,	1,059

A table giving the attendance for the last forty-two years shows that, owing to the decrease in native population, an enrollment of 12,432 in 1854 dropped to 6,252 in 1876; but within the twenty years just closed, owing to the increase of foreigners, the school census has more than regained its former number.

This increase of foreigners is an unmistakable index of the future. Through lack of vital force and through intermarriage, the natives are being gradually replaced by a composite race which, together with foreigners born on the islands and those taking up their residence there, will in time compose almost the entire population. This it is that makes the problem of the future such an indeterminate one. The intermarriage of Hawaiians and Chinese is on the increase and is said to be the best combination of all, as the courtesy, mirthfulness, indolence and lack of persistence of the former, united with the stolid, serious, industrious and persevering nature of the Oriental, produces very good results.

Those best acquainted with native characteristics agree that the average native, though docile, intelligent, affectionate and lovable in many respects, is yet so lacking in both physical and mental stamina, and naturally so devoid of the moral fiber which resists temptation, that it is unwise to place him in positions of great trust or executive responsibility. Nor is this remarkable in view of the centuries of heathenism that preceded a half-century of civilization. Yet so puzzling is the problem now confronting the so-called missionary element in their efforts to make the Hawaiian boys and girls self-supporting, that much is being said in favor of more industrial training in the public schools, and the introduction of experimental local industries.

A native Hawaiian is rarely found who cannot read and write his own language; every little hamlet with a dozen children of school age, has its school open during ten months of the year.

Nor is it surprising to learn in this land where all the better class of residents are so alive to the need of universal education, that, so far as the younger portion of the population is concerned, the percentage of illiteracy compares favorably with that of any nation, being even less than in many states of our own boasted America. Reading circles have been established in all the principal islands, and for two years past a successful summer school for teachers has been held in Honolulu.

True it is that the school population is a most heterogeneous mass to be harmonized and in some way made homogeneous; but the cultured and progressive Americans who are at the fore have already accomplished so much as to assure us that Hawaii's educational problems will all be solved in due time, especially since Uncle Sam has extended his protecting care to these far-away islands.

CO-OPERATION IN EDUCATION.

J. L. PICKARD, LL. D., IOWA CITY, IOWA.

CORRELATION and coördination have had their day. Warm discussion ceases for a little, while authorities are arranging courses of study. Children will in the end profit by the discussion. The profit will lie along the line of intellectual training. Advance may be more rapid: results may be more permanent. Admit that one year or more may be saved in preparation of youth for active life — that doctors, lawyers, teachers, scientists may be able to earn a livelihood from a point a little nearer their birth — that greater mental acumen will secure more cash within a given period — does it follow that the world will be by so much the gainer? To make a *living* is desirable but to develop a true and noble *life* is far more desirable. The man whose name is preserved only in records of probate is not the equal as a factor in the world's advancement of him whose name is written upon the hearts of his fellowmen. Great wealth acquired by inheritance is rapidly dissipated. Stalwart character shaped by pervasive influences from the life of the true teacher is renewed with increasing force and beauty in generation after generation. These assertions may be trite, literally worn out — but less trite may be found the discussion of coöperation in education. To one phase it is my present purpose to confine myself.

Clubs abound. Some are organized for selfish ends. I do not use the word selfish in its lower signification but in the better sense of self-improvement. Whist clubs, dancing clubs, ball

clubs, social clubs, etc., have only pleasure or profit as their end. Historical clubs, art clubs, science clubs, etc., have the nobler aim of self-improvement helped forward by combination of kindred spirits.

There are also clubs entirely altruistic. Such are charitable clubs concerned with the alleviation of physical suffering — mission clubs in support of efforts to advance the spiritual condition of benighted peoples in other lands. These and like organizations devote their energies to the good of others and often at the sacrifice of self.

But clubs are in existence of mixed character seeking the good of others through self-improvement. School masters' clubs are in evidence. Not until Froebel turned the thought of teachers toward little children and so gave to teachers' associations a purely altruistic trend, did the thought of enlisting parents in educational work take shape. Mothers have become deeply interested in kindergarten work. Though in some measure their interest may have a selfish element, since the kindergartner relieves the mother for a part of the day of the oversight of restless and inquisitive children, the benefit apparent to the children in a wise direction of their activities and in the formation of careful habits, has brought parents into cordial coöperation with teachers and has led to improvement in the homes.

Coöperation finds a new field opened by President G. Stanley Hall, of Clark University, in "Child Study." Here the parent is at first the prime factor in the coöperative process. The plan of study is clearly outlined by the no less important factor, though of necessity the less prominent — the teacher or the student in psychology.

Why should coöoperation end at the point where it can be made more effective? It is certainly not the fault of mothers. The past two years have been prolific of "Mothers' Clubs." Their scope embraces the entire domain of educational agencies employed in the development of a complete manhood. To use the words of a leader: "We hope to bring about a peaceful revolution in the method of bringing up children. We want them to be better, nobler, purer men and women." Local, state and national organization has resulted in a "Congress of Mothers," holding an annual session. Their organ is "The Mothers' Voice," a monthly publication of sixteen quarto pages — a voice thrilling with inter-

est. "We hope to induce mothers to keep in touch with their children's teachers" is a strong appeal for coöoperation. The mother's hand is extended. Will the teacher grasp it? Already the answer comes in a few localities — "We are ready for a long pull, a strong pull, and a pull all together."

Who can estimate the result of sympathetic mothers' and teachers' clubs upon the future of American citizenship?

At the foundation of a right education lies sound health. Teachers grope blindly in ignorance of a child's physical peculiarities which a mother understands. Mothers are blind to habits which a teacher's practiced eye detects. Defective vision, imperfect hearing, often bring children under severe censure at school. A word of explanation from the mother would locate the child in the school-room at the most favorable point for overcoming the defect. Children fall into habits of sitting, standing or walking which eventuate in distortion of the body. The teacher by counselling with the mother may secure help in their correction. The child may be known to the mother as possessing a nervous temperament which the mother has found the way of mitigating but not of entire control. The wise teacher will gladly coöoperate with every sensible mother in the use of like methods of discipline. I use the word *sensible* advisedly for I am aware that home training is not always the most judicious. Conferences of parties in interest will bear favorably upon the home as well as upon the school.

Personal indulgences are noticed at school which are concealed from the mother under the conviction of the child that they are wrong. Such indulgences not only weaken the body but corrupt the moral nature.

Early conference may lead to correction at a time of easy abandonment.

No two children of the same family yield to the same methods of discipline with like successful results. Mothers appreciate the fact, but do not always understand why teachers fail in control of fifty children subjected at their homes to the widest range of discipline. Meetings of teachers and mothers will serve to a better understanding of the difficulties each has to encounter, and will improve the disciplinary methods of both school and home.

Another topic will demand conference in the line of health — hours devoted to home study. Mothers do not always understand the importance of regularity in hours, even if they admit the

necessity of home study. Children are thus called for trifling service at the convenience of the mother, and by reason of unnecessary interruption fail in proper preparation of lessons for the morrow. A word from the teacher may secure for the children regular and unbroken hours for study. If this regularity is to be secured the mother must be assured that she has control of all hours not belonging to the daily sessions, and teachers must find a way of avoiding detention of pupils after school.

A greater evil than that of calling a child from its study for some errand, is that of consenting to infringement of hours for social enjoyment, and the extension of such pleasures into time needed for sleep. The mother who guards her children against loss of health through late hours, has a right to ask of teachers a like regard for health and for sweet temper which regular sleep ensures.

As a few hints are thus given I am aware that the remedy after all lies in personal conference. But the need of such personal conference may be suggested in the club meeting, and the way cleared for the meeting in person through the discussion in the club. Both mothers and teachers may return from the meeting and at once set about a reform which will obviate the necessity for personal conference.

Lack of knowledge as to opportunity for coöperation is responsible for most of the irritation that arises over school affairs both in the school and in the home. A monthly meeting of a club composed of mothers and teachers must minimize the danger of irritation.

Conflicts often arise through mutual misunderstanding of teachers' and parents' rights under the law. Discussion at the fireside from imperfect knowledge arrays the child against the teacher. Attempted correction of the mother's views through the child does not close the breach. Pride of opinion in personal conferences widens it. An hour's calm conference in the club meeting will settle questions for the entire district and save the time of a score of personal conferences.

Benefits of coöperation are without limit. That mothers are named where fathers are equally interested is due to the fact that our social conditions throw the burden of child training upon the mother, especially in cities where the father merits too often the description which the Chicago boy once gave — "The man who usually boards at our house."

EDITORIAL.

ONE of the most valuable of the educational publications for the past year is the volume of 170 pages entitled "Peabody Education Fund. A Brief Sketch of George Peabody, and a History of the Peabody Education Fund through Thirty Years, by J. L. M. Curry." This work is indispensable to a knowledge of the remarkable administration of the Peabody Education Fund in the southern states during the past thirty years. It has also a unique and even distinguished importance from the fact that it is, certainly, the first complete history of this great benefaction given to the country by a person not only writing by authority but, by common consent, regarded to-day the best representative southern educator. The public educational labors of Dr. Curry began with his introduction to public life, as a member of the committee on Education in the Legislature of Alabama that framed the statute for the first system of Common School Education in that state. At the close of the Civil War he entered upon the career of education; as professor in Richmond College, Virginia; adviser and fast friend of Dr. Barnas Sears, then general agent of the Peabody Fund; and his successor in the agency of the Peabody and of Bishop Atticus Haygood in the Slater Funds; which, with the interim of a term of service as minister to Spain, has continued to the present time. Dr. Curry has made of the administration of these funds, now together amounting to $3,000,000, a great educational professional life. His entire time, fortune and great public influence are now concentrated upon such a guardianship and general overlook of southern education in all its phases as has never before been possible and probably will never again be called for in any section of the country. This volume contains the best resumé of the great educational movement in the South since the close of the Civil War that has ever been given by any southern authority, combining the qualities of educator, statesman and broad representative of the progressive religious life especially of the eleven ex-Confederate states. Our northern school men, who have perhaps regarded the work of the Peabody Fund as simply one of the numerous northern movements in behalf of southern education, will be enlightened and instructed by Dr. Curry's statement of its unique central and widely extended influence. In fact, he presents it as the focus around which the educational common school public of these states, that had been growing since the days of Thomas Jefferson, was able to concentrate and, after the experiments, discouragements and

partial successes of seventy-five years, finally established the American Common School in its entirety for all classes and both races; so that, after thirty years, everybody understands that it "has come to stay." We urge every reader of EDUCATION to obtain this admirable book and "read, ponder and digest" it; assured that every thoughtful educator will rise from its study with an enlarged and exalted conception of the American Common School, as the most original and vital element of our American form of government and order of society. The volume is published in a style befitting its value, from the University press, John Wilson and Son, Cambridge, and dedicated to the trustees of the fund, sixteen in number, with Dr. Curry as additional honorary member. The annals of education in any country may be vainly sought for a list of thirty-five gentlemen of equal eminence, who during the last thirty years, have served on this great "Common School Committee," which may well be named the American People's Academy. No better use can now be made of another million of dollars than the reëndowment of the Peabody Education Fund, in memory of Robert C. Winthrop, its first president; who will live in American history as the most distinguished representative of educational statesmanship in the days of the New Republic.

WE have been profoundly impressed by the solid good sense of a letter addressed last February by Booker T. Washington to the Louisiana State Constitutional Convention. Its words of wisdom deserve to be heeded in every section of the South,—yea of our whole country. We append some of these pregnant sentences:

I know that you have two serious problems before you: ignorant and corrupt government on the one hand, and on the other a way to restrict the ballot so that control will be in the hands of the intelligent without regard to race. * * * No state in the South can make a law that will provide an opportunity or temptation for an ignorant white man to vote and withhold the same opportunity from an ignorant colored man, without injuring both men. No state can make a law that can thus be executed, without dwarfing for all time the morals of the white man in the South. Any law controlling the ballot, that is not absolutely just and fair to both races, will work more permanent injury to the whites than to the blacks. * * * Study the history of the South, and you will find that where there has been the most dishonesty in the matter of voting, there you will find today the lowest moral condition of both races. * * * No man can have respect for government and officers of the law when he knows, deep down in his heart, that the exercise of the franchise is tainted with fraud. * * * The time is not far distant when the world will begin to appreciate the real character of the burden that was imposed upon the South when 4,500,000

ex-slaves, ignorant and impoverished, were given the franchise. * * * For thirty years we have wandered in the wilderness. We are beginning to get out. * * * There is a highway that will lead both races out into the pure, beautiful sunshine, where there will be nothing to hide and nothing to explain, where both races can grow strong and true and useful in every fibre of their being. I believe that your convention will find this highway; that it will enact a fundamental law which will be absolutely just and fair to white and black alike. * * * I beg of you, further, that, in the degree that you close the ballot box against the ignorant, you open the schoolhouse. More than one-half of the people of your state are negroes. No state can long prosper when a large percentage of its citizenship is in ignorance and poverty, and has no interest in government. * * * Let the very best educational opportunities be provided for both races; and add to this the enactment of an election law that shall be incapable of unjust discrimination, at the same time providing that, in proportion as the ignorant secure education, property and character, they will be given the right of citizenship. * * * I believe you will agree with me, that ignorance is more costly to the state than education; that it will cost Louisiana more not to educate her negroes than it will to educate them. In connection with a generous provision for public schools, I believe that nothing will so help my own people in your state as provision at some institution for the higher academic and normal training, in connection with thorough training in agriculture, mechanics and domestic economy. The fact is that 90 per cent. of our people depend upon the common occupations for their living, and outside of the cities 85 per cent, depend upon agriculture for support. Notwithstanding this, our people have been educated since the war in everything else but the very things that most of them live by. First-class training in agriculture, horticulture, dairying, stock raising, the mechanical arts and domestic economy, will make us intelligent producers and not only help us contribute our proportion as tax-payers but will result in retaining much money in the state that now goes outside for that which can be produced in the state. An institution that will give this training of the hand along with the highest mental culture, will soon convince our people that their salvation is in the ownership of property, industrial and business development, rather than mere political agitation. * * * A race, like an individual, lifts itself up by lifting others up. * * * It requires little wisdom or statesmanship to repress, to crush out, to retard the hopes and aspirations of a people, but the highest and most profound statesmanship is shown in guiding and stimulating a people so that every fibre in the body, mind and soul shall be made to contribute in the highest degree to the usefulness and nobility of the state.

DURING the past year an investigation has been made by the General Secretary of the Evangelical Alliance, Rev. Dr. Josiah Strong, in about forty leading cities of the United States, revealing an alarming prevalence of vice among young children. Facts have been brought to light which are sad and humiliating in the extreme, espe-

cially in this civilized land and in this age of Christian endeavor. The trouble is by no means confined to the so-called "lower classes" but manifests itself in hideous forms and alarming proportions among the children of good homes and Christian parents, the latter often refusing to believe evil of their sons and daughters until confronted with the damning evidence. The leading cause of this distressing state of things Dr. Strong finds in the wide dissemination of impure literature. Minor causes are, too great liberty accorded to young people by the majority of parents, who are often too busily occupied with their own affairs to keep track of their children's habits and companionships; and a reprehensible neglect to inform their children in a proper manner about the facts of their physical being, concerning which the average child is naturally curious and morally certain to pick up filthy information from the streets if it is not furnished purely at home. Dr. Strong says:—"One who has never seen this obscene literature can form no notion of it. A Christian imagination simply can not conceive of it. It might have come from the cesspool of perdition. This poison has repeatedly been found in public schools, academies and colleges. In some cases every boy and every girl in the school has confessed to having read it; and the vice which pastors are deploring is the perfectly natural result." By way of remedy he suggests the adoption of the curfew ordinance, which has wrought a great reformation in some places where it has been tried and won loud praises from city officials; and the effort on the part of all thoughtful parents to furnish proper instruction to their children in regard to the facts and dangers involved in the subject. Mention is made of the exceedingly helpful little books by Dr. Stall, What a Young Boy Ought to Know, and What a Young Girl Ought to Known, which have lately been noticed in the Review department of EDUCATION. We especially recommend the subject to the attention of teachers as well as parents.

THE movement to endow a Welsh professorship, the first in this country, at Marietta College, is worthy the endorsement of every thoughtful person. For twenty years past the subject has been agitated and a strong sentiment developed which has culminated in a meeting held at Cincinnati, Ohio, in May, 1898, where the matter was put into the hands of an able committee of seven gentlemen, who propose to raise an endowment of $50,000 for the establishment of such a professorship, "to be held by a Welshman of such attainments and training as to be qualified, both to teach Welsh history, biography, language, literature and cognate-subjects, and to conduct original research into the achievements of the Welsh people, and to trace Welsh influence as

a factor in human progress." The board of trustees of Marietta College have given their consent to the establishment of such a professorship and suggest the further objects to be held in view in the "study of ethnology are archaeology of the race; of the local history of Welsh communities; and the collection and preservation of the art, music and literature of the nation." Dr. William T. Harris expresses extreme pleasure in learning that such a professorship is to be established and says: "As I can testify personally, it has been difficult to find a professor to whom I could refer questions regarding the Keltic." There are at least a million persons in our country who are either Welsh or directly descended from Welsh ancestors, and their relations to modern civilization are most intimate. The endowment will be sought chiefly among those of this nationality and it should not be difficult to raise it. Hon. W. D. Davies, Sidney, Ohio, is chairman of the committee of seven, and Homer Morris, Esq., Cincinnati, secretary.

PROFESSOR HITCHCOCK of Amherst College and Dr. Jay W. Seaver of Yale, have demonstrated conclusively that non-smokers among college students increase in height, weight, chest measurement and lung capacity much more rapidly than smokers. Their facts—the result of careful experiments—are well nigh startling. And yet, we doubt not, the young smoker will laugh the lesson to scorn. It is hard to learn lessons of health save in the school of bitter personal experience.

THE John F. Slater Fund for the education of freedmen makes the following appropriations for the year 1897–98: Normal and Agricultural Institute, Hampton, Va., $12,000; Shaw University, Raleigh, N. C., $2500; Claflin University, Orangeburg, S. C., $4000; Spelmen Institute, Atlanta, Ga., $5000; State Normal School, Montgomery, Ala., $3500; Normal and Industrial Institute, Tuskegee, Ala., $8000; Tougaloo University, Tougaloo, Miss., $3000; Straight University, New Orleans, La., $2000; Bishop College, Marshall, Texas, $1000; Meharry Medical College, Nashville, Tenn., $1500. Total, $42,500. This fund,—the generosity of a wise New Englander, is doing an incalculable amount of good.

THE NEW SANITARY SCHOOL AT PINEBLUFF, NORTH CAROLINA.

HELEN C. HOBBS, DORCHESTER.

IN the southern part of North Carolina in the town of Pinebluff is one of the most interesting boarding schools in this country, even though it is new.

Pinebluff is situated on the Seaboard Air Line 130 miles from the coast and 75 miles south from Raleigh. It has an elevation of 600 feet above the sea and is in the midst of the long-leaf pine region, the most healthy section of our country. The soil is sandy so that there is never any surface water. The average temperature in winter is forty degrees and in summer the breeze from the Gulf Stream so tempers the heat that one is fully as comfortable there as in the more northern states, and some of the best results to those with weak lungs or throat are obtained during the summer months.

This school has long been needed not only for those who cannot endure the severe climate of the North but for the many children who become nervous on account of the indoor life required by most school systems.

This school first of all considers the health of the child and each is worked with as an individual instead of being considered part of a class. But at the same time it offers advantages for education that most schools cannot give.

This school includes all grades below college and all teachers are endorsed by leading educators.

This district abounds in fine specimens for geology, botany and zoölogy and, the climate permitting one to live out of doors, the students can be continually sent to nature to discover truths for themselves. Thus the pupil grows like the one who knows life and at the same time has the training that good books and good teachers may give.

The home department is a very interesting feature. The social relation of teachers and pupils develops a strong love for study both of nature and of the best in books. The out door classes which tend to develop the individuality of the child and do away with the stiff routine of schoolroom life bring teacher and pupil closer together so that the deepest and purest may be developed.

The work has already met with so much approval that land has been selected for larger buildings, and those desiring to know of the new plans can obtain prospectus and further particulars from Mr. John T. Patrick, Pinebluff, North Carolina.

This school is endorsed by such men as Hon. D. S. Russell, Governor of North Carolina; Col. Julian S. Carr, Durham, N. C.; Mr. D. A. McDonald, Judge of Probate, Carthage, N. C.; Dr. Richard H. Lewis, Secretary and Treasurer North Carolina Board of Health, Ral-

eigh, N. C.; Rev. Messrs. Kasson and Palmer, Editors EDUCATION, Boston, Mass.; Dr. J. W. Achorn, Boston, Mass.; Mr. T. J. Anderson, general passenger agent, Seaboard Air Line, Portsmouth, Va.; Dr. Wm. B. Atkinson, Editor *Public Health* and permanent secretary American Medical Association, Philadelphia, Pa.; Hon. E. J. Hale, Ex-United States Consul, Fayetteville, N. C.; Prof. E. M. Cole, Superintendent of Public Instruction for Moore County, Carthage, N. C.; Dr. Joseph A. Clausen, Editor *Medical Times and Register*, Philadelphia, Pa.

AN HISTORICAL ROMANCE.

McDONALD FURMAN, RAMSEY, S. C.

"IF that is your business here, sir, I wish you to leave the house. *My daughter* has been accustomed to ride in her own coach."

These haughty words fell from the lips of an aristocratic planter and were addressed to a young man who had asked for the hand of the planter's daughter, Mary, in marriage. When a blue-eyed lad of sixteen, this young man had met Mary, then a pretty lass of fourteen. With the lad it was a case of love at first sight. His love was so earnest that when he first visited the town where his sweetheart's father lived, he asked permission to marry her, which request called forth the stinging language with which our story opens.

We don't know what reply, if any, was made by the young man to the father's words, but we can easily imagine the bitter, wounded feelings which must have arisen in the breast of the youthful lover. It may be that he retired and wept, for it is a hard thing for a young man who loves deeply and sincerely, to be thus crossed and rebuffed.

The young lover afterwards became a renowned soldier and ably conducted a prolonged struggle. As he was returning after a memorable victory, he passed through the town where his old sweetheart lived. It is said that he had never seen her since the old days when he was so cruelly dismissed by her father. He had now been married many years to a widow lady, and the sweetheart of his boyish days was also married. As he passed along the street, he looked up, and saw her looking at the parade. We don't know what his thoughts were on this occasion, but we learn that he smiled and waved a salute with his sword. The lady fainted. Strange indeed must have been her sensations as she beheld the great soldier, once her blue-eyed boyish lover, saluting her as he passed.

This story is a romantic but by no means an imaginary one. It is founded largely on history, and the rest on tradition. The hero was—GEORGE WASHINGTON. The heroine was Mary Cary. She was Mrs. Edward Ambler when Washington saluted her with his sword; which event occurred in Williamsburg, Va., as he was returning from the famous victory at Yorktown.

FOREIGN NOTES.

EDUCATION IN HAWAII VS. CUBA.

Of all the new territories recently brought under the Stars and Stripes peaceably or by force, Hawaii is most closely assimilated to ourselves in respect to education. Its schools are indeed essentially American, no stronger proof of this statement can be given than the fact that the great attraction of the Hawaiian summer school for 1898, advertised with true Western spirit, is the presence of Col. and Mrs. Parker and of Miss Allen, head kindergarten training teacher in the Chicago Normal school. Education is compulsory and in the public schools, free. English is the language employed and all Hawaiian born children, of whatever nationality can read and write it. In 1897 according to the official report, 10,568 pupils were in attendance at the public schools and 3,954 in private schools: total 14,522 or above 13 per cent. of the entire population and 62 per cent. of the population 6 to 15 years of age which is the compulsory school period. The public schools are in session on an average 200 days in the year, an excess of 60 days over the general average for the United States. The determination to make English the language of the mixed population is of great interest. The success already attained in this respect appears the more wonderful when the character of the population is considered. Beside Hawaiians pure and mixed and children of English or of American parentage there are found in the schools children from Germany, France, Scandinavia, Portugal, Japan, China and the islands of the Pacific. The mingling of races and of languages probably exceeds that of any other schools in the world.

Much effort has been expended upon industrial education and the results, so far as girls are concerned, are highly creditable, sewing being in Hawaii, as elsewhere the feminine art par excellence. The attempt to employ "sloyd" with equal success for boys has failed. It lacks that vital relation to environment which makes industrial training interesting and educative. It is conceded that agriculture offers a much more promising subject and an endeavor is being made to develop a practical system of training in this industry.

The prevalence of English ideals is noticeable not only in respect to education, but in the provision for the care of public health, in public sanitation, in prison and reform agencies. The quarantine regulations are excellent and are strictly enforced as may be judged from the fact that in the two years ending December 31, 1897 there was no general disease of an epidemic nature, although three times during the period smallpox was introduced from abroad. In all these particulars Hawaii presents a striking contrast to Cuba. The sanitary conditions at Santiago were simply frightful, and probably Havana is worse in this respect. As to education, in spite of a compulsory law dating from 1880 and the existence of schools,—843 are reported in the island—all authorities agree that the people are grossly ignorant and illiterate. Havana has

indeed a university, with the usual faculties and an elaborate roll of professors, students it has too, the elite of the island who get their diplomas easily, as a rule, and many of whom finish their studies in the states preferably in Catholic colleges. They charm their comrades of a colder race by their gay spirits, emotional temperaments and musical proclivities. As to the masses letters are not for them, nor they for letters. What they may become under our influence it is impossible to foresee. Republican Haiti under Catholic influences has made some progress and Jamaica under English control still more in respect to education. The Cuban population will be much more difficult to direct and harmonize.

TECHNICAL EDUCATION IN FRANCE.

The system of elementary education in France includes a scheme of primary technical instruction which has been fostered with varying success for about two decades and has eventuated at last a very interesting and suggestive experiment. The endeavor to graft technical training upon the regular primary schools has virtually failed, the latest experiment is the creation of a distinct type of technical schools which pupils who have completed the elementary primary course may enter at 12 years of age.

As in other countries the movement began in France through the decay of apprenticeship. Alarmed at the prospect the Chamber of Commerce appealed to the government in 1878 to intervene in the interests of industry. The outcome was a law of 1880 creating a class of superior primary or high schools. Their professed object as stated in the law, was "to develop in youths intended for manual trades the requisite dexterity and technical knowledge." These schools were distinguished from the regular higher primaries, by a special name, "schools of manual apprenticeship" and they were also placed, so far as the law went, under the joint control of the Ministers of Commerce and of Public Instruction. They differed theoretically from the superior primary schools with technical courses, in much the same way that the older manual training high schools of this country, like that at St. Louis, differ from a classical high school with scientific and technical courses. In reality the "schools of manual apprenticeship" never had any existence and after waiting seven years the law was modified with the evident purpose of doing away with the distinction between these schools and other higher primaries having technical courses. The two were now assimilated and their purpose was stated to be that "of developing technical skill and completing in a special direction the instruction of the elementary school." Under that form however the effort to establish a national system of technical training suited to the wants of the artisan class proved a failure. A few municipal schools were aided but they would have prospered in any case. There were also established under the law of 1880, and under the dual control of the two Ministers three national technical schools, which are unique and suggest the possibility of radical modifications in the system of popular education. They are complete schools including infant, primary and high school grades. They have boarding departments in which the costs amount to $100 a year, tuition for day and boarding pupils is free. They represent the highest ideal of combined general and technical edu-

cation, but the latter predominates. In the third year technical instruction occupies not less than thirty hours of the school week.

While these experiments have been going on, the conditions that threaten to produce a dearth of skilled workmen have increased. Alarmed by the prospect, the government in 1892 renewed its efforts to replace the obsolete system of apprenticeship by a general system of school training. Under a law of January 26, 1892 an entirely new class of Technical schools called Practical schools of commerce or of industry, (Ecoles pratiques de Commerce ou d' Industrie) was created. Their purpose is specific and distinctly stated. They are designed to form clerks (employés de commerce) and workmen "whose services can be at once utilized in the counting house and the workshop." Here all pretence of an educative as distinguished from a utilitarian end is set aside. That these schools meet an urgent demand is evident from the rapidity with which they are multiplying. Within five years there have been formed ten "*Ecoles Pratiques d' Industrie*" that is purely industrial schools, eleven *Ecoles Pratiques d' Industrie et du Commerce*, or industrial and commercial schools (three of them for girls) and one purely commercial school. The total number of pupils in these is 3,125. Great pains is taken in the choice of the teaching staff and of the foremen and managers in the shops. The schools are thoroughly equipped according to their specialties.

The French experience emphasizes two conclusions. First that to be successful, the technical school must be practical, the movement has been from the less practical to the more practical type of school; second, that primary education must preserve its general character, hence it has no place for manual training except that which is simply educative like drawing and modeling. On the other hand the newly created technical schools bring specialization into the high school period.

THE NEW DOCTORATE OF THE UNIVERSITY OF PARIS.

Attention was called in EDUCATION for October last, to the decree of the Superior Council of Public Instruction, authorizing the French Universities to create a new doctor's degree independent of the state degrees. It is a scholastic title, pure and simple, and carries none of the rights and privileges attaching to the state degrees. In accordance with this order the University of Paris, has created the title of Doctor and opened the same to foreign candidates. It interests Americans especially to know that they may obtain this degree without going through the same course as French aspirants. Their applications must be addressed to the Minister of public instruction accompanied with translations of the diplomas which they have secured from their own colleges. These translations must be sworn to before a notary. It remains with the University to whom the matter will be referred, to decide upon the value of the diplomas. The decision is quite sure to be favorable if the college is of good standing in this country. These formalities settled, the candidate after he passes successfully the examinations of the first, second and third years, and pays the enrollment and examination fees, will soon be able to write the coveted letters after his name.

PRACTICAL TENDENCIES IN GERMANY.

The recent expansion of Germany's foreign trade and colonial aspiration has furnished a new argument for secondary schools without Greek. The movement for giving candidates from the *Realschule* equal recognition at the Universities with those from the Gymnasia has been revived. Engineers, lawyers and doctors have joined in the effort. The glory of Germany at this moment is declared to be the productiveness of the technical knowledge which it fosters and on this ground some would even remove Greek from the secondary schools altogether and relegate it as a specialty to the Universities.

The past decade and a half has witnessed a noticeable increase in the appropriations for University libraries in Prussia. From a total of $101,243 in 1884, this item rose to $141,235 in 1897-98. The increase is divided quite equally between the amount for salaries and for the purchase of books. As a result the average salary of employes of the libraries has risen from $750 to $775. Directors or chief librarians begin at a salary of $675 and rise in twenty-four years to the maximum of $1275. They have also the right to a pension of $225 annually.

A. T. S.

AMONG THE BOOKS.

To accommodate readers who may wish it, the publishers of EDUCATION will send, post paid on receipt of the price, any book reviewed in these columns.

FARTHEST NORTH is the thrillingly interesting record of Dr Fridtjof Nansen's arctic explorations in his stout ship, "Fram," from 1893 to 1896. It also gives the details of the fifteen months' long and arduous sleigh journey by Doctor Nansen and Lieutenant Johansen. Doctor Nansen in all these perilous years showed himself to be a man of profound thought and of indomitable courage and perseverance. He was also a wonderfully resourceful man and careful even to the minutest details. He overcame deep-seated prejudices and earnest opposition. He aroused the enthusiasm of Norway in his bold new project and secured the means to build the "Fram." Then with some thirteen of the toughest young men, physically, in Europe he sailed boldly away to the icy North to let his vessel be frozen in and carried wherever winds and ice currents might carry her. The careful building of his ship kept her from being crushed in the awful nippings of vast fields of ice, and the complete preparation for every possible need insured their safety, health and, to some degree, happiness during that long, perilous journey in dark, unknown, treacherous regions of ice, amid intense cold and icy night. With what intense interest we journey with him day by day, and note all his wonderfully diversified experiences of joy or bitterness. What dangers from bears and walruses, from unruly dogs or ice and snow and fog and sea. With what abandon of joy he describes their victories; or the glories of an arctic day or the fiery splendors of the night. A holiday or the falling of snow puts him in a pensive or a poetic mood. Nansen is a man of moods and scholarly feeling as well as a man of iron nerve. He is master of a virile style and the reader who begins will want to finish these many pages and rejoice in his final victory. Science and learning are deeply indebted to this man who broke all records in going toward the Pole. New York: Harper & Brothers; popular edition, one volume; $3.00.

THE STUDY OF THE CHILD; a brief treatise on the psychology of the child with suggestions for teachers, students and parents, by A. R. Taylor, Ph. D. This book belongs to Appleton's International Education Series. It is one of the most carefully prepared volumes on this modern subject of child-study that we have seen. Doctor Harris in his "Editor's Preface" characterizes it as "sound and wholesome," and the reader or student will find it fully deserving of this characterization. While thoroughly scientific the author is at the same time clear and simple in his style. No one who deals with child life can read this volume without forming higher ideals of his vocation. No pedagogical library will be complete without it. New York: D. Appleton & Company; $1.25.

AMERICAN BOOK COMPANY VINDICATED is the title of a brochure giving the trial and verdict against the publisher of the "Gates Pamphlet" for libel. The Minnesota jury awarded the American Book Company (N. Y.), the sum of $7,500 damages.

A PATRIOTIC PRIMER FOR THE LITTLE CITIZEN, third edition, revised and enlarged, by Wallace Foster, is an excellent booklet packed full of good things to teach our youth "true principles of American Citizenship." It most fittingly carries on the inside cover a picture of that ardent patriot and children's friend, Col. Geo. T. Balch. Address the Publisher, Capt. Wallace Foster, 2030 Capitol Avenue, N., Indianapolis, Ind.

Rand, McNally & Co., Chicago, publish a HANDY GUIDE TO THE CITY OF WASHINGTON, full of well arranged information (nearly 900 pages) touching the capital of the nation; and FIFTY GLIMPSES OF WASHINGTON and its neighborhood, being excellent reproductions from recent photographs of all that is finest there; each 25 cents.

STORIES OF OHIO, by William Dean Howells, is a very interesting book and will make excellent supplementary reading. He gives one a "history of the state from the earliest times." Then he devotes eight pages to "the ice folk and the earth folk," ten pages to "Ohio as a part of France," then a good many chapters are given to frontier life and fights with Indians; much attention is paid to Ohio in the war of 1812 and in the Civil War and to her soldiers, statesmen and other notable sons. Boys will enjoy these 287 all too brief pages very much. New York: American Book Company. Price, 60 cents.

SELECTIONS FROM THE PROSE AND POETRY OF WALT WHITMAN is a fair-sized volume of the choicest writings of this elemental soul, edited with a thirty-page eulogistic introduction by Oscar Lovell Triggs, Ph. D., of the University of Chicago. He declares that "*Leaves of Grass* is Whitman's personal record. It is a subtle and profound autobiography." He thinks of Whitman "not so much as a separate person as the representative of a cosmic instinct and tendency." Walt Whitman was born of Quaker parentage, on Long Island, in 1819, and died in 1892. He went to school in Brooklyn, became a printer, editor and poet. During the war he served as a volunteer nurse. He was a great lover of his fellowmen. Over his unique and powerful writings there has been endless discussion. They are full of power, passion, pathos, egotism, detail — and dirt. He is the poet of the body and of the workaday world. He calls out love, admiration and disgust. He stands alone but is a powerful personality. Boston: Small, Maynard & Company. $1.25.

The firm of J. Fischer & Brother, 7 Bible House, New York City, publishes music for the schools. We have received samples which look attractive.

SOUTH SHORE TROLLEY TRIPS, by Katharine M. Abbott, is a booklet of over 100 pages full of information and well illustrated. Address the author at Belvidere, Lowell, Mass. Price, 10 cents.

THE SIXTY-FIRST ANNUAL REPORT OF THE MASSACHUSETTS STATE BOARD OF EDUCATION, for 1896 and 1897, by Frank A. Hill, Secretary, shows the usual variety of interesting and able contributions to the great subject of modern education. These reports are of more than passing interest. They will take a permanent place among the annals of educational literature, and will be consulted with profit by coming generations of educators. In no other line is more intelligent progress being recorded or more practical fruits of scholarly research gathered. The value of the present volume is commensurate with the reputation of the distinguished Secretary of Education for Massachusetts.

ODYSSEUS, THE HERO OF ITHACA, adapted from the third book of the primary schools of Athens, Greece, by Mary E. Burt and Zenaide A. Ragozin. This is a pleasing rendering into English of a classic tale from a classic land. It is enough out of the common to be attractive alike to teacher and pupil and will make the reading lessons of any school-room more spirited and engaging than is ordinarily the case. New York: Charles Scribner's Sons; 65 cents.

WHEELER'S GRADED STUDIES IN ENGLISH: FIRST LESSONS IN GRAMMAR AND COMPOSITION. This is a beautiful book, with superb illustrations. In easy lessons it allures the pupil onward, making work light and knowledge pleasant. Chicago: W. H. Wheeler & Company.

BEFORE THE DAWN. A BOOK OF POEMS AND SONNETS. By Joseph Leiser. This volume will doubtless have a place on the book shelves of the author's friends; and perchance in later years he may look back and regret its publication. Still, the stimulus of publication has often called out latent talents and maturer years have witnessed productions of a higher order. We trust it may be so in this case. Buffalo, New York: The Peter Paul Book Company.

NATURE FOR ITS OWN SAKE, by John C. Van Dyke, is a book to delight nature lovers. Thoroughly appreciative of the varying moods of nature the author is at once poet and scientist. He reveals and interprets. We commend his work to the host of recreation-seekers who are flying to the country for the summer rest and inspiration. New York: Charles Scribner's Sons; price, $1.50.

LATIN PROSE COMPOSITION. By Charles Crocker Dodge and Hiram Austin Tuttle. In this work exercises in prose composition are based on preceding descriptions of Latin constructions, with references to standard Latin grammars. The work is clear, the plan progressive. New York: American Book Company; 75 cents.

DANA'S REVISED TEXT-BOOK OF GEOLOGY. Edited by William North Rice, Ph. D., LL. D. For more than half a century Dana's Text-Book of Geology has been before the public as the leading work of its kind. The present edition leaves the general plan of the book unchanged. Everything is, however, brought up to date. The theory of evolution is given its proper place. As now published it reflects at once the profound learning and ripe scholarship of Professor Dana and the spirit of the most modern researches. New York: American Book Company.

A BRIEF SKETCH OF GEORGE PEABODY AND A HISTORY OF THE PEABODY EDUCATION FUND THROUGH THIRTY YEARS, is an interesting monograph by Dr. J. L. M. Curry, who has long been closely identified with the administration of this princely charity. Published by the University Press, Cambridge.

How to Name the Birds. By H. E. Parkhurst. This is a little gem for bird lovers, furnishing a pocket guide to all land birds and the principal water fowl normally found in the New England states, New York, Pennsylvania and New Jersey. It shows how to identify the birds without killing them. It allures to the study of ornithology. New York: Charles Scribner's Sons; $1.

Stories From English History, From Julius Cæsar to Queen Victoria. By Rev. A. J. Church, M. A. Whoever would understand the life of a nation must be familiar with that nation's stories and traditions. The volume before us presents to the reader the principal stories of English-speaking peoples, with appropriate illustrations, but without diverting notes and explanations. The stories speak for themselves and can be read in this volume without interruption. New York: The Macmillan Company; $1.25.

Rousseau, and Education According to Nature. By Thomas Davidson. This book belongs to "The Great Educator" series, edited by Nicholas Murray Butler. It gives a complete and interesting account of the life and theories of this great French educator, who has had a profound influence on the educational thought of our day. No pedagogical library will be complete without a copy of Davidson's Rousseau. New York: Charles Scribner's Sons; $1.00.

A noteworthy contribution to pedagogical literature is found in Dr. Nathan Oppenheim's The Development of the Child. Doctor Oppenheim is attending physician to the children's department of Mt. Sinai Hospital Dispensary, and has had abundant opportunity for special studies along the line of his specialty. He considers such subjects as the Comparative Importance of Heredity and Environment, the Place of the Primary School in the Development of the Child, the Influence of Religion, the Development of the Child-Criminal, the Profession of Maternity, etc., in a thoughtful and suggestive manner. The naming of these topics is sufficient to show the scope of the work and to interest the reader in it. It is a book for parents and teachers, and equally for all thoughtful people. New York: The Macmillan Company; $1.25.

Shattuck's Advanced Rules for Large Assemblies, a supplement to The Woman's Manual of Parliamentary Law. By Harriette R. Shattuck. We have in this volume a useful and concise statement of rules necessary for the conduct of important public business. It will be very useful, from its compactness, to presiding officers. Boston: Lee & Shepard; 50 cents.

We have received from the Department of Public Instruction of the State of Washington a neat pamphlet called Manual of Exercises for Washington's First Bird Day. It is full of choice selections of poetry and prose about birds.

No. 124 in the Riverside Literature Series presents the reader with Baby Bell the Little Violinist, and other verse and prose by Thomas Bailey Aldrich. Published by Houghton, Mifflin & Company, at 15 cents.

The Prisoner of Chillon and Other Selections From Byron. Edited by Charles Maurice Stebbins. This is a late number of the Students' Series of English Classics. The introduction and notes aid in the comprehension of this, one of the purest of Byron's narrative poems. The series is well known for its convenient and attractive features. Boston: Leach, Shewell & Company.

In Maynard's English Classic Series we acknowledge Kingsley's Water-Babies, with explanatory notes, by Edna H. Tuppin. New York: Maynard, Merrill & Company; 24 cents.

PARADISE LOST. ITS STRUCTURE AND MEANING. By John Milton. With introduction and notes by John A. Himes, Professor of English in Pennsylvania College. The author of this large and attractive volume has made a faithful study of his subject and has given the results to the reader in a style at once profound and lucid. Snch thorough scholarship combined with such true humility cannot help inspiring all who come in contact with the mind of the author. This is a book that will make scholars by the contagion of a profitable example. Milton's was one of the world's greatest minds and he has here found a great interpreter. We feel sure that the volume before us will be welcomed by students of English Literature everywhere. Harper & Brothers, Publishers, New York.

Another Book on Milton is issued by The Macmillan Company, entitled, THE SHORTER POEMS OF JOHN MILTON, edited by Andrew J. George, M. A. It is an excellent introduction to the study of this great English classic poet. It is published in a handsome volume of 299 pages, at 60 cents.

THE SPANIARD IN HISTORY. By James C. Fernald. The purpose of this book is not so much to give a connected history of Spain, but rather to present some leading traits of Spanish character and account for them scientifically, as well as to indicate the direction in which they naturally lead. The record of the past and the anticipation of the future is not flattering to the national vanity. The Spaniard is shown up in lurid colors. It is shown that something is wrong with Spain else her once splendid and world-wide empire would not have so fallen into decay. The volume is timely and will be widely read. New York: Funk & Wagnalls Company; 75 cents.

THE BEGINNER'S GREEK BOOK. By Ivory Franklin Frisbee, Ph. D. This book seeks to apply the principles of pedagogy to the preparation of the pupil to read Xenophon's Anabasis. It furnishes material for a full first year's study of Greek. The leading principles of the language, the inflectional forms, fundamental rules of syntax, exercises and vocabularies, are presented in a clear and convenient manner. The paradigms contain the most common words in the Anabasis so that a useful vocabulary is being acquired as the student progresses. Inflectional forms are classified according to their natural relations. The book is prepared by a teacher who has had long experience in Greek instruction, and shows the results of ripe scholarship. The publishers, E. H. Babb & Company, Boston, have made a handsome volume, with large, clear type and attractive illustrations. Price, $1.50. introduction, $1.25.

WHAT A YOUNG GIRL OUGHT TO KNOW, is a companion volume in the Self and Sex Series, to What a Young Boy Ought to Know, previously reviewed in these pages. The authors, Mrs. Mary Wood-Allen, M. D., and Sylvanus Stall, D. D., have given in the purest language the salient facts in the physical history of the child, from babyhood through girlhood up to womanhood. Since ignorance is not innocence and knowledge purely imparted tends to strength and happiness these books deserve unqualified praise, We commend them to all parents and teachers. They should be placed in the hands of every child who is old enough to read. Philadelphia: The Vir Publishing Company; $1.00.

A SHORT COURSE IN NATURAL MUSIC. By Frederic H. Ripley and Thomas Tapper; Book I, for elementary grades. Familiar songs are made the basis of this book. They are such as should be known and enjoyed by all pupils in our public schools. New York: American Book Company; 35 cents.

UNCLE ROBERT'S GEOGRAPHY; No. II., ON THE FARM. By Francis W. Parker and Nellie Lathrop Helm. The interest of this little volume, which belongs to Appleton's Home Reading Books Series, centres in the farm and in other aspects of country life. It will be a pleasing guide to children living in the country and a revelation to city children. It is at once simple and scientific, and withal charming to the reader whether he be young or old. New York: D. Appleton & Company; 42 cents.

SOCIAL ELEMENTS; INSTITUTIONS, CHARACTER, PROGRESS. By Charles Richmond. The author of this volume discusses tentatively and suggestively such subjects as the basis of society in nature; the social person; the family; industrial organization; the school and its social service; the state and the government, etc. He frankly declares that one of his objects is to raise more questions than he answers. Herein is the charm of his book, in that it is not dogmatic but stimulates the reader to thought and original investigation. It is a valuable contribution to the very popular study of social conditions and principles and sheds light on many an obscure point where light is greatly needed. New York: Charles Scribner's Sons; $1.50.

PUNCTUATION PRACTICALLY ILLUSTRATED; by Kate O'Neil; is a convenient little handbook teaching this important accomplishment by clear and simple rules and examples. New York: A. Lovell & Company; 50 cents.

FOUR AMERICAN PATRIOTS; A BOOK FOR YOUNG AMERICANS. By Alma Holman Burton. The lives of Patrick Henry, Alexander Hamilton, Andrew Jackson and Ulysses S. Grant are attractively presented in this volume. The book is excellent for supplementary reading. Portraits of the patriots are given under the appropriate headings. Chicago: Werner School Book Company; 50 cents.

THE SOCIAL MIND AND EDUCATION, by George Edgar Vincent of the University of Chicago, is an essay in which the author works out an elaborate tracing of the evolution of human thought as shown in the social or general mind. "In the process of social evolution men's ideas, judgments and desires have been combined into products which, transmitted from generation to generation, react upon individuals, and are in turn modified by them. These capitalizations of experience and their unceasing reactions form what may be described as the social mind." The subject is treated under the following headings: The Social Mind and its Development; Social Philosophy as a "Scientia Scientiarum"; the Development of Social and of Individual Thought; the Social Mind and Education; the Integration of Studies; a Tentative Curriculum. A sociological, philosophical, psychological and bibliography is appended, and a generous index further enriches the book. It is a profoundly erudite essay; it brings into light much that was obscure, and gives to the student a storehouse of facts and conclusions. New York: The Macmillan Company.

STUDIES IN EUROPEAN AND AMERICAN HISTORY, by Fred Morrow Fling and Howard W. Caldwell, of University of Nebraska, is an introduction to the source study method in history, and consists of papers originally put forth in the *North Western Journal of Education*. The work is in two parts, the first treating of European history, the second American. The initial chapter to the studies in European history is an exposition of historical methods, in which the source study method is exhaustively treated. The authors have made this book on this line of study and have produced a work replete with suggestions and information, one that will do much to stimulate a healthy spirit in the prosecution of historical studies. It is a novel and original work. Lincoln, Nebr.: J. H. Miller.

IN THE DEPTHS OF THE FIRST DEGREE. A HISTORICAL NOVEL. By James Doran. The period described is that of the beginning of our late Civil War. The story opens in Omaha, Nebraska, in the fourth year of the presidency of James Buchanan, is transferred to New York and Washington, and thence to Charleston, S. C., where the reader is given a graphic picture of the bombardment of Fort Sumter. About twenty characters carry on the plot of the tale, reproducing before the imagination the vivid and exciting scenes of the historic times in the early sixties. The author has made a very readable book, with truthful historic features, and has succeeded admirably in handling delicate themes in a way to avoid offense to the feelings of either Northern or Southern people. Published by the Peter Paul Book Company, Buffalo, N. Y., at $1.50.

From the University Correspondence Press (London) we have THE TUTORIAL CHEMISTRY, PART II. METALS, by G. H. Bailey, edited by William Briggs. The book is noteworthy as departing somewhat from the hard and fast lines followed by nearly all writers on chemistry. Chemical physics is made prominent, the elements are taken in the order suggested by the periodic system, and a list of experiments is given in the appendix, selected with a view to illustrating the text. . . . Ovid: METAMORPHOSES, Book XIII., edited with introduction and notes, by J. H. Haydon. The notes, placed at the back of the book, are rarely grammatical, serving mostly to elucidate the text.

THE PRECEPTORS' FRENCH COURSE, by Ernest Werkley, is intended to be used as a companion volume to the College Series of Latin Authors and to it has been added THE CAPTIVES and TRINUMMUS of PLAUTUS, edited with introduction and notes by E. P. Morris, professor of Latin in Yale College. In the introduction there is much new matter presented, particularly that showing the relation of the Captives to its Greek original. There is a comprehensive treatment of the life of Plautus, his writings, the peculiarities of his style and of the two plays given in this text-book. The notes are on the page with the text and are grammatical and exegetical. The introduction and notes are intended for use by students in college classes, the editor modestly waiving claim to originality in them. Boston: Ginn & Co.

PERIODICALS.

In *Appleton's Popular Science Monthly* for August there is an interesting article on The Manual Training School, by Professor Henderson, setting forth some advantages and some dangers of this important means of education. In the September number the same subject is continued under the heading of the Philosophy of Manual Training.—— *The Forum* for August discusses the Future of Great Telescopes, in a readable article by T. J. J. See, of the Lowell Observatory, Arizona.——*McClure's Magazine* for September is full of war matters, including an account, by Mr. George E. Graham and Mr. W. A. M. Goode, of the destruction of Admiral Cervera's fleet. In the same magazine Cleveland Moffett gives some wonderful and picturesque facts about volcanoes and earthquakes. —— *The Atlantic Monthly* for October will have an anonymous article entitled Confessions of School Superintendents, which will be of special interest to educators.—— The most striking article in *Harper's Magazine* for September is Days in the Arctic, consisting of notes from the journal of Frederick G. Jackson. George W. Smalley has an interesting article on Mr. Gladstone in the same number.—— *The Kindergarten Magazine* announces a distinguished staff of associate editors and co-workers for the coming year,—the eleventh year of its publication. The motto of this useful journal, edited by Miss Amalie Hofer, is "Pledged to make the Kindergarten free to all children."—— *The Independent* has forsaken the old form of the religious weekly and adopted the magazine form, the same size page as the Century. Its contributed articles are remarkably varied and comprehensive.—— *The American Monthly Review of Reviews* for September contains an appreciative character-study of Judge William R. Day, lately Secretary of State, by Henry Macfarland, a Washington newspaper correspondent.——*Scribner's Magazine* opens with Richard Harding Davis's account of "The Rough-Riders'" fight at Guasimas. Mr. Davis writes at first hand for he was in the thick of the fight.

EDUCATION

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NOTES ON MODERN GREEK STUDY.

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STUDENTS of the classics who have read the Greek authors prescribed for school and college often express surprise and interest when they see for the first time a copy of an Athenian newspaper. A book, of whatever sort, from the press in Athens, printed in the familiar letters of the Greek alphabet, causes still greater astonishment and yet the product of the press in Greece is by no means inconsiderable. The question which naturally rises to the lips of one who sees for the first time a piece of modern Greek literary work is this. — What is this language which the Greeks use nowadays? Is it the same Greek that we have studied in school, and if not, is it in any way related to it? The inquiry may be briefly answered. The language of Greece to-day is still Greek and in the direct line of descent from the ancient classic tongue. Like the people of that nation it has passed through various vicissitudes and has on the whole emerged from such trials with less change than the people itself. This modern language has, however, been generally looked upon as a corrupt patois in no way connected with the Greek of the age of Pericles. That it is to-day the ordinary speech of thousands not only in Greece itself but also in many portions of the country bordering on the eastern Mediterranean is a fact not commonly realized. That it is a direct descendant of the ancient tongue is proven by the studies of philologians. The direct line of develop-

ment is plain. After the Ionic of Homer and Herodotus and the Attic of the Periclean age, Greek became, with the conquests of Alexander, an international medium of communication, at least in the Eastern countries that extend from Greece around the Mediterranean as far as Egypt, "the common dialect" so called, tinctured however with many new foreign elements. In this Greek we find the New Testament written. After the introduction of Christianity, Greek was the favorite language of the church and with its Eastern branch passed on to Byzantium. Hence through the Middle Ages down to the beginning of the so-called modern period in the fifteenth century, Greek was still preserved. The various masters of the Greek nation were unable to destroy its language. But the influence of conquerors made itself felt on both people and language, which latter, from the very nature of the case, must take to itself many foreign elements. But after the freedom of the people was secured through the revolution of 1821, and the kingdom was founded, the language entered upon a process of purification and began its new growth with the great storehouse of classic literature behind it, from which to draw such new elements as it from time to time should need. The grammar has, of course, changed but there have been no violent changes. Many of them can be seen in their incipiency in times before the Christian era. The constructions have become simpler because more like those of our own tongue. The only wonder is that the language still lives after the trials of so many centuries. No less an authority than Professor Jebb says on this point: — "Old and new Greece are bound together by language. Latin passing into Romance languages was more or less disintegrated; Greek was for centuries rude and ungrammatical but it was always itself and itself alone. In the organic matters of structure and syntax Greek has never made a compromise with any other language. . . . . During the past eighty years the Greek language has been returning more and more to the old classical type. . . . . The chief difference now remaining between old and modern Greek is one that exists between old and modern generally — the old is synthetic the modern is analytic. Thus it has been the unique destiny of the Greek language to have had from prehistoric times down to our own an unbroken life. Not one link is wanting in the chain which binds the new Greece to the old."

As in every language so in modern Greek we find a division between the speech of the learned and that of the lower classes. The higher or literary language, (called by the Germans the Schriftssprache) is the more polished and purified form found in higher literature, newspapers, official documents, etc. It is needless to say that this is the part of the language that has most felt the purifying influences that have been at work in Greece for the greater part of this century. The lower tongue, the Umgangssprache or vulgar Greek, is the language of the common people, popular literature, comedy, etc. This has survived in the mouths of the people and so has great philological importance. It has least felt the influence of purism and is more the outcome of growth and preservation among the people. Yet since the rise of various educational mediums such as sprang up after the establishment of the kingdom, the general education of the people has begun and with it the purification of the language in general and especially the elimination of those forms which are the marks of former subjugation.

The pronunciation, however, of modern Greek as we find it to-day differs from that of classic Greek as it is taught in the schools of America and Europe where the so-called Erasmian method is used — not, however, without protest in some countries. This method, it is claimed, arose through a dialogue which the great Erasmus wrote "*De recta latini graecique sermonis pronunciatione*," published in 1527. In this dialogue a learned bear attempts to teach a less learned lion the proper way to pronounce Greek, which he shows to be not according to pronunciation of the Greeks themselves, who have lost the true method in the course of years, but according to a method by which each speaker is allowed to give the Greek letters the values of his own vernacular. Erasmus, who had evidently written more in jest than in earnest, did not himself use the method outlined by his bear, as is certainly shown by another of his dialogues in which Echo answers in Greek to questions put in Latin and uses the common pronunciation of the Greeks. Yet the method spread in some unaccountable way, doubtless helped on by the state of classical studies at that time, and, more than that, Erasmus' name was attached to it. There were opponents, however, of the new method, and one of the greatest of these was Johann Reuchlin, the champion of the pronunciation used by the Greeks of the

time. His name is often used now in connection with the modern Greek or Reuchlinian pronunciation, as it is called after him, in the contest which is still going on, principally in Germany, between the adherents of the method he favored and the Erasmian. The greatest defendant of the latter method is Friedrich Blass and his best known opponent is Edward Engel, both of whom have set forth their views and arguments in print. The government of Greece is urging at every opportunity the adoption of the modern pronunciation in the schools. That its efforts have been of some avail is shown by the fact that the Minister of Public Instruction in France advised not long ago a trial of the new pronunciation in the higher schools. The frequent recurrence of the *iota* sound seems to be the worst feature of the language to-day while in other respects the sounds of the letters do not differ essentially, with two exceptions, from the old as we know it. While it would be absurd to claim that there has been no change in the sound of the Greek tongue during 2000 years, it must be admitted that the adoption into our schools of the method of pronunciation now used in Greece would benefit in so far as it would give a uniformity of use in all parts of the world.

It is only of late years, however, that modern Greek has met with that attention which it deserves. The fact that it is an object of interest and study to many men in many universities in Europe goes far to disprove the idea once held that it contains no considerable remnants of ancient Greek and is unworthy of philological study. The celebrated remark of Welcker, early in this century, to the effect that he would not work upon a language which uses *ἀπό* with the accusative case is characteristic of the former attitude of scholars. But within the last quarter of a century both modern and mediæval Greek has received much attention. The interest in the study in Germany, for instance, may be measured by the number of works upon the subject and of courses offered in the universities. The study of the language is far from its infancy in Europe. One of the earliest, if not the earliest, grammar is that of Filelfo, published in 1451. At the time when Simon Portio published his famous grammar in Paris, in 1638, Martin Crusius was giving the earliest courses in this language at the University of Tübingen. No real philological work was done however until the present century. The Greek revolt of 1821 aroused a new interest in all things Greek and there arose a band

of Philhellenes on the one side, among whom we find some of the greatest men of the time, who looked on Greece as the embodiment of all good and great things. On the other side were certain Antihellenists who claimed that the Greek was no longer of the old race and no longer worthy of attention or sympathy. The writings of these men are still read with interest. Then attention was directed to mediæval Greek by the publication of various collections of mediæval Greek manuscripts in France and Germany as well as in Greece itself, and the philologians and others began to become aware of the fact that they were dealing with a language whose literary remains were scattered over nearly thirty centuries. Only in the last twenty-five years has modern Greek investigation taken on scientific aspects. George Hatzidakis, a native Greek educated in Germany, has laid the foundation for the scientific study of his mother tongue. At the head of mediæval studies stands Professor Krumbacher, of Munich, of whom one of the foremost classical scholars in Europe has said that he has founded a new science. As evidence of activity one has only to mention some of the best known scholars and their work in this line. Hatzidakis and his epoch-making "*Einleitung in die Neugriechische grammatik*," (Leipzig, 1892), is well known. Another book equally entitled to be called epoch-making is the History of Byzantine Literature, now in its second edition, by Prof. K. Krumbacher, who occupies the first established Chair of Byzantine Philology in Munich, and is also chief editor of the "*Byzantinische Zeitschrift*," now in its seventh year. Legrand and Psichari, in Paris, have made various important contributions to the study. Prof. A. Thumb, of Freiburg, and Prof. J. K. Mitsotakis, of Berlin, have each published a grammar as well as other work. The little hand-book of vulgar Greek, by Wied, is well known, and so the list might be extended. These names and more than 300 more scarcely complete the list one may find in the comprehensive bibliography of Gustav Meyer, who is himself one of the foremost investigators in this line.

Not only are many scholars at work on modern Greek, but many universities and other schools are offering courses in it. Among schools offering such instruction we find the following:—The School of Modern Oriental Languages of King's College, London, the Paris Ecole Speciale des langues orientales vivantes, the Royal Institute for oriental languages in Vienna, as well as

the Royal Oriental Academy in the same city, the Royal Oriental Institute in Naples, the Oriental Seminar in Berlin, etc. These schools are all founded by government for the purpose of teaching the oriental languages to the candidates for the diplomatic and consular service, that is, "they serve purely practical ends" as the philologians somewhat contempuously say. But in the universities one may find the other side of the study and in such universities as these: —Odessa, Vienna, St. Petersburg, Leiden, Amsterdam, Berlin, Munich, Freiburg, Pavia (Italy), Budapest, Glasgow, St. Andrews, Paris Ecole pratique des Hautes Etudes, University of Loewen, in Belgium, the Pontificium Collegium Urbanum, in Rome, and others. Besides the activity already mentioned, or rather indicated, there exist a number of societies in Athens, Constantinople, Amsterdam, and other cities which are intimately connected with this study and publish in their respective reports or official organs, the results of work in this field. These few facts show but scantily the activity in the line of Greek investigations. During the last fifteen years or so a literature of surprising extent has grown up around this subject and is steadily increasing as it comes to be realized that we are dealing with a language and literature which stands at one end of an unbroken line, of which the other end is Homer. This tongue, rich in ancient classics, intimately connected with the rise of Christianity and of the Christian church and literature, possessing an important mass of mediæval writings, a rich body of folk-lore and to-day putting out extensive compositions in prose and poetry of a quality not unworthy of consideration, must offer one of the most fertile fields imaginable for philologian, historian and archæologist.

While in England the value of the study of modern Greek has been recognized and insisted upon by such men as Professors Blackie, Jebb, and Jannaris, not to mention others, and while much work of importance has been done there, very little has yet been done in America. Professor Sophocles, of Harvard, in his day made some important contributions, notably his invaluable Greek Dictionary of the Roman and Byzantine Periods, and his Romaic or Modern Greek Grammar. In 1877, a book entitled "The Modern Greek, its Pronunciation and Relations to Ancient Greek," was published by Mr. T. Timayenis. In 1896 appeared Stedman's Modern Greek Mastery, and The Modern Greek

Method of Rizo-Raugabé, an officer in Greece. This year Dr. A. Rose has published a series of papers on modern Greek subjects under the title "Christian Greece and Living Greek." Beside this the Greek newspaper, *Atlantis* has been in existence in New York for five years or more. Otherwise little has been done. This year Harvard is the first of our great universities to offer a course in the elements of modern Greek. She will no doubt be soon followed by other institutions. In fact some colleges, as Amherst for instance, have already announced their readiness to offer such courses. The advantages to students of philology, of archæology and of history, of a knowledge of this tongue are evident. The student and lover of literature may also find some benefit in such knowledge, for Greece to-day can show an array of writers in prose and verse of no mean quality.

One other aspect of modern Greek discussion demands brief mention. Some of the more enthusiastic admirers of this language propose to make it an international medium of communication between scholars and scientists. This function they claim the language could assume more easily and satisfactorily than any other for the reason that it provides for the formation of such compound words as are needed from time to time for scientific purposes. They also call attention to the fact that such words have already been formed in large numbers from this language and adopted into others. Stress is also laid upon the ease with which a speaking knowledge of modern Greek is to be acquired. This view was first propounded by Gustav d'Eichthal, in 1864, in a pamphlet published in Paris under the title "De l' usage pratique de la langue grecque." This view has found a supporter in the person of Aug. Boltz, in his book "Hellenisch die Gelehrtensprache der Zukunft," Leipzig, 1890, and the same ideas have been broached by Dr. H. C. Muller, of the University of Amsterdam. The followers of d'Eichthal do not, however, seem to increase in number with much rapidity. Volapük was once offered as such an international language and failed. So will this proposition in all probability fail. A language for such purposes will no doubt be provided some day by the extension of one of the great tongues, probably English, and such extension will be a natural growth.

It is scarcely to be wondered at that a school of believers in teaching Greek as a living language has arisen. The contrast between the easy acquirement of a modern tongue, German for

instance, and the difficulties of our Greek studies cannot fail to be striking. So this is the argument:—Begin with modern Greek, learn that as easily as one learns French or German, and then go back and study Attic Greek. Even so one must learn English before he can read Chaucer. John Stuart Blackie, one of the chief exponents of this view, says:—"I undertake to prove that by learning Greek in the natural and true way, as a living language, by a direct appeal to the ear and response by the tongue, thinking and speaking in Greek from the first lesson, a greater familiarity with that noble language will be acquired in five months than is now done by the assiduous labors of as many years. Nature is always right—schoolmasters and scholars are sometimes wrong." When one thinks that the difference between the Greek of an Athenian newspaper of to-day and that of Xenophon is no greater than the difference between the Greek of Homer and that of Plutarch, there seems some reason in this view. At any rate, when one considers the evidences of interest in modern Greek study in Europe, both in England and on the continent, and the beginnings made here in America, there can be no doubt that the study of the Greek language as it is spoken to-day is firmly rooted and growing strongly. The fruits of its future growth are to be awaited with interest.

CORPORAL PUNISHMENT IN ENGLAND.

PROF. EARL BARNES, LONDON, ENGLAND.

(*Formerly Stanford University, Cal.*)

LONDON is remarkably free from "hoodlums;" "larrikins" they call them in Australia. In all the colonies they abound—and the English mind seems quite incapable of comprehending why we allow bands of young roughs to gather on street corners and terrorize whole sections of our cities. I am inclined to believe the absence of these undesirable products of colonial life here in England may be partly accounted for by a range of belief and practice, touching juvenile wrong doers, which was strongly brought out in an inquiry just made by the Harvard Association into the best means of dealing with young offenders. The results form such a good appendix to my article in the March EDUCATION on Corporal Punishment as a Means of Social Control, that I take the liberty of presenting them.

The Harvard Association is a society "for the promotion of the best methods of the treatment and prevention of crime." It sent out an inquiry to a select body of men in England who have had most experience in dealing with juvenile delinquents asking them what they considered the best means of meeting the difficulty. The circular of inquiry laid no special stress on whipping. Their report called Juvenile Offenders was published a few weeks ago and may be had of Wertheimer, Lea and Co., London, for four pence.

The magistrates and other authorities who reply to the circular almost all agree that the imprisonment of young offenders is productive of much harm and little good; and they almost invariably favor whipping. Sir John T. Hibbert says: "I am in favor of whipping boys."

The chief constable of Stafford says: "I doubt if any one can suggest anything except whipping as an efficient substitute for imprisonment. I am, myself, very strongly in favor of whipping instead of imprisonment; and most experienced magistrates take the same view."

Lord Rookwood says: "The best remedy lies in an extension of the power of inflicting whipping, for juvenile crime, whatever the morbid sentimentality of a morbid section of public opinion may say to the contrary."

Lord Norton says: "For small boys, as much as possible, whipping. Boys over fourteen may be caned without stripping."

Sir R. H. Williams Bulkeley, Bart, writes: "I have, on several occasions, found whipping of great service; and have never known a boy that I had ordered to be whipped come before me a second time. If properly carried out, it seems to me the most humane, the most speedy, the most efficacious and the most natural method of correction for juveniles. And I feel strongly that my hands would be much strengthened in dealing with this class of offenders, if the age limit up to which a child may be whipped were extended by two years." That would be to the age of sixteen.

The Chairman of Quarter Sessions, Norfolk, writes: "Dear Sir, — You ask for my opinión as to the best punishment for juvenile offenders. I have not the least doubt, — whipping."

If we gather up the reasons given for favoring the birch they make an interesting list. Whipping is excellent for youth because it is: "cheap," "most easily applied," "most direct," "it does not

harden the boys," "it is the only way to make them understand," "the most effective," "the kindest treatment," "it does not breed feelings of revenge when inflicted by the law, as other punishments do," "more merciful than the indelible stigma that attaches to imprisonment," and "the least injurious to the character."

The virtues of flogging are all summed up by Captain J. W. Nott Bower, Chief Constable of Liverpool, one of the cities where whipping is most used. He says: "Whipping has been found a most efficient and humane punishment. During the last five years, 489 boys were whipped once. Of these only 135 have been again convicted. Of the 135, forty-four were whipped the second time. Of the forty-four only ten were convicted the third time, and two only for a fourth time. No other punishment can show such a record; and I am strongly of opinion (in mercy to the children) its use should be largely extended, and girls, as well as boys, be rendered liable to it."

Not one of the writers seems to have realized why flogging is especially applicable to juvenile delinquents. They all feel that fines stop with the parents, and do not reach the child, that high-class reformatories take responsibility and pressure from parents in an undesirable degree and that ordinary imprisonment is sending the child to a school of vice. Besides all this, flogging succeeds, and "nothing succeeds like success." The English character responds, slowly but surely, to hard facts. The difficulty here, —as in so many other places in our dealings with children and adults—is our seizing on a good thing and applying it everywhere, not realizing that in some places it is sure to be a bad thing.

Thus it is interesting in this connection to see the effect of applying the same remedy to adults in Liverpool where it was so successful with young offenders. Under English law robbery with violence may be punished with flogging, and in the *Law Times* for February 2, Mr. E. H. Pickersol, M. P., publishes an article on the Truth about Flogging in Liverpool, in which he says:—

The frankest exponent of the flogging system is Mr. Justice Day, who during the eleven years 1883–1893 has been responsible for the infliction of the appalling total of 3287 lashes. Of these, considerably more than half, namely, 1961, were ordered at the Liverpool Assizes. Liverpool therefore will furnish the best test of the results of the system. With the explanation that Mr. Justice Day attended Liverpool Assizes each year during the

period named, except 1885, 1889, 1890 and 1892, and that all the sentences of flogging, with ten exceptions, were imposed by him, I show below in parallel columns for each year from 1882 to 1893 the numbers of highway robberies committed in Liverpool and the number of persons sentenced to be flogged at the Liverpool Assizes:—

1882,	56	none.
1883,	59	4
1884,	60	2
1885,	26	none.
1886,	44	12
1887,	67	25
1888,	59	8
1889,	57	3
1890,	73	none.
1891,	66	10
1892,	62	1
1893,	79	11

For eleven years the punishment of flogging has been inflicted in Liverpool to an extent unapproached elsewhere, and at the close of the eleven years robbery with violence prevails in Liverpool to an extent unknown in any other part of the country. I submit that it would be impossible to produce more conclusive evidence of the futility of flogging.

For a boy living under the conditions of the lowest English classes, immediate physical reaction is a language he understands and remembers. That does not mean that flogging is a good thing for a highly organized lad or girl, for a boy at Eaton, or an adult anywhere. While the new inductive studies on children are showing us general tendencies, they are also showing us that a general rule of to flog or not to flog is nonsense. To make the punishment fit the attitude of mind of the culprit is true education, whether it is a police court, a home, or a school. All things are good; and all things are bad; and the art of living, and hence of educating is an art of proportion.

THE SILVER TONGUE.

LILLIAN A. NORTH.

IT is not the possession alone of the natural voice which belongs to your great and moving orator — the man who stands alone upon the boards and without scenic or orchestral accompaniment thrills every heart and stirs every soul. The natural voice will stand no strain of this kind. It would not last. The possessor would destroy and lose it through ignorance of what it requires. The throat of the speaker without method gets dry and husky, the vocal cords feel scraped — a cough, a sudden hoarseness or an occasional entire loss of voice are the warning symptoms of destruction which no amount of agonized effort, without art, will allay.

The proper cultivation of the voice has these combined results — health, spirit, strength; and one other — physical beauty. But on the other hand there is no speedier road to ugliness than improper vocal training.

No voice, however rough, no pitch, however uncertain, should dampen the courage of the vocal teacher — the admired good to be trained with no less hope than the deplored bad. There is absolutely no limit to the effect of sensible vocal study except in bigness of tone. Here nature places some limits which are immaterial unless it is desirable to fill an immense space. Steady, intelligent and not overburdensome adherence to work will generate a voice that will last through life, that can be heard at any distance, though it may not make a great noise, whose music will produce equal pleasure to the parlor critic or the gallery god. Of the voice that you make you have the same desirable knowledge that you have of the machine that you invent. You understand it — it is under your complete control.

In this article I shall try to give such hints as will gradually help the too prodigal speaker to renew his vocal strength, as will show the conversationalist how to improve and save his voice, and as will put the young and ambitious in the correct way to build up a voice that is not destructive to the vital organs, the nerves, and the good ear of taste. The great master of speech

must give up his body and soul to the perfecting of his art—and volumes of study and teaching were insufficient for him. But the first principles may be imbibed to advantage by any one with judgment and intelligence. And an expert knowledge, use and remembrance of them acts as an unconscious lever to health, beauty and musical speech.

Especially do I recommend the study of such advice as I may give here to the use of the teacher in the public school and to the social entertainer who would justly earn the right to be spoken of as King Lear spoke of Cordelia:—

> Her voice was ever soft,
> Gentle and low; an excellent thing in woman.

To the young I begin with a warning to avoid quick roads to elocution and bow-wow mouthing and gesticulating. As Hamlet has it:

> "Speak the speech, I pray you, as I pronounced it to you, trippingly on the tongue. But if you mouth it as many of your players do I had as lief the Town Cryer had spoke my lines."

For this is worse than waste of time—it is destruction of manner and voice. There is no must or rush with the voice. Any method that does not teach independence of thought is harmful, and no gesture is pleasing to the eye save that which has its primal origin in the brain, or the heart of the speaker. In other words the natural gesture is the only tolerable one to the eye of an audience.

The successful pupil of elocution is a disciple who rests with faith on the teachings of the master, and works to prove their efficacy by experience. A great elocutionist proved this—his theory—in rather an original way. A bow-wow preacher approached him in apparent humility for points on the voice. He responded with advice which as he said was worth hundreds of dollars. The preacher in scorn expressed his surprise at the great man's generosity.

"I give nothing away," was the calm reply. "He who has been taught cannot be untaught unless he come as a little child. The shells of ocean transplanted lose their real beauty. So my methods are useful only and invaluable to those who have trodden in my footsteps or are willing so to tread."

Pupils wishing to obtain satisfactory results from the practical vocal lessons to follow must prepare themselves almost as a boxer for the ring. And the preparation is the vital part of the lesson.

Off with the corsets whether they press the ribs inward or not. Adopt in their place an elastic piece of clothing. No; you will not grow stout and shapeless. Muscle and fat cannot exist together, and your vocal exercises will develop your muscle and improve your figure. Off, too, with tight and stuffy neck wear. Drop it gradually if you have been accustomed to wear it. Choose an even temperature in which to gradually lessen your neck wear until you can adopt without chill a loose collar that protects the back of the neck and leaves the throat exposed in front. Off with your uncomfortable shoes. Change your shoes when you come in from outdoors. And if you are indoors long at a time change them also. A comfortable foot leads to clear, unharassed mental power. And to control a voice the nervous system must be in good health. There is a secret that is scarce a secret at the root of these good natural voices — the secret of good health. We must therefore follow a vocal training consistent with health rules. Good results may be expected soon from well developed bodies — bodies that are not abused.

One of the most natural aids to a good voice is a good digestion, yet no laws can be laid down for the diet of the voice student. Your food should be such as nature teaches you is best for you individually. Fruit is an excellent voice food. Nuts should not be eaten before speaking. But whatever you take let it be taken in as cheerful a spirit as possible, and take time to enjoy it. An indigestible food eaten in a happy spirit will afford the digestive organs fairer play than bread and milk swallowed while the mind is disturbed. Above all take time — take time with everything. Don't labor under the impression that you have no time to take time. It is better to do a little well than struggle in haste with a mass of things whose results bring disaster to the nerve's strength and body's tone.

If this discretion and good digestion seem impossible to you drop medicine, get and use a Whitely Exerciser. It will build you up muscle and force all over and give you admirable control of organ, nerve and limb. Knowing what harm there lies in heroic gymnastics I recognize the worth of the Whitely Exerciser from experience and from the fact that the weakest child can use it. It gently frees the vocal muscles, paralyzed in most people, without that fatigue so fatal to the voice.

For establishing the further freedom of the vocal muscles walk,

fence and dance without the corset. But do not over-indulge in any of these valuable exercises. Too much is as bad as too little. Always stop short of real fatigue. An exercise after you have become used to it should increase your vigor not abate it. You need not abuse your strength if you remember this.

When bathing use a flesh brush in preference to or with a sponge. A cold flesh brush or even a luke-warm one is followed by such a general feeling of rejuvenation as no other stimulant in the world will continue to afford. With this and your exercises your manner will grow more composed. Your body in repose will make graceful lines. Your spirit will be cheerful. If you take sufficient nourishment your blood will do its duty, and by circulating carry force wherever lacking — your skin and complexion will partake of the general improvement.

Keep your teeth mended and perfect. The utterance may be completely spoiled by deformed or neglected teeth.

Keep your nostrils open. It is as necessary as to keep your throat clear. We talk through the nose. Close it and speak. You will at once discover that it is then you are making what is erroneously called the nasal utterance.

From this you gather that the pupil extraordinarily fitted by nature to begin vocal study is straight of limb and body, healthy, strong, with good teeth, large elastic mouth, open nostrils. There is another gift which belongs to some and this it is that regulates bigness of voice — a good high roof to the mouth. You remember how Svengali used to exclaim at the amazing possibilities of Trilby's voice. She had a cavernous roof to her mouth — a sounding board of wonderful resonance controlled by the distance from the opening of the throat to the roof. All sound should strike the roof of the mouth before reaching the air. It is this which gives it resonance.

Aside from keeping your body in tone I have two special exercises to recommend for a direct effect on voice.

For the throat. Stand with your back close against a wall or door, and move the head out straight and back again. Then turn it from side to side, taking care to keep the shoulders still and flat against the door. If this makes you giddy do it only a few times and slowly until you gain more ease.

For the vocal muscles. Stand upright with feet close together. Press hands tightly over abdominal muscles and bend slowly over

music that neither form nor feature could compete with. It stole. Think of the word steal as applied to the voice and practice. The sound carries the sense in conjunction with my previous advice. Though people raved about the natural music of this woman's voice they could not see its accessories in connection with result,—the wide mouth, the perfect teeth, the complexion that denoted perfect digestion—the straight, clear open nostrils that the gentlest breath inflated—the face and throat muscle that had borne perhaps forty years exposure yet as firm of contour and as healthy as a girl's. Nothing enigmatical about it. She was a voice student. Her vowels had the organ note of development and her speech was like some slow and beautiful chime.

But you will say you have seen voice students who are not the picture of health. They are not voice students, these poor people, they are the unfortunate pupils of ignorance and bow-wowism. They don't understand the first principle of breathing. They learn expression by rote and lose their voice, their brains and their mental independence.

Practice articulating your one-syllabled prepositions. Stand or sit upright when practising to make your voice channel direct, and destroy wavering tones. Cultivate your singing voice however poor. The method is just the same as for speech. Using your singing voice smooths and sweetens your speaking voice if it affords you no other satisfaction. Sit down to the piano. Sound the lowest note you can with ease, and dropping the jaw slowly down sing up the scale to your highest note without strain. Begin again. If a note does not ring clear begin again at the lowest note and gradually coax it till it comes. If you wish your voice to gain power and compass don't sing the scale downwards. It is the low notes that build and strengthen the pure, clear high ones which so seldom are heard with pleasure in speaking because of their lack of music. It was said of Tree that his voice was of fair compass but his high notes thin. A thin voice has little or no effect on its hearers. It gives a sense of weakness when power is expected, and its expression is empty. So control your voice that you always have power in the background. Never use its full capacity at first.

We often speak of being unable to talk for cold, but if you choose low even notes with practice you will find them always come clear. The great mistake and vocal ruin of the talking

world is generating the voice too near its outlet—speaking in the roof of the head and in the teeth.

There is a very old song that is invaluable to the voice student. It is Kathleen Mavourneen. It was written by a man who understood the correct principles of elocution. Sing that song. Wear every note slowly into your memory for practice and when you 've done singing it read it in exactly the same time and measure as the music dictates. Note the effect, the desirable emphasis, sense words and metre. There is rhythm without sing song, smoothness with distinct articulation. In reading keep your greatest power behind. The pleasantest voice in the world to hear is the voice controlled—kept in leash as it were. You can feel it as well as hear it. Go and listen to any ranting, reaching, raving speaker and you will see what faults you must avoid in this direction, if you do not desire to impair your delicate vocal chords and tear them to rags. These men and women who have not strength of mind enough to keep their enthusiasm behind and gradually let it loose with system, lose their power, their voices and their tempers before they have been before the public long enough to be known.

There are one or two things for the student to remember in reading or speaking, in reading especially—cures for artificiality and stiffness. You ought not to know unless you see the book whether a person is reading or talking. Take a sentence from a book, imagine you are speaking it *at* someone and you will reach correct modulation and emphasis as naturally as you may without volumes of study. Forget the book, remember the meaning. Take no heed of punctuation whatever. Make your own sense stops. Be like the writer who always disagreed with his proof reader about punctuation. Yield to sense. This man would write an essay without a punctuation mark. At the foot he would place a lot of commas, colons, semi-colons, exclamation points, interrogation marks and periods. These for the printers' own good disposition. He always insisted that it came to about the same thing in the end. Punctuation marks are unnecessary to the reader, as he must always have in mind what precedes and what follows a thought before he can speak it with meaning. Where the sense is completed do not of necessity drop your voice. Practice closing a sentence on the same note that you begin. It leads to a natural and artistic utterance.

To prevent colds and coughs and at least to temper their effect on the system, accustom yourself to every change in the atmosphere by changing your clothing to suit. Change your clothing anyway as often as you can. By regular exercise, bathing and vocal practice without fatigue you will strengthen and build up your body so that it will become almost impervious to change and chill. Talk low. Never strain the voice when you have a cold. If you feel any vocal sound scrape be sure that its production is wrong. Take an upright position, breathe as directed, whisper the sound gradually up to a tone. Pull it out gently till it becomes clear,—a clear note will not scrape. For the rest gargling with cold water, breathing the air as I have shown you and proper clothing will keep colds distant.

And now in conclusion I would like to make a few general remarks on protecting the voice. Never ahem to clear the throat. Gargle if convenient, or simply swallow or talk through it. Never talk on the train. A great master of speech was often styled a bear because he would not recognize his friends aboard a train. He knew the harm arising from talking above the noise and jar, the impossibility of smooth utterance afterwards.

When practising keep your enthusiasm down. Keep cool, almost automatic, even, muscular, mechanical. Feeling and emotion destroy the voice. On the same principle select for reading exercises such smooth, rippling, quiet and happy pieces as you may. They beautify your notes while humorous, tragic, or pathetic selections break up the voice. An elocutionist cannot neglect any style of expression to be sure. But I am talking of making a voice. A beginner needs no emotional pieces. This pining and sickness is flat, stale and unprofitable to him in every way.

Develop your voice if you would get well and strong. Keep cheerful. See the sunny side whenever you can. Laugh easily. Avoid expressions of a disagreeable or passionate order. Shun intoxicating drinks that stimulate and then lower the normal temperature of the body. Everything that saps the bodily strength saps the tone of the voice.

Do not on the other hand lead a life devoid of pleasure. Seek it. It brings spirit and instills it into your voice. All work and no play, etc. Cultivate a voice as clear and happy as a lark's. And what does happiness indicate primarily but good health, and good health as I said before is the best foundation for a good voice.

In all your exercises be sure not to strain. Smooth, tireless repetition is alone faultless in effect. Subduing the voice will never destroy it or weaken it, every whisper tends to improve and strengthen. It is the regular repetition that tells — twice a day and only a few minutes at a time.

I cannot emphasize too much the one word — care, or request people too often to develop their voices. It not only makes the face, form and manner more attractive but to the commonest ear the voice will bear its stamp. There is no escaping its effect on our own little world. It registers the presence or the lack of gentility, ladyhood if you like, of health, of disposition and of brains.

LITERATURE AND THE PEOPLE.

HON. JOHN MONTEITH, NEW YORK CITY.

SITTING down in a neighborhood group to learn something about literature, we had not gone far in our free excursions when the conviction fastened itself in us that literature as a whole is somehow different from any particular book, and is immensely greater. The quantity of a thing under consideration, we were led to conclude, sometimes changes our idea of the quality. Is this true?

A single drop of water contains all the properties of the great deep, but that one drop is insignificant and powerless when considered apart from the vast ocean, in which innumerable creatures move and live; where the whale sports, and ships ride to distant lands. By itself the drop of water is interesting, but as a part of the ocean it tells the story of a tremendous natural power, a supporter of the world's life and a common highway of the nations.

In California there comes the annual season of wild poppies. An individual flower is admired for its delicate, graceful form and rich color; its story is soon finished. But how different a message is read from the lips of a single poppy when it is thought of as one out of countless millions which spread over the meadow a cloth of gold that makes the sun blush. They are wild and free to all; they belong to the people; and there is not a child so poor but it may pick an armful from the roadside. It is when looked at as one of a great whole that the poppy proclaims the democracy of beauty.

So it is with a single book. It is not valuable just because it is a book, having covers enclosing neatly printed matter. It may be interesting, attractive, even captivating, and at the same time trivial, weak, useless, even vicious. If so, the company of books to which this individual belongs only makes it more worthless. A book is known by the company it keeps, whether of books or of readers. Among boys the cigarette habit and the dime novel are said invariably to go together. They are equally mischievous.

The important question to be asked about every book that comes to hand is, what is its blood relationship, what is its natural fellowship, of what whole is it a part? A very small book, one that is feeble in thought, imperfect in structure and style, may be a very great book as soon as it is found to contain that note of power which has breathed life and strength into the struggling human heart from the dawn of intelligence to the present moment. Among a lot of blooming poppies, I find many insignificant individuals, but the weakest one is grand because it does its part in the mass which creeps up the hillside like a golden flame.

I am not now speaking of books of history or science, but of the wayside books which tempt the leisure hour. The important question to be settled in regard to a book of this kind is, does it belong to literature in its true, strict sense? But even if it does, another question comes up,—to whom does literature belong? The conception of literature as a whole must precede all judgment of particular books. If it should turn out that literature is the special property of a literary class, and is something so unimportant and optional that it is to be taken up by individual whims and tastes, like dog-fancying or pigeon-fancying, then the value even of books of literature is materially changed.

Possibly, in studying literature as a whole and as a time-honored, world-wide influence, we may find that the best which has been thought and said during all the ages holds a natural and vital relation to human life and happiness, a relation like that which the nourishing earth, the omnipresent air, the rain-making ocean, the quickening sunshine and the wild flowers bear to the whole people. This proposition, however, is not generally believed.

The little company of learners referred to may now give way for a larger audience after recording a few remarks tossed into the

free conversation; for some things said in private circles deserve to be proclaimed from the house-tops. By one the opinion was given that "literature is a good thing for those who have a taste for it, but the majority of the people have no taste for any reading beyond the newspaper and the trashy novel." Another said that "literary folks" are apt to be exclusive, to wear a wise and far-away look, and are not quite as human as common folk. Again it was remarked that literary people are apt to be very profound and mystical, and the professional critics cannot be understood by ordinary readers. These remarks were made in support of the view that literature in its strict sense is not and cannot be made universally popular.

The Browning class came in for its share of the running criticism. It was affirmed that the effect produced on the members is such as to separate them from the view of literature as popular, and that their delight is to dig down and bring up the green mud which common people know nothing about. Robert Browning was taxed with not understanding his own words; and in support of this charge an incident was related, which doubtless originated as a bit of humor in *Punch* or *Puck* or *Life*, to the effect that some person took an obscure passage in one of Browning's poems to the author himself, who, on examining the text, confessed his inability to comprehend it and recommended that it be referred to a Browning class for interpretation.

A budget of experiences was also collected from this little neighborhood circle. Reference was made to the various methods and devices adopted for literary culture, and particularly to the earnest groups who follow fixed schedules of study marked off in historical divisions and periods to be traversed within certain limits of time. It was agreed that those who complete this course are apt to think they have become accomplished in literature, when, in fact while they have gained something of history, of information and discipline, they have attained neither knowledge of literature itself, nor increase of spiritual power. Two high school girls bore testimony that the technical and tedious analysis of standard literature in the schools had inspired them with a distaste for such writings and had driven them to the lightest novels for relief and consolation.

An elderly man present startled the little audience by striking an optimistic vein. Things are so much better now than when

he was a boy. From sincere religious scruples his parents had denied to his childhood the happiness of nursery tales and folk lore; their parents had treated them in the same good old Puritan way. At an early period in his youth he was put upon a diet of Blair's Rhetoric and Kaime's Elements in Criticism, from which he never wholly recovered. He was told that he could successfully grapple with Milton's Paradise Lost only after he had acquired literary "taste," for the cultivation of which he was handed over to the mercy of the rhetorics. Then a much-beloved college instructor counseled him to let alone all books not directly connected with the study of the ancient languages. When he became a college graduate, and expressed a desire to know something about letters, the village clergyman kindly cautioned him against yielding to such temptations, adding that literature was a polish that could be put on in a few months. This pastoral warning was accompanied by the gift of a copy of the Faerie Queene. "That little book," said the elderly man, "was fatal to the minister's well meant advice. It was the key which unlocked my prison door and set me free."

The conclusion led to by these various opinions and experiences was that literature is now and always has been both the cause and the result of a movement of soul, continuous in its flow from the beginning of human society to the present moment; and that unless this higher, comprehensive view of the subject be deeply impressed, all methods, devices, plans and courses for literary culture, even culture itself, will become artificial and ineffectual. The individual book is, for the purposes of literature, worthy or worthless according as it is or is not a part of the great human current.

All narrow, partial and weak notions vanish in the light of this higher truth. Regarded as a continuous movement, literature had its beginning with the whole people, not with a class. From a very early period it has had its special devotees, its experts, its so-called "literary class," who have often been of great use, as the expert electricians are to the electric lights. But after the experts have done all they can to protect and improve the product, the best incandescent light is for the people, not for the electricians. There is no need to wait on any argument to prove that literature originated in the fellowship of human beings; that it is a pleasure-giving expression of life necessary to preserve

social existence, making social life healthy and happy; that it is, therefore, a natural product and a natural popular power; and that the taste for it is as truly inborn as is the appetite for food. If the taste is inactive or vitiated, the cause of this condition is to be found in individual and social derangement, which it is the business of literature in great part to correct.

Probably nine out of ten persons who read will affirm that literature, which they know under the name of "light reading," is a mere pastime; and there is truth in this statement. But what is pastime but play? And what is play but the unrestrained and pleasurable activity of our powers and the one condition in which, if ever, we are absolutely ourselves? Thousands of characters have been made in play, and thousands of characters have been unmade and ruined in play. When we are in the off-duty of pastime, when we are all our own and not another's, is exactly the time when we unconsciously surrender ourselves to the dominion of a book and become either free or slaves.

Is literature a part of the main texture of life, or is it nothing more than an ornamental fringe? To say that it is a pastime is to say a great deal more than is meant. In play our ideals are formed. A man's ideal is his king. Ribot says, "It is as impossible to govern life without the ideal as it is to steer a ship without compass or stars;" and it is through the books which beguile his leisure that one's ideal is silently, unconsciously raising its throne. The power which disposes of and controls the leisure of the nation is the power which molds the nation. The ideal of the nation is the arbiter of its destiny.

The subject grows in importance the more it is pondered. There is a deep feeling among right-minded people that our magnificent nation is losing the firm grip which it once had on its high ideal. One feels a numbness coming over his spirit when the question is asked, what, at the present moment, is our national ideal? We are reluctant to admit what others say of us. I felt my blood rising in patriotic indignation when an intelligent German, pointing to the great libraries of his nation, to the galleries of art free to all, to the daily concerts of finest music which a laboring man may enjoy for the price of five cents,—I felt resentful when this worthy Teuton, rubbing his thumb and forefinger together, turned on me and said, "You Americans have but one ideal, to get money."

Shall we "own the soft impeachment?" The will of the nation is expressed through its legislative bodies, but these bodies seldom strike a note higher than the pitch of routine business. Upon legislation the commercial power of the nation is more directly influential than any other; and it is in commercial cities that the whisper of a foreign war is caught up and passed along, not to arouse the spirit of national honor or a condemnation of war between enlightened nations, but to tickle the sense of gain which says "It will help business." After Benjamin Franklin, George Washington, Thomas Jefferson and Abraham Lincoln, the latest type of a hero cuts a poor figure. Mr. John Fiske gives a passing glimpse of him in these guarded words:—"As in barbarous times the hero was he who had slain his ten thousands, so now the man who has the most wealth by over-reaching his neighbor is not infrequently spoken of with approval."

It is startling to find how widely the dreams of young men and women, the boys and girls of our time, set up as an ideal this model which otherwise would perish from its inherent ugliness.

On the other hand, it is comforting to feel that though such a hero may be "spoken of" with approval he will never be idealized in American or any other literature; and he is offset by any number of true heroes and heroines who only wait upon a sympathetic pen to make them known. No nation in the world is better equipped with libraries, or publishes and diffuses more books than does ours. It is only necessary that literature as a power be universally appreciated and its treasures be popularized to banish the sordid hero and enthrone a nobler national ideal.

The situation calls for sober, studious, individual reflection, and for united, inspired effort. A nation without the stimulus of a high conception of life must tend to decay. The united aspiration of a people comes from popular inspiration by literature. It was when the Romans were defending their homes, or were rescuing their liberties, that the song of Horatius filled the lonely cottage and joined with the howling wolves and the crackling of chestnuts in the glowing embers, sung as it was by girls weaving baskets and keeping time to the "good-wife's shuttle merrily." But when patricians were contending with plebeians, when avarice and corruption set in, and conquest was the national ambition, then the minstrel and the song were hushed. The national ideal, whatever it may be, is infectious and spreads as an epidemic.

You may not at once discover in popular literature an agency by which large masses of people are swayed, but you will recognize in it a power that has deeply affected yourself. This effect has been caused when in the leisure hour you have sat down with well-known, popular authors, such as Bunyan, Defoe, Addison, Burns, Scott, Dickens, Hawthorne, Longfellow. The instruments of this power have been some very old forms of words, the authors of which are unknown,— nursery songs, fairy tales, ballads, the Arabian Nights, the stories of Troy and Achilles; and of the authors named, such books and pieces as Pilgrim's Progress, Robinson Crusoe, Sir Roger de Coverly, Auld Lang Syne, Curiosity Shop, The Scarlet Letter and The Village Blacksmith. While reading these pieces of literature, or any others of the same class, you have been conscious of a pleasure arising partly from the subjects treated, and partly from the forms of expression; but under the glow of feeling experienced, when engaged in the reading, these features were blended,—they are naturally blended—and you never separated them for special study, for why should you?

When you stop to think of it, the reading of such pieces has been an enjoyable pastime and a great deal more. You find that your heart was touched. Something of yourself has been mirrored in the words which you could not have uttered for yourself. Face answered to face; or to quote the whole philosophy of their power, as expressed by a Hebrew prophet, "As in water face answereth to face, so the heart of man to man." With the stirring of your heart, which is the home of ideals and moral power, other principles of your nature have been quickened into activity.

A sense of humanity has been moved, and you are inclined to take a softer view of life; to feel kindness, sympathy and forbearance toward humankind, inclining you to purpose better things. And your intellect has been set in motion, arousing that power of imaging which amounts to second sight, enabling you to see something more interesting and charming than you had ever seen before in the objects and incidents of common life,—in nature, in men, women and children. Thus you have experienced in yourself the power of literature, and you must be convinced that if every other person could be touched and moved as you have been, the world would be a different world, the nation a different nation.

Such, in truth, was the influence of literature in ancient times, because then it was a widely-spread, popular power. When folk-tales and ballads prevailed they were recited or sung everywhere and on all occasions, and delighted alike the ears of king, freeman and churl. As an evidence of their national power, Andrew Fletcher, a Scottish writer of the seventeenth century, said he "knew a very wise man who believed if a man were permitted to make all the ballads of a nation he need not care who made the laws." The power of inspiration and of national unity exerted by the great national epics, such as the Iliad and the Finnish Kalevala, was beyond all comparison with any other influence.

The secrets of this power may here be only referred to. Literature makes use of the understanding, but it does not work through argument or reasoning or merely intellectual processes. It directly touches and moves the heart, which is the popular word for the intuition, the aesthetic nature, the tact or the self in us. Thus it holds the seat of power, both in the learned and in the unlearned. As a reformative cause it works by indirection. It has no doctrines to promulgate, no platform of principles, no partisan catch-phrases. Its method is not to bring into conflict opposing opinions, but to magnify and strengthen a common manhood, and to rivet the social bond by uniting what is permanent in human nature. It is not strictly speaking an art, but it makes use of art and works like art. It is emphatically an influence, flowing into all places and conditions, and trickling down into the crevices of life.

Literature is, therefore, queen of the leisure hour. It mingles with the play and prattle of little children, and lifts the load from the mother's shoulders; comes as a restful diversion to the school after hard tasks have strained the thinking powers; falls as a refreshing happiness upon men and women of care and work in the intervals of vexation and toil; and gives expression to private and public experiences that can find no words of their own.

An influence that plays so important a part in the making of individual character and nations, and in promoting social health and happiness, an influence so natural in its origin and popular adaptation must, like sunlight and rain, belong to all. It is equally true that literature is necessary to all. It may not be long hence when it will be generally acknowledged that to all human beings, in all conditions of life, beauty is as necessary as bread.

Jacob Riis, in his "How the Other Half Lives," tells us that among the tenement dwellers of New York an armful of daisies has kept the peace of a whole block better than a policeman with his club. No less effective and quite as necessary is the beauty of literature to the masses of the people. This truth may dawn painfully upon us at some future day.

If literature is to do its appointed work in the world, it must be universal and democratic. To confine it to a class is to kill the soul of it. No more is it to be limited to any particular period of a single life. It rocks the cradle and is the staff of the old man. It has no school age and it never takes a diploma of graduation, for it is always fresh, green and growing. The spirit of it is pure benevolence. It is the round table of universal brotherhood. The knights who sit down around it are in every house and every school.

WORDSWORTH'S POEMS OF CHILDREN AND CHILDHOOD.

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WHATEVER may be the distinctive mission of the poet it is in certain ways allied to that of the teacher. As a class, poets have always helped their generation to a better knowledge of the world as they understood it. Their deeper insight into nature, their appreciation of the strongest and most abiding feelings of our common humanity, their intuitive perception of what gives to life its highest value have qualified them to speak with the authority of the world's great seers and teachers.

This was certainly true of Wordsworth. He claims for himself this position when he says, "I wish to be considered as a teacher or nothing;" and John Morley observes that "he certainly was a teacher, or nothing." "To teach the young and gracious of every age to see, to think, to feel, and therefore to become more actively and sincerely virtuous," that was his vocation. His was a soul profoundly sensitive to impressions from the universe about us; he looked upon men not as they are fashioned by the artificialities of life, but as they are in themselves. He could see in the most trivial incident, "the majesty of simple feelings," and the true glory of a humble life. It is this power to idealize what is familiar and even trivial, and by genuine sympathy to kindle

in our hearts a love and admiration for it that has made him one of the great teachers of mankind and has given him his title to our lasting gratitude.

These characteristics of his art are nowhere more conspicuous than in his poems relating to children and childhood. They comprise but a small part of his poetry, numbering not more than twenty-five separate poems. They were almost all of them written in early manhood, even the "Ode on the Intimations of Immortality" having been completed before his fortieth year. Some of them were the spontaneous outpourings of fond paternal interest as he observed the infantile caprices of his own children. Others were inspired by an anecdote told by friend or neighbor, or by some thrilling incident occurring in some humble home, which invested the lives of these people with all the interest of a tragedy.

A casual examination of these poems reveals the fact that Wordsworth was a careful observer of children. The evidence of this is often incidental, but none the less significant. An illustration of this close observation is to be found in the pastoral poem of "The Pet-Lamb."

> "Right towards the Lamb she looked; and from a shady place
> I unobserved could see the workings of her face."

Again, in the last two lines he seems to be accounting for his interest in the child when he says, —

> "For she looked with such a look and she spake with such a tone,
> That I almost received her heart into my own."

We scarcely need his own assurance to give us the clue to this careful observation — that "he watched them with delight." With what deftness and truthfulness does he describe the childish ways and prattle of his little daughter in the poem entitled "Characteristics of a Child Three Years Old."

> "Loving she is and tractable though wild;
> And innocence hath privilege in her
> To dignify arch looks and laughing eyes:
> And feats of cunning; and the pretty round
> Of trespasses, *affected to provoke*
> *Mock chastisement and partnership in play.*"

It is important here for us to observe that the poet's careful notice of the doings and sayings of children had no scientific pur-

pose and has no scientific value. It was prompted wholly by his interest in children. But it may be none the less valuable on this account. It is this absorbing interest in the child for his own sake that gives to it its chief attraction to the teacher. Important results have been already gained by the scientific observation of children and much is to be hoped from it for the future. But comparatively few observers are qualified to enter upon such investigation with the prospect of making any permanent contribution to science. But the other mode of observation, that which is inspired by a love of children and a desire to enter into their mental experiences is open to all. We are coming at length to understand that a practical acquaintance with children is something more than a superfluous accomplishment; it is indispensable to the successful work of the teacher. There is no exaggeration in the statement that we cannot educate the child until we know him; know him not simply in his intellectual limitations and crudeness, but in his whole complex nature as a child. Such knowledge will disclose to us something more than the child as known to the psychologist, dissected by the cold analysis of science. We shall know the world in which he lives, the objects and occupations that interest him, the emotions that fleet through his soul, which are but half revealed by the movements of his body. The most valuable knowledge respecting the child for the educator is to know him in the wholeness of his nature, in the varied manifestation of his life, for it is this that we must make or mar in our daily contact with him. The experiences of adult life tend not only to obscure but almost to obliterate our remembrance of life as we knew it in our childhood. What has been so nearly lost may be in part, at least, recovered, if we are willing to study childhood as it really is, and not as a preparation for coming manhood.

In the perusal of these poems of Wordsworth we also discern that he put a proper estimate upon the emotions of children. We cannot fail to be impressed with the freshness, the simplicity and the sincerity of the characters which he describes. They are the children of the poor, of the farmer or the shepherd as he knew them in the families of the country folk in the neighborhood of Grasmere. But though living amid this stern environment they are children still, and his sympathetic insight enables him to discern what is most genuine and unaffected in their emotional nature. We have an apt illustration of this in the poem entitled, *An*

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Anecdote for Fathers. A child of five years is asked by his father why he would rather live "On Kilve's smooth shore by the green sea" than "here at Liswyn farm." For some time he makes no answer. At length, after continued urging, he ventures to give a reason.

"Then did the boy his tongue unlock,
And eased his mind with this reply,
At Kilve there was no weathercock
And that's the reason why."

A very insufficient reason doubtless, and the child was himself aware of it, and the consciousness of this with the fear that the expression of it might call forth ridicule or reproof had led him "to hang down his head and blush with shame." The comment of the poet discloses his own appreciation of the feelings of the lad.

"O dearest, dearest boy! my heart
For better lore would seldom yearn,
Could I but teach the hundredth part
Of what from thee I learn."

The tale of the *Blind Highland Boy* has many points of interest, not only for the literary student, but also for the student of boyhood. The interest of the poem centers about the fact that this boy, notwithstanding his misfortune, is stirred by the same emotions as those who have always been privileged to see "the sun, the day, the stars, the night." He is no stranger to the impulses or the ideals of the average boy who is passing through the period of adolescence. His home was in the vicinity of a great sea, and he had become familiar with the life of sailors from whom he had often heard those tales which have such a peculiar charm for boys of every age.

Filled with a passionate desire to know for himself the pleasures and the dangers of "the rolling deep," one day, in the absence of the family, he finds his way to the shore and launches forth upon the water in a huge turtle shell. The utter unconsciousness of danger, the feeling of exultation in the first moments of this new experience are very picturesquely told.

"Awhile he stood upon his feet;
He felt the motion — took his seat;
Still better pleased as more and more
The tide retreated from the shore
And sucked and sucked him in

* * * * * * * * *

But for the child, the sightless Boy
It is the triumph of his joy!
The bravest traveller in balloon,
Mounting as if to reach the moon,
Was never half so blessed."

After the discovery of the daring adventurer a boat is sent out for his rescue. But devoid of all sense of fear he is unwilling to become a captive and to terminate the joy of his new experience. The pang that fills his mind by the sudden ending of his pleasure finds no relief in his rescue from the perilous situation.

"So all his dreams, that inward light
With which his soul had shone so bright—
All vanished—'twas a heartfelt cross
To him, a heavy bitter loss,
As he had ever known."

This insensibility to what we call the proprieties of the situation, this utter abandon of the youth in the experience of new emotions, all thoughtful observers will recognize as a truthful description of what so often occurs during this period in the development of the boy.

The earliest and ablest advocate of child-study, at the head of a leading university, has recently urged the importance of carefully observing the period of adolescence. For the boy, in this stage of his growth, there is less sympathy than in any other. It is often characterized by a boisterousness, an extravagance of sentiment, and an exuberance of emotion that is incomprehensible to the average parent and is chiefly a source of annoyance to him. He is quite confident that he never could have passed through such a period of inexpressible rudeness, and he confesses himself quite unable to account for it on any theory of heredity with which he is acquainted. Vigorous repression is his only way of dealing with it, and he experiences a sense of moral satisfaction if he is able to control the ebullition of his temper when confronted with it. And yet all this unregulated emotion and consequent extravagance of conduct is simply an incident in the healthy development of the child and doubtless quite essential to his growth into a vigorous manhood. To understand this fact is to determine your treatment of it. The insight of the poet often

suggests a more effective aid toward the attainment of a result than the clear and cold inductions of science. His imagination creates for us an environment which reveals the truth in an intenser light than is gained by the closest study. Hence it is that familiarity with the great poets is not only a means of enriching the imagination but is an inspiration and a help in the conduct of life. John Stuart Mill explicitly admits the timely benefit that came to him from the reading of Wordsworth at a critical period of his life.

The relation of emotion to the development of character is finely suggested by another of these poems, *The Kitten and the Fallen Leaves*. The poem seems designed to emphasize the truth that there is a positive value in the indulgence of all genuine emotion in that it deepens character and perpetuates the freshness of youth. It is based upon an incident occurring near his home and in the presence of his infant daughter. It describes with great felicity of language the antics of a kitten as it catches the falling leaves and its charming effect upon the child. To the critic this may seem a very trivial piece of work, but it shows us not only how genuine was his appreciation of nature in all its vast variety, but how well he understood the healthful influence of unconstrained emotion.

> "And I will have my careless season
> Spite of melancholy reason,
> Will walk through life in such a way
> That, when time brings on decay,
> Now and then I may possess
> Hours of perfect gladsomeness."

All this is eminently suggestive of the importance of the cultivation of the emotional side of our nature. To enlarge the capacity for feeling in all healthful ways is to put more meaning and intensity into life and in many ways to widen one's influence. We cannot dispense with the culture of the intellect: why should we ignore the education of the feelings? We cannot afford to leave the development of either to chance.

The reading of these simple poems leaves us with the distinct impression that in a very vital way Wordsworth was an ethical teacher. He knew how to seize upon those aspects of an incident that awaken the ethical sense and have in them the seeds of moral culture. And yet it is not often that he attempts to assume the rôle of the preacher. As in all effective teaching, the inci

dents themselves are allowed to convey their own moral. His art is employed in arranging these so that we may come to know and feel what is most genuine and vital in their ethical meaning. How thoroughly he makes us condemn the cold, and selfish, and cruel spirit of *Harry Gill*, and how heartily he enlists our approval of the punishment that is visited upon his misconduct.

The poem entitled *The Norman Boy* was written, as he tells us in the preface, "to produce profitable reflections among my youthful readers." It has, then, a distinctly ethical purpose. Whether that fact impairs its excellence as a poem we must leave the critics to decide. At all events the avowal of such a purpose invests it with an added interest for the instructor of youth. This rude, uncultured boy, "tending a few sheep and goats" upon one of the sequestered wilds of Normandy was possessed of those sentiments of natural piety which are common to all children who have had a healthful development. For these feelings it was natural that he should seek to find expression, and this he does in a way so simple and fitting as to reveal the genuine goodness of the boy. Fashioning, as best he might, a rude hut to shelter him from the cold, north wind, the young architect wrought upon the top of the frail structure a cross of well-shaped twigs. But this cross was meant to be something more than an ornament or even a symbol of worship in a dreary waste. It was the expression of a faithful and loyal soul.

> "That cross belike he also raised as a standard for the true
> And faithful service of his heart, in the worst that might ensue
> Of hardship and distressful fear."

This lesson of simple, unselfish devotion to duty by an unknown shepherd boy, in the wilds of Normandy, carries with it a lesson which will become a healthful stimulus to every child who can feel the beauty of an unselfish deed. Such lessons are always needed as an aid in the formation of the best ideals and as an inspiration in the conduct of life.

These few scattered poems will not add to the fame of Wordsworth as a poet, but they will enhance our admiration of him as a man, and endear him to us as the friend and companion of children. They will command the thoughtful attention of all who can appreciate the consecration of genius to a noble purpose. They are the embodiment of his own beautiful philosophy that "all knowledge truly vital must tend to admiration and love."

A PSYCHOLOGICAL BASIS FOR PHYSICAL CULTURE.

FRANCES ALICE KELLOR, COLDWATER, MICH.

EVERY university and college of note is now supplied with a well equipped gymnasium, or at least the beginning of one. So rapid has been the dissemination of the idea that a sound body is needed for a sound mind that the gymnasium has come to be regarded as a necessity and a part of collegiate training. But as psychology has been preceded by physiology, in its development, so the use of the gymnasium has been primarily for physiological purposes, the resulting benefit to the mind following as a matter of course. The use of the gymnasium so as to secure the greatest psychical benefit has not been entered upon. The term, psychical benefit is used somewhat narrowly, for the object here is really to demonstrate that the apparatus and method of training, particularly in women's colleges, are designed for physical development, irrespective of the degree of resulting psychical benefit. What the college woman desires is the greatest amount of physical and mental invigoration for the smallest expenditure of time. And the greatest amount of such invigoration is not secured from the generally adopted system of training, but from mere *play* undignified as that term may seem beside the more popular one of physical culture. The system in use for women is almost exclusively restricted to callisthenics and light apparatus work, which are designed to produce grace and form as well as strength, and it must be admitted that the last has been that to which the least attention has been given. It is acknowledged that this system has been of inestimable value to women, but it does not seem suited to the needs of the present century.

Anthropologically considered, physical strength was the result of contention. The field of strife was the gymnasium for aboriginal man and down through the centuries we have seen the necessity for an outlet for physical energy, modified in various ways. In so civilized and erudite a people as the Greeks, the form of physical exercise embraced the same idea or element of contest, and no country has produced stronger or more ideal physiques.

In many of the men's gymnasia there is a survival of this spirit of contest, as seen in the various games in which they indulge and which exempt its participants from regular work. But the game system, though carried to a greater extent than in women's colleges, is deficient in at least two phases; it is not a part of the gymnasium system and is limited to a small number of students whereas it should be modified in purpose so as to meet the needs of a greater number of students. So long as human nature remains essentially the same in basis as that of primeval man it is logical that there must be some element of contention, some opportunity for excelling, in order that gymnasium work shall subserve its greatest purpose in strengthening the body and refreshing and stimulating the brain.

What is advocated as a partial or complete substitute for the present system is not intercollegiate or international sport, but the introduction of games as a method and system of training for daily routine, and this upon psychical considerations. In physical culture work there is at present an absence of incentive and a deficiency of enthusiasm which is necessary to re-create, — which is the purpose of physical exercise. In many instances it has degenerated into mere mechanical work in which there is but a minimum of mental participation, habit becoming the directing force. To anyone who has watched a listless class in calisthenics and noted the absence of energy and exhilaration and then compares this with the life and enthusiasm predominating in a game of basket-ball or tennis, the force of this statement must be apparent. When gymnasium work becomes a drudgery and is sought to be avoided by any means whatsoever, there is something radically wrong with the system and it is unsuited to the present century demands.

It is assumed in this discussion that women and men are attempting to do an equal amount and an equal variety of brain work, and this being true, there should be an equal amount of energy. This leads to the direct consideration why the physical culture of women is not adapted to this purpose. Physical culture is made a requirement during the first two years of residence in nearly all universities and colleges, and for the reason that many would not elect the work, were it not compulsory. Those in authority feel that some systematic work is necessary to relieve the tension upon the brain. By the constant use of the reflective powers

or the continuous employment of such faculties as memory, reason, concentration, certain nerve cells are brought into a constant operation and the activity of the psychic centres may become such as to cause irritation or weakness. The present system of training often fails to relieve this condition, for the same exercises, monotonous in their half-hour routine each day, no longer demand the full attention of the mind but are performed through habit. After observing a class in gymnastics in its dumb-bell, wand and club work and exercises of the limbs, I ventured to ask some dozen of its members of what they were thinking. The subject matter of their thought, almost without exception, referred to the preceding or approaching "prelima," the morning recitation or lecture and evening's study or to some social function. Women need greater incentives to physical exertion than men, because they are more conscientious in their application to study; are more anabolic, that is, less active and more phlegmatic; are less variable than are men. They conserve energy rather than continually create and expend it, and such creation and expenditure of energy is indispensable to the best and most original intellectual work. Any system which does not generate this energy, which only exhausts, without producing a resulting exhilaration is much less adapted to this greater need of women. Mind, to receive any material amount of recuperation needs not only rest but stimuli, and to give this result the system must be one in which there is a large element of buoyancy, inspiration, and into which the members of the class enter with an earnest coöperation.

The system which has withstood the changes of centuries and which produces this result in the greatest degree is that of play. It is that used throughout the kindergarten system and is the recreation during school-life. The word play is used here because sport and athletics are so generally accepted in the sense of intercollegiate or international sports when applied to the adult, and that is not the usage which is here intended. To some small extent this method of play is being used in connection with the calisthenics, not as an optional recreation, but as a substitution for the regular physical culture. At Wellesley, where the gymnasium is under the charge of Miss L. E. Hill, it has been much encouraged. Miss Hill, after her many years of training girls, believes it to be of the greatest value, and games and sports are encouraged and taught. Basket ball, rowing, lacrosse, tennis,

golf, hand-ball and others are among those introduced, and bicycling, walking and swimming are earnestly encouraged. Even scrambles for bunches of violets or similar prizes are considered an improvement upon the methods in vogue in most colleges. There is no greater advocate of form or more enthusiastic admirer of grace than Miss Hill and especial attention is given to correcting errors in carriage, position, etc., but it is done largely by means of these physical contests and games. Any woman who acquires the physical control and self-possession which the game system gives, unless there is some congenital defect, cannot but possess form and grace, as well as strength. Apparatus work is used to some extent, but this in itself gives the needed mental diversion, by inspiring the desire to excel. Miss Hill, who has developed such admirable power, and stands alone as a coach of women's crews, says: "The most helpless people I have ever seen have been college girls when I have first taken them into the gymnasium and told them to play. They seemed to have forgotten or never to have truly learned. To play gracefully and accurately is an evidence of the best physical training."

At Cornell University the application of this system is being tried as an experiment this year. There is established there a Sports and Pastimes Association, of which most of the women in the university are members. This association is controlled by eleven students, three faculty ladies and the physical director, who constitute the executive committee. The work of the association is divided among various clubs, as tennis, swimming, rowing, fencing, basket-ball, bicycling, etc., and the members of these clubs, by engaging in the sport or contest two hours during the week, upon schedule time, are exempt from gymnasium work. The director, Miss Canfield, is present at the games, instructs in them and advises and directs the members to that sport to which their strength and capability is adapted. Apparatus work is not disregarded but is discouraged where it is indulged in to an excess of athleticism. The game can be chosen according to the ability, strength and preference of any group of individuals.

At Vassar and a few other women's colleges, fields have been established and field days held, but this work, generally speaking, is not permitted as a substitute for the required work.

The advantage of games is clearly seen. The mind is directed into new channels, entirely different faculties are brought into

operation, and no games of ordinary interest can fail to produce enthusiasm, activity and energy. Reflection, reason, memory, are at a discount and observation, precision, penetration, and other faculties come into play. A different set of nerve cells are taxed, while the ones used in study are being strengthened. He who reflects upon study during an active sport is the defeated one. Aside from the physical and mental results there is an important social result. The broadened and intimate association of women in organizations and the sports will produce a better social attitude among women. Self-control, tolerance, judgment based upon fact and existing circumstances are among the qualities needed to fit women for the broader duties of society, and these are developed by sports.

The conservative world is much concerned lest women shall develop a spirit of rivalry similar to that existing among men. Sports and games have existed for a number of years at Wellesley and her crews have long been in existence, yet there is no record pointing to her intercollegiate victory or defeat. If women are to accomplish the same quantity and quality of intellectual work as men, one of the essentials is a more active, variable physical life. It seems far from probable in securing this that woman will acquire the same spirit of contest as has man, and if she should it would be with the sanction of public opinion. In the meantime, her womanliness and conservative tendencies will operate so that she will not act otherwise than in accord with the prevailing opinion and democratic wish.

THE VOICE.

EDWARD W. DUTCHER, STILLWATER, MINN.

A voice was heard, "Go speak my name!"
And "Justice" out of the fierce fire came
As the cannon boomed: and the bayonet
Wrote "Victory" when the foemen met.

Again was heard, "Go speak my name!"
And the Red Cross out of the hamlet came,
Tossing its white flag high above,
And behold! its message was Peace and Love!

JOHN KNOX'S SERVICES TO EDUCATION.*

MILTON S. KISTLER, CLARK UNIVERSITY, WORCESTER.

THE Standard Histories of Education do not mention the name of John Knox. Yet as R. M. Taylor in his life of Knox says, "He laid the foundations of that national popular education which has made Scotland so intelligent at home and carried Scotsmen with honor abroad into all the countries under heaven; and though he would have protested very vehemently against the scepticism of Hume and others, yet the men who have made the Scottish school of philosophy so illustrious received consciously or unconsciously much of their impulse from his work." His lofty educational ideals and his labors to realize them have affected the very foundations of the national life and character.

It is interesting to know that it was Knox's eminence as a teacher which gave rise to the earnest solicitation of prominent men to have him expound the doctrines of the reformed faith. But, except as a preacher is a teacher, it is not maintained that he should have special distinction because of his practical work in this calling. As a clear-headed organizer of a system of education almost perfect in its plan showing a conception of the worth of a liberal training and a method of extending this education to all who are worthy of it, he stands centuries in advance of his time. As a tireless worker laboring with the zeal of an enthusiast, by every means, through the agency of church and state to advance his sound educational doctrines, his title to be enrolled among the greatest educational reformers rests.

To few men has it been given to draft the educational policy of a nation. This opportunity fell to Knox, in 1560, when Parliament appointed him, with four associates, to draw up a "Boke of Discipline" † for the Scottish church. It is generally conceded that Knox wrote that part of the book which pertains to educa-

* I am greatly indebted to Dr. W. H. Burnham, of Clark University, for his sympathetic helpfulness in the preparation of this article.

† A copy of this book can be found in Laing's edition of the Works of Knox. From this I have quoted in the following pages.

tion. One authority says that he was probably assisted by Mr. Jno. Winram and Mr. Jno. Douglass. He had been before this time a vigorous pleader with voice and pen for greater educational advantages. His powerful influence was employed in awakening a strong educational sentiment before the plan was worked out. It must be said that the national genius and disposition of the people favored education. They had tasted to a limited extent of its fruits. Before the sixteenth century, burgh schools, superintended by the church, had been established, and many of them were called into existence by the people themselves and not by Parliament. Before the Reformation three universities — St. Andrews, Aberdeen and Glasgow — were in existence, but they were at a very low ebb indeed, as were all educational interests at this time. Scotland had, in no sense, a national education and she needed a man who would put moral earnestness into a system of education and inspire the people to desire it. Such a man she found in Knox. In the year 1556, he pleads for the establishment of schools and colleges for instructing the youth in the "tongues and human science" because otherwise they "cannot so well profit in knowledge." In his address to the people of England he says: "(Omitting things of less importance to your wisdomes) for the preservation of religion, it is most expedient that schools be universally erected in all chief cities and towns, the oversight whereof to be committed to the magistrates and godly learned men of said cities and towns."

The "Boke of Discipline" was addressed to the Great Council of Scotland. It must be remembered that this was essentially a religious document and the fact that nearly one-fifth of it is devoted directly to educational measures, plans and purposes is strikingly significant. It embodies Knox's plan for the education of his countrymen and if Parliament had been sufficiently liberal and patriotic to adopt it, no country in the world, says Principal Lee in his History of the Church of Scotland, "would have been so well supplied as Scotland with the means of extending a liberal education to every man capable of intellectual improvement."

Knox thought it necessary to insert in the "Boke of Discipline" a plea for the necessity of schools. For him as well as for the other reformers, universal education was essential now that each individual was thrown on his own resources. It was hazardous to permit any to be without the means of attaining to a knowl-

edge of divine things. The reformatory scheme would have been sadly incomplete if it had not furnished the means to every man to attain to sufficient intelligence to search the sources of his faith. Education was now included in religion and was necessary to it. Knox states the matter thus: "Seeing that God hath determined that His church here on earth shall be taught not by angels but by men; and seeing that men are born ignorant of all godliness and seeing also now God ceaseth to illuminate men miraculously, suddenly changing them as that He did his Apostles and others in the Primitive Church. Of necessity it is that your honors be most careful for the virtuous education and godly upbringing of the youth of this Realm." For, he adds, "as the youth must succeed us, we ought to be careful that they have the knowledge and erudition to comfort that which is most dear to us —the Church."

Therefore it is judged that of necessity every several church have a schoolmaster appointed who is able to teach grammar and Latin at least, if the town be of any reputation.

But if the town is located in the uplands where the people come together but once a week then the Reader or Minister who is appointed there is to take charge of the children and youth, and instruct them in the first rudiments and in religion. Every town of note is to have a college where the arts, at least Logic and Rhetoric, and the tongues are to be taught by "well qualified masters to whom honest stipends must be appointed."

The two advantages of having such local schools and colleges are definitely pointed out. First, the youthful and tender children shall be brought up in virtue in presence of their friends. By this means they are given that good attention which is necessary to their age, and saved the inconveniences into which youth commonly fall because of too much liberty which they would have if sent to strange and unknown places at a period when they could not rule themselves. Second, the instruction of children in their own commonwealth will be of great assistance to the aged and unlearned there.

The great schools or universities are to be replenished with those apt to learning. No father, no matter how wealthy or how indigent, is to use his children as he pleases, especially in their youth. All must be compelled to bring up their children in knowledge and virtue. It is provided especially that the rich and

powerful must not be allowed to bring up their children, as they have heretofore done, to spend their youth in "vane idleness." If exhortation is fruitless, the censure of the church (which was sufficient punishment in those days) was to be visited upon those who neglected to train their sons for the profit of the church and commonwealth. Such parents are to be compelled to give this education to their children too at their own expense.

Ample provision was made by the church for the sustentation of children of the poor in the schools. If, says the "Boke of Discipline," the "spirit of docilitee" was found in them, or if they be found apt to letters and learning, then may they not (neither the sons of the rich nor yet the sons of the poor) be permitted to reject learning; but must be charged to continue their studies so that the commonwealth may have some comfort by them. All the genius and talent of the nation is to be developed and utilized for the advancement of mankind. The children were conceived to be the property of the commonwealth as in some of the ancient Greek republics.

The schools are to be supervised and examined every quarter by discreet, learned and grave men, and the ministers and elders, with the best learned men in every town, were enjoined every quarter to "take examination how the youth hath profited." This disciplinary code fixed a certain definite time for each study; two years were to be spent in learning to read, to answer to the catechism, and to have an introduction to grammar, to the full accomplishment of which three or four years more were allotted. It is of course understood that the course of study for the first six years of the child's school life included more than grammar proper, reading and catechism. The schools were in truth to be primary schools where the youth learned to write and cipher; the rudiments of Latin always and sometimes French and music were part of the curriculum of the schools formed. To the arts, namely logic and rhetoric, and to the Greek tongue four more years were to be given. This was the work of the colleges which were to be scattered over the land. These were to continue the work of the primary schools and fit men for the university. The remaining time up to the age of twenty-four was to be spent in the university in the departments of either Law, Medicine or Divinity. After this the youth was to be removed from school to serve the church or commonwealth. If the "spirit of doctrine" was not

found in him he was removed from school before reaching the university and was put to learning the thing he should do in the future for the "profit of the commonwealth."

Knox thought that the three universities that existed were sufficient for the needs of Scotland. Afterward, in 1592, another, the University of Edinburgh, was added. These higher institutions were to be remodelled, and minute details regarding their management were provided in the "Boke of Discipline," even to the establishment of the salaries of the members of the faculty, the bursars and other officers,— the branches of knowledge to be taught in the universities mentioned with the time to be spent in each course. It was necessary for the student to have from the schoolmaster and the minister of the town where he was instructed in language, a testimonial of his "learning docilitie aige and parentage." There is also to be an examination by the Rectour and Principal of the University college he desires to enter.

No student was to be admitted to study medicine who did not have testimonials of the time well spent in Dialectics, Mathematics and Physics. The mathematics included arithmetic, geometry, cosmography and astronomy. This course was three years in length and led to the M. A. degree. The reader in medicine completes his course in five years, which time must be spent after receiving the master's degree to be graduated in medicine.

No student was to be permitted to begin the study of law except he have testimonials of the time well spent in Dialectics, Mathematics, Physics, Politics, Ethics and Economics. The course in law extended over four years.

Before a student was allowed to begin the study of divinity, he must have had all the preliminary branches necessary to the study of law besides courses in moral philosophy and the Hebrew tongue. The course in divinity extended over five years.

Such are the main features of this educational system of the sixteenth century. It might be pertinent to inquire whether even now in any country they have reached the thoroughly practical ideal of John Knox. This magnificent system was never accepted formally as the law of the land, though it received the support and signatures of many of the privy council and was adopted by the General Assembly of the Church in 1562. Many of the nobles would not support the "Boke of Discipline" because they would have had to give up their share of the Church's patrimony, of

which they had taken forcible possession; for it must be remembered that prior to the Reformation, the Church held about one-half of the property of Scotland and according to the provisions of the bill a large part of this money was to go to the support of the clergy and the schools. Others argued that the lines of surveillance were drawn too tightly in the religious part of the document. The refusal of the nobles to adopt the measure did not hinder the spirit of it from spreading, and it is difficult to tell just how great was its influence on the future of education in Scotland. It furnished a most inspiring ideal certainly and one which awakened the greatest enthusiasm among the people. The failure of the Parliament to pass his educational bill only seemed to arouse Knox to greater enthusiasm and stronger efforts to secure to the people their rights. He appealed to them and they responded with an earnestness which compelled not only the Church but even Parliament to act.

In 1563, and again in 1571, the General Assembly granted permissions for planting schools in Moray, Banff, Inverness and the counties adjacent, and in the year first mentioned, this body granted sustentation to certain poor scholars. In 1641, the General Assembly overtured Parliament to erect and maintain grammar schools in all burghs and other considerable places, on the ground that the "good estate of the Kirk and commonwealth mainly depended on the flourishing of learning." Nothing shows more powerfully the earnestness of the people than the efforts made through the Church to secure a fraction of the patrimony seized by the avaricious barons, for the benefit of the schools. When they could not do this, the instances of personal sacrifices of teachers and people, made in order that the children might enjoy the advantages of education, are heroic. So thoroughly were the people aroused that a writer in Sonnenschein's encyclopædia says that "fifteen years after he (Knox) had propounded his scheme there was scarcely a town or parish that had not its school and schoolmaster. His scheme for the colleges and his thorough reform of the universities fell far short of the mark he had set for them." Another writer in the same encyclopædia says that the system of parochial schools established by an ordinance of King James, in 1696, was born of the impulse given by John Knox to popular education. This provided for a schoolmaster in every parish, who is to be chosen on the advice of the

minister; "and the authorities were bound to meet and vote the sum necessary for the maintenance of the school and the salary of the teacher and to furnish the teacher a suitable dwelling." This law was in effect until 1872, when an act was passed similar to the one passed in England two years before. The split in the Church which took place in 1843, marred the efficiency of the old statute, since the minister was so large a factor in the system.

The motives which impelled the formation of this educational plan were to so train men that they would do their duty to both the Church and the state. Religious training was considered necessary in order that men might be good citizens. Instruction in the principles of religion was considered of the greatest importance. By the provisions of this law, every church was to have a Bible in English. Mere learning was looked upon as a thing which might be a curse if unsanctified. This spirit is well shown in an act of Parliament passed seven years after the "Boke of Discipline" was submitted to that body which declares that "if God's word be not rooted in the youth, their instruction shall be tinsel both to their bodies and souls." Although great zeal is shown for religious instruction it was recognized that the man was to pass his life as a citizen of a state and that he must be helpful to his fellows. The giving of the plea for religious instruction as well as almost all of the other recommendations of Knox were adopted sooner or later by the people of Scotland. Religious instruction formed a prominent part of the curriculum from the Reformation down to the latter part of the last century, yet Scotland, unlike England, has had hardly any practical difficulty with the religious question. The close union of Church and state loses many of its objectionable features where such unity exists in the support of a body of doctrine as existed in Scotland in support of the principles of the Presbyterian Church before 1843.

The completeness of this system and the democratic spirit inherent in it, place Knox centuries in advance of his time. He was among the first to advance democratic ideas in education and this was done in no sillily sentimental way. All men had an equal right to the same advantages in primary education and those who were of "good engine" were to be advanced. All the genius and skill of the nation were to be utilized to the best advantage. Every youth was compelled to improve the talents he had; poverty was no bar to the richest training the university could give,

providing the youth proved himself worthy of receiving it. If the "spirit of docilitie" were not found in him he was taken from school and perfected in that handicraft which was to be his life work. This the individual was allowed to chose but not until he had been subjected to the discipline which the schools could give. There was freedom of the individual but it was freedom under law. He must be educated in order that the work done by him might be done in the best way and that he might prepare himself to work out his own salvation; because of the advantages which wealth or high social position could give, none were exonerated from making the most of themselves.

It is to be noticed that this is an articulate graded system from the primary school to the university. Perhaps, in its machine-like curriculum is to be found its chief fault. First, the general training is to be given, then the special. There is perfect coördination and no time is lost in passing from one school to another as is done by many students both in England and America to-day. But the university was not to be burdened by those who were not apt students and well adapted to the work required. This last provision would have been especially fruitful to the university, to society and to the individual. The primary and higher schools were to be distributed over the country so that the training of pupils could be carried on near home. The advantages to the home and school would thus be reciprocal and great. The boy was not separated from his family at an early age but the school was brought to him until he was ready for the university. The family were thus trained to take an interest in school life and to profit thereby. Like Luther, to whom an analogy can be traced in many directions, Knox sees clearly the function of the family in education.

The education act passed in 1872 and which is still in force, enjoins compulsory education, but this was no innovation on the former laws of the country, as in England. We have seen that Knox advocated it, and as early as 1595, the Kirk at Anstruther orders all the youth to attend school and such as are too poor are to be provided for at the common expense. In 1628, the town council of Cupar ordains all neighbors of the burgh to present their bairns to the school "to-morrow morning before eight o'clock." In 1664, the practice of compulsion is regarded by the same council as an existing rule and each person transgressing the act is fined £5 quarterly for each child absent from school.

In 1637, all the inhabitants of Peebles who have children fit for school are ordered to send them thereto, "primo quoque tempore," under a penalty. In 1653, these people promised to send their male children capable of learning to school, trade or craft, within the next forty-eight hours. At the head court of Jedburgh, in 1643, it was ordained "that every honest man or woman that has bairns past six years old send them to school, under pain of £5 and punishment of their persons."

The records of the local authorities in Church and state show that many laws such as these were passed in the interests of compulsory education. No country in the world can show an equal zeal in the promotion of education, especially during the time from the Reformation to the union of England and Scotland in 1707.

Ample provision was made in Knox's scheme for the visitation of schools by discreet, grave and learned men and for examination of the qualifications of teachers. And this may have given the impulse to the system of visitation in vogue in the schools of Scotland since 1595, the Assembly ordained every Presbytery to visit and reform grammar schools in towns. Another act passed in 1645, and reënacted later, enjoins Presbytery to visit all grammar schools at least twice every year. High schools were also visited and this always meant a thorough examination of the pupils. These events were attended by much pomp and solemnity. By an act of Assembly, passed as early as 1567, visitors were appointed to try masters and doctors also, with regard to "soundness" in religion, ability in teaching, and honesty in conversation. From that time on, teaching has been considered an honorable calling and the entrance to it has been guarded by examinations more or less rigid. We insist that Knox's great service to the cause of education in his native land was to furnish his countrymen with lofty ideals in education, and nations, like individuals, rise much higher when so inspired. Since the Reformation the spirit of the people, as shown by their legislation, has been laudable and unsurpassed anywhere, but they have always lacked the means to do great things. The "Boke of Discipline" had been written on the supposition that at least a third of the funds of the old Romish Church, seized and held by the barons, would go to the support of education. Had this money been appropriated to the schools, Knox's scheme could have been carried out. Scotland would have had, then, in the sixteenth century a plan of education which would have reached the foundation of her national life and character,—a plan which would have enabled the nation to realize its full possibilities, and who shall say how different Scotland, and the world would have been. As it was, time and time again did the Church appeal to the barons to recover for the use of the school the property unrighteously held by them. In 1572, the Kirk requests the regent and council "to

reform the nobility in the outrageous using of the patrimony of the Kirk to the great hurt of schools." Both before and after this, petitions to the same effect were prepared. These constant appeals having little effect, the Church did not fail to contribute, as liberally as her poor exchequer would allow, to the payment of teachers and the education of poor scholars. The ecclesiastical records are full of acts of charity showing a zeal and devotion that are truly praiseworthy. And, in later years, we can trace the same earnest efforts to improve the condition of the schools and the want of funds diminishing the force of these efforts, especially in the Highlands.

To see the beneficent effect of this ideal it is only necessary to compare England with Scotland in their educational history. The comparison is permissible with the natural and social advantages always in favor of England. She is wealthy and powerful and could have satisfied any desire she might have had to establish schools for the masses. We have an inkling of her resources in education,—of what might have been done for the people by a glance at her schools for the higher classes. These, both the secondary schools like Eaton and Rugby, and the universities, have stood in the first rank, but whether it has been so intended or not, they have been educating to a very great extent only the privileged classes. The English state had little to do with popular education up to the year 1870. This work even from the earliest times was left largely to the Church and to voluntary benevolent societies, to which the state contributed. The state had never recognized that it was her duty to supplement deficiencies in the supply of schools up to the year 1870. We need not go back to previous centuries to see the frightful condition English schools have been in. It is stated by Mr. Henry Craik* that in 1832, less than one-half of the children never entered the door of a schoolhouse, and that in the large manufacturing towns, educational destitution was complete. Very few who were brought into the school obtained instruction that was of the slightest use. The children were crowded together in unwholesome dens not to be taught, but only to be taken care of so many hours per day by one whose health or age or capacity unfitted him to gain a livelihood even in the most menial occupations. According to the report of Rev. Henry Mosely on the Midland district, in 1845, of the children at school only about one in six was found to be able to read the Scriptures with any ease and when a secular book was taken up, the power left them entirely. Hardly any read with intelligence and fully one-half of the children left school without being able to read at all. Only about one child in four could write and not two of the children had advanced in arithmetic beyond the rule of three. As late as 1858, the Commission of Inquiry found that out of every hundred children seventy were

* Free State and Education.

growing up in absolute ignorance so far as the state was concerned. Most of the private schools were in a wretched condition. Nearly a third of the children were in the hands of teachers untrained and uneducated, recruited from the ranks of those who had failed in other paths of life—as Mr. Craik says, discharged servants, outdoor paupers, cripples, consumptive patients and those weak with the decrepitude of age. Mr. Foster, who introduced the Education bill in 1870, had an easy task to convince Parliament that educational supplies were badly needed.

National education in Scotland dates from the year 1696, when it was made the duty on compulsion of the landholders of each parish to provide a schoolhouse and a salary for a teacher. The teacher was examined by the Presbytery—and his position was one of secure independence. This law was faithfully carried out in the Lowlands, but largely on account of the poverty of the people, was neglected in the Highlands. The schools established were thoroughly national in their character,—these parish schools in later years educating not only the children of the Presbyterians, but of Roman Catholics and Episcopalians as well. In these schools, all classes commingled; the teacher possessing the dignity that belonged to members of the learned professions. In many cases these schools prepared students for the university. Certainly they lacked the high scholastic standard of the aristocratic secondary schools of England, but there was a wide and generous diffusion of knowledge and the poorest boy might rise to a distinguished place in the learned professions. The work of the parish schools was supplemented by many different kinds of schools. Of these, none were so famous as the burgh schools, some of which were in existence even before the Reformation. These have sprung into existence purely because of the intense interest of the people of Scotland in education. They were supported by the public funds of the burgh and managed by the town council. The pupils could not remain for a long time in these schools because the need for gaining a livelihood at an early age was too imperative, yet a high standard of scholarship was maintained. The pupils were drawn from all classes, as in the parish schools, the endowment was small, yet in their sphere, they were in no respect inferior to the grammar schools of England. The English commissioners who visited them in 1864, were astonished at their excellence in educational methods, and at the industry and originality of the pupils. The Commission, in 1867, reported that more than eighty per cent. of the children were actually in school and that eighty per cent. of the parish schools reached or surpassed the standard of fair efficiency.

Of course, the school system of Scotland during all this time had many imperfections. One of the worst features is that the the Highlanders have never been adequately provided for. But contrasted with its wealthy contiguous neighbor, both with refer-

ence to the spirit of education animating the people and the actual work accomplished in spite of poverty, the results are surprising. A poor and sparsely settled country has risen to be one of the most enlightened, and it is difficult for us to understand why the services of John Knox in fixing our educational status has not been more generally recognized by writers of educational history.

To resume briefly, the contributions of Knox to education were as follows: He re-organized the educational forces of his country, placed before the people high ideals and inspired them with his own zeal for their attainment. His aims were practical and sensible, and his efforts untiring to secure the material and moral support to carry them out. His proposed educational system embraced the following features:—A complete graded system, compulsory attendance, the examination of both teachers and pupils, and competent school supervision. Most important of all were his ideals. On the one hand, they were religious and thoroughly altruistic. The youth was to be educated to serve humanity through the instrumentality of church and state and his wealth could not purchase exoneration from duty. On the other hand, they were democratic. All were to be educated, although only the brightest were to be given a university training. Each person was to be trained according to his special aptitude. The result has been that such extensive provision has been made for education in Scotland that Lord Reay once remarked that the university extension movement was rendered superfluous because of the principles of the Church of Scotland and of John Knox.

LATEST EDUCATIONAL FACTS FROM INDIA.

THE following facts from Dr. C. R. Martin's Report on Education in Bengal, India, for the year 1896–1897 are full of interest.

Bengal has 67,847 educational institutions of all kinds, in which 1,674,775 pupils receive instruction. This is less than the numbers of 1895-1896 by 3,006 schools and 2,227 pupils, the result of the famine. By the census of 1891 Bengal had a population of 73,043,697 (36,-412,749 males and 36,630,948 females). Of the 5,461,912 boys 1,561,008, or 28.5 per cent. were in school; while of the 5,494,642 girls of school age only 113,767, or 2 per cent. were in school.

The English Secondary schools (high and middle) increased during the five years, 1892-1897, from 1195 to 1395 and the pupils attending them from 135,934 to 153,298; of whom 83,640 were in high and 69,658 in middle schools. During those five years the number of students in the Bengal colleges who passed the university examinations in arts were: First Arts 4,850, Bachelor of Arts 1,859 and Master of Arts 329.

Dr. Martin reports that 477,019 Mohammedans were under instruction. There were 468 Medical students of both sexes. Three natives of Bengal were in the Indian Educational Service and 96 in the Provincial Service of whom 63 were Professors. F. H. K.

EDITORIAL.

REV. A. D. MAYO, LL.D., has been giving a series of Sunday evening discourses during September at the Boston Young Men's Christian Union on "Four new Departures in American Life," these being in religion, in education, in labor and in government. Dr. Mayo, who returned during the summer from his eighteenth tour in his ministry of education in the southern states is looking exceptionally strong and ruddy and full of work.

HUMAN nature is a pretty stable quantity after all. We are again fortified in this opinion by the following translation in *The Oxyrhynchus Papyri*, just published under the auspices of the Egypt Exploration Fund, of an Egyptian school boy's letter to his father, about sixteen hundred years ago. Theon is not very different from some American lads of today. His letter reads: —

Theon to his father Theon, greeting. It was a fine thing of you not to take me with you to the city. If you won't take me to Alexandria I won't write you a letter or speak to you or say good-bye to you; and if you go to Alexandria I won't take your hand or ever greet you again. This is what will happen if you won't take me. Mother said to Archelaus: "It quite upsets him to be left behind." It was good of you to send me presents—on the 12th, the day you sailed. Send me a lyre, I implore you. If you don't, I won't eat, I won't drink; there now!

ONE of the most notable features of the lively discussion now conducted through the press and the brisk interviewing of distinguished public men is the almost complete ignoring of the educational question, which is really the very heart and soul of this new departure of the nation in a colonial policy beyond its present limits and including a new mixed population, a considerable portion of which is probably living under more unfavorable circumstances for being brought in range of ultimate American citizenship than any number of either the immigrating white or colored contingent at home. With scarcely an exception, the party that is thoroughly opposed to the new policy of insular colonization, assumes, without question, that the so-called "Imperial" method of the ancient Roman type, variously modified by the European powers, is the only possible way of handling possessions of this kind. Indeed the nickname, "Imperialists," with a capital "I"

is about the most effective argument now used by the opponents of the present policy of the government. In other words, politically speaking, "There is no other way under Heaven" whereby the savage, semi-civilized or demoralized populations in the West and East Indies, just emancipated from four hundred years of the most hateful combination of civil and ecclesiastical despotism in Christendom, can be lifted in range of civilization, with the ultimate prospect of, at least, some modified form of self goverment, than by the present colonial policy of Europe. This signifies the conquering of such regions by this Republic with the purpose of the enlargement of its territory and the holding of its people indefinitely in military subjection, while the colonies are used especially with a view to magnifying the power and increasing the wealth or by any of the old familiar ways of enhancing the national dominion, power and glory.

BUT if the American press and the average public men were not so destitute of historical sense and still so blind to the great central facts of American history, so many of them would not be found today in the position of a train of cars on a side track, ringing bells and blowing whistles to warn everybody of the infinite danger of venturing upon the main road, on which all the business of the corporation is transacted. This Republic is what it is today because, a hundred years ago, 2,500,000 Anglo-Saxon white people, about the present population of Massachusetts, "set up its Ebenezer," on a thin colonial line of the illimitable wilderness of the western continent, proposing to build a new nation by reversing the policy of Christendom and Heathendom from the dawn of history. In place of the union of church and state, it proclaimed absolute religious liberty within the limits of the moral law, and the voluntary system in ecclesiastical affairs. In place of the European system of the education of a superior class to govern the illiterate masses, it announced the intention of the people to educate itself for soverign citizenship in a republic. It proclaimed the right of every man to the full exercise of his own powers in a system of free labor and, at a later date, abolished slavery, offered a farm to every citizen, and has protected every infant industry on its way to self-support. In social life it abolished all privileged classes, gave to every new married couple the inalienable right to "found a family," and left natural and acquired superiority free to assert its rightful social position. In government, under safe limitations of ability and character, it declared every American child a candidate for a sovereign citizenship endowed with the more than imperial power of changing the succession in the nation's chief executive and even the constitution of

the country itself. Here, certainly, was a radical new departure in national life by a nation the poorest, least populous and powerful on earth, beset by such perils and weighted with such difficulties as made it, at first, the sport and contempt of Christendom. During the past century the nation has fought through four wars, three against foreign nations, beside the most gigantic Civil War in modern days. By what magic, or Providence, or destiny, or fatalistic evolution can we account for the present United States of America? If pessimistic prophecy, religious and political philosophy, and the previous experience of mankind were to be trusted, we should have been left, half a century ago, in the grasp of an ironclad imperialism, or seething in the hottest inferno of social and civic anarchy. There are people who seem to believe that is our present condition. But what Abraham Lincoln called, "The considerate judgment of mankind," evidently does not endorse Professor Norton, but regards this Republic as not only the richest and most powerful, but the most hopeful of the nations.

THERE is only one way of accounting for this miracle of national development, and that is by the theory that the soul of the Republic, from the beginning, has been the American system of universal education. With the exception of a few ineffectual attempts from the "Mother countries" to reduplicate the old European system of the education of a governing class by an imperial government to rule the illiterate masses, for the past nearly three hundred years the American people, both as colonists and citizens, have been working at the problem of schooling themselves. For every description of school in our country is a voluntary arrangement, established, supported and administered either by a portion or the whole of the people, acting as families, neighborhoods, churches, corporations, or through the regular civil agencies but always looking to the people acting in their voluntary capacity for the "sinews of war" and the supply of pupils. It was the common school, the academies and the colleges of Colonial New England that trained the invincible and the intelligent soldiery that first sent the French despotism trooping home to France, and then marshalled the permanent majority of the continental army that, according to Washington, was his main reliance in putting the great British Empire three thousand miles, at arms length, across the Atlantic. It was the great revival in education of all sorts from 1830 to 1860 that united and lifted up the people of the Northern states to the conviction that the medieval and provincial system of slave society must be shut up within its present limits and, with the aid of a greater loyal army from the South than was ever before gathered on

American soil, saved and reconstructed the whole Union and enabled the South to save itself by the final establishment of the common school. And more than to all other causes, do the sixteen late slave states, today, owe to the common school and the reconstructed college and academy their rescue from the fearful experiment of conferring full American citizenship on their 5,000,000 emancipated slaves, and their general rebuilding on American foundations. The most original thing done within the past thirty years, in American educational affairs, has been the establishment of the Hampton Normal and Industrial Institute, by General S. C. Armstrong,—the one man of original educational genius developed by the Civil War. That institution, today, is the most complete arrangement under one roof of a combined missionary and educational work according to the methods of the new education for lifting up a majority of the world's population in range of a republican christian civilization. As illustrated by Mr. Booker T. Washington, it has been adopted by every Southern state for the negroes and, in its general features, in the organization of the new Normal and Industrial Colleges for white girls, already in operation in five of these states. Now here is an agency, providentially at hand, as already suggested by Mr. Washington, for use in our new colonial possessions. The United States proposes simply to inaugurate, in the West Indies and the East Indies, the same new departure in human affairs that has lifted the republic of 1787 to the republic of 1898. And wherever it goes it will be known to all men everywhere that the *Republic is Education*, that the flag waves over the schoolhouse, and both proclaim the downfall of an imperial and the uprising of a republican order of human affairs.

IT is curious to note how difficult it is for even an observer as just, impartial and intelligent as Mr. Bryce, in his recent deliverance on our present situation, to see all round this subject. He leaves out of account entirely these crucial facts of our cosmopolitan population; the education of the American people for the past century in its assimilation; the general training in republican citizenship of all classes of our people; the wonderful strength of the missionary and educational sentiment in our country; the superior advantage of insular and limited over a continental and vast colonial territory, densely crowded with uncounted millions of people; and the other fact, that as large an American population as inhabits the British islands will find no permanent difficulty, under proper sanitary regulations, in living in our new West India possessions.

ART IN THE SCHOOL-ROOM.

A COLLECTION of pictures consisting of two hundred carefully selected subjects of proper size and suitably framed was exhibited in a number of the larger cities of the Middle and North-western states during the months February to June, reaching as far east as Springfield, Mass., and the State Library at Albany, N. Y., where the exhibit rests at present. To the framed pictures were added one thousand neatly mounted unframed pictures of the Berlin, Munich, Soule, Foster Bros., Elson, Soderholz and Detroit Photochrome Companies, and a collection of some four thousand subjects in unmounted cabinet and medium photographs to aid in selecting subjects. In several cities a representative selection of casts was added. The exhibit aimed to bring side by side the best subjects of eight or more of the greatest art reproducers of Europe and America, with a view to arouse interest in art decoration in school and home.

The exhibit was given under the patronage of school boards, art institutes and art societies of the several cities and used by them both as a means of education for teachers and pupils and of raising funds for school decoration. The finances were wholly in the hands of school boards and patrons. A nominal admission fee which enabled school children by rooms and wards to visit the temporary gallery in a body, was charged. Under the skillful direction of teachers aided by the gentlemen in charge of the exhibit, local supervisors and teachers of drawing, lasting impressions were carried back to the class-room. A series of talks on successive evenings, by local artists and supervisors of drawing added much to the value of several exhibits while musical programmes enhanced the pleasure and interest of visitors. To meet the current expenses of the exhibit it was requested and expected, though not made obligatory, that the net proceeds be invested in pictures and statuary at the usual trade discount to schools through the organizers and owners of the exhibit, the Helman Taylor Co., of Cleveland and New York, and that the privilege of taking private orders during the exhibit be accorded.

Though this plan did not meet current expenses, it has been decided to avoid all possible commercial objections the coming year by leaving the investment for school decoration entirely to home or local dealers. The exhibit received the most hearty endorsement of local artists, city superintendents, college and university presidents both for selection of subjects and style of work. This year, the exhibit will start from Boston, Mass. about the first of October and visit probably twenty-five cities. The selection of subjects for this year has been made by Professor Goodnough of Brooklyn, and it is expected that a new impulse will be given to art study and art decoration of public buildings.

S.

FOREIGN NOTES.

ENGLAND.

THE SECONDARY EDUCATION BILL.

Just at the close of the session, the Duke of Devonshire introduced into the House of Lords the long-expected government bill for secondary education. It was, in many respects, a surprise. Instead of dealing with the whole problem it proposed simply to create a central agency, a "Board of Education," whose province shall include both elementary and secondary education. From the text of the bill its scope would be only inferred, but the speech of the author on its presentation leaves no doubt as to its purposes. The president of the Board is to be a virtual minister, and if he be not a member of the House of Commons, then provision is made for a vice-president, who must have a seat in the lower House. Thus the whole power of government is brought into direct relations with the work of the ministry. Beside the education department created for the purposes of elementary education by the law of 1870, the Board will absorb the Science and Art Department, through which the government grant for science and art instruction is distributed, and also certain functions of the Charity Commissioners respecting endowed schools. In other words, the government administration of education would be greatly simplified by the passage of this bill. The vexed matter of local agencies for the control of public secondary schools is left untouched. In his speech supporting the measure, the Duke or Devonshire said it was evident that the question of local authorities, although of great importance could be deferred for awhile, and that the creation of a central authority such as proposed was essential to the settlement of this more complicated matter. He also called attention to certain tentative suggestions already issued by the Science and Art Department, which will presumably prepare the way for an easier solution of the problem of local authorities than is now possible. These suggestions make it possible for a county or a county borough to become the recognized unit for the control of science and art classes. In other words, while waiting for action upon the bill for a central authority, experiments are in progress that will help in the final organization of a national system of secondary schools. The proposal for a permanent council of education after the model of the Superior Council of France, which has been much advocated in England, was not embodied in the bill, but authority is given to the minister to appoint an advisory committee as circumstances may require. Of course no action was taken on

the bill in the few weeks that remained of the session, the recess will afford abundant opportunity for the elaboration of constructive details. Adverse criticism is hardly to be expected since the bill is generally acceptable so far as it goes.

ADDITIONAL BILLS.

A second bill introduced at the same time provides for an official registration of teachers, elementary or secondary. The council of registration is to include representatives of the universities and of the teaching fraternity, women being eligible to membership. Candidates for registration must have a degree or certificate of general attainments from a body recognized by the council; also a certificate or diploma of adequate knowledge of the theory and art of teaching and of efficiency in teaching.

The bill for pensioning elementary teachers which has been on the tapis ever since the passage of the elementary school law of 1870, was passed in the session just closed, to the great joy of the teaching body.

SPECIAL SCHOOLS FOR BACKWARD CHILDREN.

Special schools or classes for children who differ radically from the normal are a natural evolution from the graded school. Theoretically, a grade comprises pupils of substantially the same degree of capacity and advancement, but no sooner is a grade filled than differences between pupils are disclosed which cannot be disregarded. Where the differences are slight, rapid promotions suffice to provide suitable conditions for the brighter children without disturbing the average pupils of a class. But the graded school has served the important purpose of fixing attention upon children who for some cause or other fall below the normal, and upon whom the ordinary school, efforts are entirely thrown away. Modern methods of psychology have aided particularly in determining the causes of backwardness in these cases and in suggesting the treatment required. Naturally the lead in adapting school facilities to these special cases has been taken by Germany, which, according to recent reports, has not less than thirty-eight institutions in twenty-five cities where children intellectually weak receive instruction from teachers specially qualified for this work. These statistics do not include the special schools in Berlin which are under private auspices and which have served as a model for other countries. In accordance with a ministerial order of 1892, the pupils sent to these schools are carefully selected. They must be distinguished from idiots who are fit only for asylums, the purpose being simply to give all children susceptible of improvement the benefits of the instruction they need. The most important part of the examination to which these children are subjected is that for determining how far their intellectual weakness is due

to defective senses. The recognition of this prevalent cause of dullness in children is the most important practical outcome of new methods in psychology, and in recognition of this fact the Minister of Public Instruction expresses his approval of the growing interest manifested by German teachers in child-study. It is noticeable, however, that while this interest is encouraged among teachers the decision as to the actual condition of children is determined by medical experts.

London was the first English city to establish special schools for backward children and the able superintendent of this department, Mrs. Burgwin, made a careful investigation of the similar schools in Berlin before assuming the duties of the office. Other cities of England have followed the example of London in this respect. In France, and especially in Paris, great efforts are made to overcome the mental infirmities of children, but the work is largely in charge of private societies. Many cities of our own country have established "special schools" of the class here considered; Providence, R. I., has been specially active in this respect. With provision of this kind and the policy of rapid promotions, the graded system loses its most objectionable features.

GERMANY.

RECOGNITION OF TECHNICAL SCHOOLS.

The German Emperor has given additional evidence of his regard for modern demands by conferring upon the technical colleges the right of representation in the Upper House of the Prussian Diet, a privilege long enjoyed by the universities. The telegram to the professors upon whom this dignity was placed stated explicitly that it was in recognition of the importance that technical knowledge has acquired at the end of our century. Among the men thus distinguished was Professor Slaby of the "Technical College of Charlottenburg." The department of mechanical engineering in this college which was closed to foreigners in February, 1897, has been reopened to them by a recent edict, but on account of the limited space the foreign students are notified that places cannot be guaranteed to them in some of the practical courses.

PROGRESS OF UNIVERSITY EDUCATION FOR WOMEN.

The "Zeitschrift fur Weibliche Bildung" calls attention in an extended article to the present aspect of university education for women. Although a few doors have been opened to them without restriction, there is as yet no general measure admitting women even to a single faculty. In a few universities qualified women are allowed to matriculate as regular students. By a recent decree of the Grand Duke of Saxe Weimar, this privilege is granted in the University of Jena, but here as elsewhere, the medical faculty, which is the special attraction to the most aspiring women, remains closed against them. At Berlin,

women have won distinction not only in the regular courses of philosophy, but also in seminar exercises; especially has this been the case in the seminar of Oriental languages and of archaic Christian art, and in laboratory exercises in physics and biology. Such is the desire of women for courses that are closed against them that in several university centres special courses have been created for them under the name of Superior Course in Science. Though outside of the universities, these courses are conducted by university professors, and are arranged to meet the demands of women who seek to prepare themselves for the diploma of professor for secondary schools for girls. No one is admitted to these courses who has not passed successfully the final examination of a normal school and had five years' experience in teaching.

The position taken by Dr. Bosse, Minister of Education, Prussia, in respect to a petition from Breslau for permission to establish a gymnasium for girls is significant. The desire was to establish a school equal in all respects to the secondary schools for boys which prepare for the universities. The petition being denied, an appeal was made to Parliament. In response to this appeal, Dr Bosse explained that the ministry was disposed to meet the actual needs of women for enlarged opportunity, but that in Breslau the purpose was to create provision that would induce very young girls to begin preparation for a college course. This, he said, was opposed to the whole system of education for girls. The Minister also called attention to the fact that in 1895–'96 only eight girls in all Prussia tried to pass the gymnasium examinations, in 1896–'97, only six, and the present year only five. All of these were prepared privately. The government must plan for the majority and not for a small minority.

UNIVERSITY EXTENSION.

The University extension movement presents many interesting phases in Europe. In England, it has undoubtedly increased the demand for local colleges which are rapidly multiplying and which by their provision of evening courses greatly extend the agencies for popular education. In Belgium, the movement has been fostered by the Private University of Brussels (Université libre) which was founded in 1894. Under the impulse imparted by Professor Leclérc, and a subsidy accorded by the University Council, nineteen courses were organized in Belgium in 1894–'95. These were attended by 3,250 persons, the present year there were thirty courses, with 5,000 attendants. Political and social science are favorite subjects with a large proportion of the attendants upon these courses.

In France, University extension gives way to what are called adult courses which, although encouraged by the government, are maintained chiefly by private societies and are more elementary in their character than the usual courses under university professors.

Russia has flourishing courses in St. Petersburg and in Moscow, in the latter centre 449 students were reported for the winter of 1897. In Vienna, Austria, the movement has met with unusual encouragement, the government contributing funds and professors from all the university faculties taking part in the instruction and lectures. For 1897–'98 the number of courses reported was seventy, with an attendance of 7,500. The most attractive courses appear to be those devoted to Natural Science.

A. T. S.

AMONG THE BOOKS.

To accommodate readers who may wish it, the publishers of EDUCATION will send, post paid on receipt of the price, any book reviewed in these columns.

A STUDY OF ENGLISH PROSE WRITERS; A Laboratory Method; by J. Scott Clark. The author points out that as a revolution has taken place in the methods of study of scientific branches, so that the pupil no longer studies merely what someone else has said or thought about them, but studies the sciences themselves; so in English Literature teachers should conduct their pupils to the sources and show them how to investigate the facts for themselves. Accordingly he takes up one author after another; and after noting certain peculiarities of style, quotes a wide consensus of critical opinion sustaining the verdict that this is a characteristic of the given author; and next, in carefully selected passages allures the student to find parallel illustrations of the same kind. This method he has tested in his own class-room through a long experience as a teacher. The book is handsomely printed and bound, and is published at $2.00 by Charles Scribner's Sons, New York.

THE REVIVAL OF ENGLISH POETRY IN THE NINETEENTH CENTURY; by Elinor M. Buckingham, A. B. The author shows that the poetic spirit has manifested itself in tides, and that the eighteenth century was an ebb tide, while in the nineteenth there was a high tide of true poetic feeling, stimulated by the fresh trains of thought from the German philosophical writers and by the new interest in humanity aroused by the French Revolution. This thought is illustrated by selections from the poems of Wordsworth, Coleridge, Shelley, Keats and Byron. This study of poetry as an historic movement of the human spirit is fresh and interesting. It dignifies the subject and correlates it with other movements, disclosing the unity of human experience. The book is designed for literature classes and will deepen the pupil's appreciation of history, science and other branches, while it cultivates his taste for true poetry. New York: The Morse Company, Publishers.

THE LATER ENGLISH DRAMA; edited, with introduction and notes, by Calvin S. Brown. The scope of this volume is broad. It presents the best work that has been done in the English drama from the time of Goldsmith to the present day. For this purpose six plays, all still retaining a place upon the stage, are selected. They are as follows: She Stoops to Conquer, by Oliver Goldsmith; The Rivals, and The School for Scandal, by Richard Brinsley Sheridan; Virginius, by James Sheridan Knowles; The Lady of Lyons, and Richelieu, by Edward Bulwer-Lytton. The notes, biographical and otherwise, are full and scholarly. The book will increase the interest of students in this class of literature. New York: A. S. Barnes and Company. $1.20.

THE CHILD-VOICE IN SINGING. By Francis E. Howard. New and revised edition. Mr. Howard, who is supervisor of music in the Bridgeport, Conn., public schools, and also choir master of St. John's and Trinity churches in the same city, writes from the standpoint of one who, while a careful and scientific student, is at the same time an actual teacher and leader of children's singing. He treats his subject from a physiological and practical standpoint, and has produced a book

which should be in the hands of everyone who has anything to do with music in the public schools. We note with special pleasure his effort to improve the quality of school singing and the taste alike of teacher and pupil, by insistance on softer singing, with the avoidance of harsh, loud tones. There are certainly wonderful possibilities of musical development in the study of music in the schools, and this will prove, we are confident, an epoch-making book in this field. A high standard is set and the teacher is shown how to bring his pupil safely and wisely up to it. New York: Novello, Ewer & Co., 21 E. 17th Street.

By the same author and publishers as the above, is issued the KNICKERBOCKER SERIES OF SCHOOL SONGS. Book III. of this series, just issued, contains eighteen unaccompanied three-part songs for soprano, alto and bass, of moderate difficulty, for the higher grades of public and private schools. A few English glees that have proved popular are included. Otherwise the collection is made up of new and unhackneyed songs. The Knickerbocker series is securing an enviable reputation as a choice collection of school music.

THE TRUE SCIENCE OF LIVING is a new gospel of health, by Edward H. Dewey, M. D., who feels that he has discovered the natural law in the cure of disease. The author's great contention is that people eat too much and too often, and that there is no need of eating after sleep. He would have everyone go without breakfast, thus giving the stomach abundance of rest. He declares "there is no natural hunger in the morning after a night of restful sleep." "Sleep is not a hunger-causing process." Here is the gist of this book of 323 large pages. It is the outgrowth of his personal experience and is reinforced by the happy testimony of a large number of his adherents who have been cured of bodily troubles by adopting this manner of life. Dr. Geo. F. Pentecost, the well-known divine, writes a glowing introduction, having been greatly benefitted by this mode of living. There is no question but that many eat too much, and would be helped by eating less. We commend this book to their thoughtful consideration. Norwich, Conn.: Chas. C. Haskell & Son.

STEPPING STONES TO LITERATURE; by Sarah Louise Arnold, Supervisor of Schools, Boston, and Charles B. Gilbert, Superintendent of Schools, Newark, N. J. This is the concluding volume of a noteworthy series. It consists of selections from English authors, on various subjects, adapted to the higher grades of students in our schools. It is choicely illustrated and should be instrumental in cultivating a wholesome appetite for good reading. Boston: Silver, Burdett and Company. 60 cents.

HISTORY OF MODERN EUROPE; by Ferdinand Schwill, Ph. D. This volume presents in a scholarly manner the salient facts of modern European history, with side-lights on the causes out of which those facts arose and the consequences following from them. Many interesting questions are raised and philosophically answered. There are valuable maps, and genealogical and chronological tables. New York: Charles Scribner's Sons. $1.50.

HANDBOOK OF NATURE STUDY; for teachers and pupils in elementary schools; by D. Lange. The author has striven to learn directly from nature and he takes his reader to the woods, streams, fields and mountains and shows him how to gather facts and deduce conclusions. He has made a delightful book which one takes up with pleasure and lays down with regret. The student, after reading this

volume, and following its method, cannot fail to be wiser and happier, as he will understand better the relations which plant and animal life sustain to the welfare of himself and of all mankind. New York: The Macmillan Company. $1.00.

In A NEW ERA FOR WOMAN, Edward H. Dewey, M. D., author of "The True Science of Living," applies his recipe for healthful living — to go without breakfast — to women with close and earnest reasoning enforced by a great variety of examples of persons cured not only of dyspeptic troubles, but of a great number of other diseases and complaints, especially such as are peculiar to women. We advise our readers to carefully read what is here written. The carrying out of his orders would certainly lighten woman's burdens. Norwich, Conn.: Chas. C. Haskell & Son.

ANGLO-SAXON PROSE READER, for beginners in oldest English. Prepared with Grammar, Notes, and Vocabulary by W. M. Baskervill, Ph. D., and James A. Harrison, LL. D., L. H. D. The authors and the publishers have done English students a real service in preparing the volume under review. It presents a collection of new and fresh prose texts for the use of students and teachers who are tired of the Anglo-Saxon primers and readers now before the public; also a very complete and practical set of working forms in the grammar proper. An elementary syntax and some discriminating notes help the student in mastering the subject. A knowledge of Anglo-Saxon lies at the basis of a thorough and comprehensive understanding of English Literature, and is important also to the student of History. The book before us is prepared in a scholarly manner and is lucid and comprehensible. It will find a place in many schools and colleges and will be appreciated by all teachers of this important subject. New York: A. S. Barnes & Co. $1.20.

GOLDSMITH'S VICAR OF WAKEFIELD is issued, with notes and introduction, in Heath's English Classics series. These volumes are substantially bound and handsomely printed. Boston: D. C. Heath & Co. 50 cents.

PERIODICALS.

Florence Bell's "Plea for the Better Teaching of Manners" in *The Living Age* for October 1st, will be profitable to all who, as teachers or parents, have anything to do with the training of young people.——The *Atlantic Monthly* for October, presents a vigorous appeal, by Mark H. Liddell, for the teaching of English. He takes Shakespeare for his theme and shows how, even to-day, we do not appreciate the language or meaning of this great master of English.——In *McClure's Magazine* there is an intensely interesting contribution to the rapidly increasing war-literature, in the shape of a diary kept by the British Consul at Santiago from the day before the arrival of Cervera's fleet until the day after the American fleet took possession of the city.——An instructive illustrated article in *Harper's Magazine* for October is Sven Hedin's On the Roof of the World, being notes on the author's journey through Asia.——In Senator Lodge's Story of the Revolution, the chapters in the current number of *Scribner's Magazine* deal chiefly with the romantic career of Benedict Arnold.——Some remarks, interesting to bird lovers, upon the intelligence of the crow, are made by Charles C. Abbott in the October number of *Lippincott's Magazine*, in his article entitled In Defense of Desolation.——The Adventures of François, Dr. S. Weir Mitchell's novel of the French Revolution, will be published in book form by the Century Company. It has been running through the past year as a serial story in *The Century Magazine*.——Miss Wilkins, the famous New England story-teller, is the subject of an interesting and fully illustrated sketch in *The Ladies' Home Journal*.——E. L. Kellogg & Co., Educational publishers, are issuing a new monthly called *Animals*, in which they present pictures as well as many striking facts and anecdotes concerning animals.——*The Old South Leaflets* aim to bring the salient facts of American history vividly before young minds. Recent numbers are Amerigo Vespucci's Account of his Third Voyage, The Founding of Quebec, The Settlement of Londonderry, N. H., and the Founding of New Sweden.

EDUCATION

DEVOTED TO THE SCIENCE, ART, PHILOSOPHY AND LITERATURE OF EDUCATION.

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OUR EDUCATIONAL EXHIBIT AT THE INTERNATIONAL EXPOSITION IN PARIS IN 1900. *

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IN view of the approaching World's Fair soon to be held in Paris, commencing April 15, 1900, and closing November 15, of the same year, I have ventured to bring before the National Educational Association the suggestion of the appointment of a general committee whose duty it should be to promote in all suitable ways the preparation of an exhibit of the educational condition and progress within the United States. Such a committee ought to be a large one and formed in such a manner as to represent all educational interests, and divide easily into sub-committees for special work. Such a committee for example should be composed of ten state superintendents, ten city superintendents, ten presidents of colleges or universities, ten representatives of private or denominational schools, five librarians of public libraries and five representatives of states and other institutions for the education of special classes including asylums for orphans, deaf and dumb, blind, state reform schools and the like.

This would make up a committee of fifty or more persons who should be appointed by the Board of Directors of the Association and be called together in November next to organize and begin their work.

This committee would be of great service to the commissioners

* Address delivered before the National Educational Association meeting, at Washington, D. C., July 8, 1898.

or other officers appointed by the president to take charge of the exhibit of the United States. It would stimulate action in all parts of the country, and assist all who seek light as to the best modes of showing educational material.

One of the most important functions of the committee would be to appoint a commission to report on the French and other educational exhibits as found in place at Paris and to study their relation to the social and political ideals fostered by the several states that prepared these exhibits.

Perhaps the most noteworthy movement in the history of the past twenty-five years is the rise of German productive industry under the direct influence of the German imperial government. It would seem that the annual wealth production of that nation has increased within that period of a quarter of a century extending from the epoch of the Franco-Prussian War by something near forty per cent. and that it will soon be fifty per cent. greater than it was before the victory at Sedan. Is the French nation fully aware of this tremendous movement to enhance German power, not directly by military preparation but by productive industry? If so what are its methods of national defence? And what are the English and the Russians and the Southern European powers doing in the meanwhile? Germany is the leading country since the time of Frederick the Great in using the school as a great instrument of political progress. Prussia was before all nations in directing its national housekeeping by the systematic results of intelligence. Under the influence of Prussian statesmen it is found, for instance, that the German people do not consume as much sugar as England and France and yet having a northern climate it should have the benefit of the more carbon which sugar furnishes. Looking further it notes the world is depending on the inhabitants of tropical and sub-tropical countries for the supply of this useful article. Why should not a method be found by which the people of Saxony and Prussia and Bavaria, can produce their own sugar?

The Commission not only asks this question but it sets a series of experiments in operation under the charge of agricultural chemists and scientific farmers. The most available plant for the purpose seems to be the best, and bounties are offered by the government to encourage beet-raising and sugar-manufacture, adding a round sum to the price of all that is exported. To the

astonishment of the world in a few years the beet root sugar of the world has come to exceed the cane sugar in the ratio of nine to seven. There were 4,500,000 tons of beet-root sugar to 3,500,000 tons of cane sugar.

German political economy knows that the people that produces the raw material is not the richest people. To be the richest people it must become a great manufacturing people and also a great commercial people. What are the higher commercial schools of Germany teaching their pupils; what are the schools of chemistry teaching the youth that are to direct German manufactures? It is not at all likely that we know by direct inspection. We can, however, see the importance of those schools by their results. Could not a well-appointed commission learn much by studying the Paris Exposition in 1900? It would scarcely gain entrance into the government schools where new processes are developing, but it could learn by outside inquiry separate items which can be pieced together and made very suggestive.

The secret methods used in industrial processes in Germany, France or England, can be learned by other nations and in fact soon become well-known devices. The conceited nations who are not anxious to adopt new inventions nor to educate their people in directive power soon find themselves lagging behind in power of national defence. There never was an educative lesson taken more to heart than that of Koniggrats except the similar and greater one of Sedan.

The great advantage of studying education at an international exposition is found chiefly in its bringing together the educational side by side with the industrial exhibit.

The most advanced civilization of our day has entered what may be designated as a third epoch of industrial history. The first epoch is one wherein little or no division of labor exists, and wherein most of the combination is in the interest of the protection of life and means of subsistence from the foes of the state. In the imperfect political forms existing, the citizen cannot devote his best energies to productive industry — the best talent must be devoted to the state in its military aspect, and the consequence is that slaves and women are compelled to attend to the industries and to provide food, clothing and shelter for the necessities of life. Under such circumstances division of labor and combination is not possible to its full extent. When the state becomes

settled and its limits have extended so as to include under one government the many smaller tribes and principalities that were never able to live in peace when independent, but were forever entering as factors into a process of mutual hostility — then settled peace comes, and division of labor is possible where productive industry becomes recognized as a function of free men. The second epoch of industry is this one of division of labor as the supreme principle. "Divide and conquer" is its motto. It limits the training of the laborer to a single simple function or activity so as to secure thereby the greatest possible skill and rapidity of production. Such concentration of individual energy upon the parts of a process is possible only where combination can be easily effected between the different kinds of workmen and thus the finished product turned out by the association working as a single individual. This second phase of industry is not accompanied with the corresponding enlightenment of the individual laborer. It aims at infinite specialization; at concentrating the entire energy of the laborer upon the simple movement of the body, and thus reduces the human being to a machine and tends to narrow his intellect correspondingly.

But out of the second class of industry, by a sort of dialectic necessity, proceeds the third. The ultimate tendency of the division of labor is to sub-divide each process for the sake of acquiring skill, until a maximum of simplicity is reached. It is here that the aid of machinery comes in. The simpler the movement the easier it is to find a mechanical process that can be substituted for that of the human hand. When a number of simple mechanical processes are discovered, the directing mind of labor begins to invent combinations of machinery, and with this enters the third epoch of industry. Machinery continually grows more complex in this epoch, and tends continually to invade the province of the mere hand-laborer, and to render him useless by providing cheaper and more certain means of accomplishing his work.

To the narrow, simple mind of the mere hand-laborer, the avatar of machinery appears as a direful portent,— all-destructive of his means of subsistence and of his very *raison d'etre*. But the Divine Providence uses machinery as the instrument of individual freedom. The appliance is two-fold: —

1. The first effect of machinery is to increase very largely the productivity of the individual, and to cheapen the products of

industry. Thus, when things are re-adjusted, the former hand-laborer finds himself producing more, and able to purchase his private supply with less money. The social whole gets better fed, sheltered and clothed, with less labor than formerly, and has therefore surplus time to produce ornament and to educate itself.

2. The second effect of machinery is to elevate the laborer by demanding of him a higher quality of labor. Mere hand-labor required the minimum of brain effort. But when man is set to directing machinery, he becomes less a hand-laborer and more a brain-laborer. He must understand the combination of movements in his machine, and must exercise watchfulness and forethought. The epoch of machinery continually tends toward the production of more and more complex machines, combining many formerly separate trades in one machine, and as a consequence, requiring of the director of the machine greater power of combination. Each laborer now comes to stand where the overseer or supervisor stood before. The tendency of machinery is therefore to remove the laborer as far as possible from mere hand-work, and to demand of him alertness of mind, and versatility — exactly opposite traits of mind from those produced by mere division of labor. Mere brute force being in abeyance, it is noticeable that woman becomes more equal to man in the third epoch of industry, and a sharer with him in all forms of labor.

Whereas the principle of mere division of labor tended toward the complete reduction of him to a hand or foot — a brute force — and demanded of him the minimum of brains, and therefore did not stimulate or encourage school education, the new principle of labor-saving machinery makes a direct demand for directive intellect, and therefore encourages education as a means to secure it. The type of this highest phase of human industry may be studied in the Springfield arsenal, in the Waltham watch manufactory, in the latest machines for printing newspapers, manufacturing pins, weaving ribbons and carpets, etc. This form of industry requires general intelligence in the workman as an indispensable basis, and the school education which is thus rendered necessary re-acts again upon the industry, making new and subtler combinations of machinery, and continually emancipating the laborer from drudgery.

If, in the state of barbarism, only one in a thousand can be spared for the work of ornament, in the stage of the division of

labor at least one in a hundred can be reserved for the production of the beautiful, and in the epoch of machinery the number devoted to art and culture increases one in ten, and, prospectively, beyond that.

From these considerations it is obvious how pertinent will be the studies of our teachers upon the products of machinery in the world exposition as directly related to the progress of school education.

Wherever there is evidence of versatility of skill in the individual workman, or evidence of high directive power, there is evidence of school education or its equivalent.

This correlation of productive industry with education has been recognized in World's Fairs. In the Paris Exposition of 1855, therewas a sub-division devoted to primary education, and again in that of London of 1862, the class "education" appeared in the schedule. The primary schools of France made a show in the exhibition at Paris in 1867. At Vienna, in 1873, we all became interested in the educational department, and prepared to do a much greater work in our own International Fair, the then approaching centennial anniversary of the birth of our nation.

In the Paris Exposition of 1889, education in France received a wonderful illumination. Its thoroughness and its penetration to all classes of society was demonstrated. The fact that the United States had only a small rudimentary exhibit there was a source of regret then and since, not only on the part of Americans, but also on the part of France and other nations, as was shown by their oft-repeated comments. In the Columbian Exposition, so fresh in our memory, education occupied a much larger space than in any of the Fairs that had preceded it, and the grand impression it made is still fresh in our minds.

The French, it is well known, are eminent for their ability to make an exhibit tell its own story. As Æsop taught the animals to speak like rational beings, so the French have taught the art of arranging things in such a way as make them talk. Hence it has happened that more useful hints are to be derived from a French educational exhibit than from any other as regards the illustration by means of object lessons.

The American method of instruction has not been that of object lessons. It has leaned rather to the side known as the text-book method. But educational methods are gradually undergoing

revolution all over the country so far as *instruction* is concerned, so as to adopt the "method of investigation" in place of the old method, which it speaks contemptuously of as the "cramming text-books method." The new method is all-worthy of adoption; but the old is, perhaps, not sufficiently valued. Hence, we have extremes and unnecessary one-sidedness in the newest devotees of the method of investigation. The tendency is, of course, to neglect the printed page and the critical comparison of authorities, and to confine teaching too much to individual experiment and original investigation. It must never be forgotten that the school has its chief work in initiating the pupil into the accumulated wisdom of the race as a preliminary to his original additions to the same. Unless he knows what has been thought, observed, and done, he runs the risk of travelling round in a narrow circle of his own, and wasting his life in repeating discoveries long since made. Hence in early life, there predominates the assimilating stage of education in maturer life, the stage of original acquisition.

And yet, even in this characterization of the difference between the school and practical life, we are apt to underrate the assimilative stage. For inasmuch as all human life is vicarious and all mankind are made by means of spoken and printed language to live for each individual — so that each individual is able through language to participate spiritually in the experience of the race without being obliged to suffer the terrible throes — the agony and sweat of blood — that that experience has cost in the aggregate — it follows that the greater part of life is after all the participation in the life of the race and its assimilation rather than exclusively original. The race transcends the individual almost in an infinite potency. What are the senses of one scientific man to the aggregate senses of all scientific men? What is the thinking of one philosopher to the thinking of all philosophers? The physical labor of one man is insignificant compared with that of his community; still less potent is the unaided might of the individual thinker,— experimenter or literary man. Genius is the ascent of the individual into the vision and will-power of the race —so that he is guided by the universality of mankind, and is fit guide for others. Without this participation in the common mind and experience of the race, the individual cannot achieve anything except erratic and negative endeavors. He conspires against

humanity. He mistakes idiosyncrasy for originality, and his life is a profitless attempt to dispense with sunlight and to see the world by the shine of his own eyes. The outcome of such seeing is hallucination and the specter-world.

For these reasons we must take care not to undervalue the old pedagogic method of critical sifting of the text-book lessons as an initiation of the pupil into the method of availing himself of the experience of mankind. Its compass did not include all, but, if a choice must be made, it included what should be first chosen.

The study of a nation's text-books is for these reasons of importance and every educational exhibit ought to have such books fully represented.

It has been felt from the beginning that it would be impossible to show up the products of education as the products of the farm and work-shop are presented. Education produces cultured human beings, and these cannot be placed on exhibition like grain or cloth. Neither can the methods of education be shown to advantage, except in the school-room. Only the physical appliances can be well shown. These are the buildings, furniture, apparatus and books. These appliances do not have so direct a relation to their product as the plow and the reaper do to the grain or the spinning-jenny and the loom do to the cloth. But as buildings and furniture have a very serious influence for weal or woe on the health of children, these, at least, are of value as items of exhibit.

In the first attempts to exhibit the results of education in a World's Fair, the teacher naturally resorted to the use of examination papers and the work of classes and grades on prepared questions was bound into volumes, but without exciting that degree of interest and inquiry that had been expected. It required too much time to examine them.

It is almost incompatible with the idea of an Exposition, to present its material in the form of books, and to require a minute and careful examination in order to form a comparative estimate of its value. It is true that a special commission sent to report on education, might, in the course of the summer, go through, with some degree of attention, the thousands of volumes of pupils' work presented at such an Exposition, and report the relative merits. The most profitable investigation would still remain to the commission; it should proceed to visit the localities that sent

the best work, and study the methods of instruction there practiced. For it is not the knowledge of the fact that this or that place excels in its work, which is of value, but the knowledge of the method of its accomplishment.

It has happened, therefore, that the exhibit of education has drifted more and more towards what can be presented in a graphic form.

Instruction in penmanship, drawing and map-making can be best shown.

The photograph has come more and more into requisition. It may show the school architecture at a glance and also the personelle of teachers and pupils. Photographs of interiors may show the furniture and apparatus. An exhibition of photographs showing every school building in the State with its pupils and teachers in front of the building would be the most unique attraction ever presented at an International Exposition. For it would show the countenance, stature, costume of pupils and teachers, the degree of importance which the community placed upon the school by its costliness and its improvements.

After the photograph comes the large chart showing items of comparative population, school attendance, number of teachers, length of annual session, finances as regards state aid and local taxes.

We all remember the remarkable series of charts showing the statistics of Harvard College and its history, at the Columbian Exposition. They are reproduced in General Eaton's Report of that Exposition printed by the Bureau of Education in the Annual Report for 1892-'93. What a valuable exhibit of higher education could be made with similar charts of each college and university in the United States.

When we consider the object of school education in the school we are not surprised at the amount of room given to new and often slight departures from the current traditions of education. A new system of map drawing, or a new object lesson will receive more attention than a large display of solid work in the regular lines.

And yet this is not so strange when we compare this with the history of school methods. For a fact that strikes us as a great paradox when we look over the history of education is that nearly all of the reforms in pedagogy have come from radical, negative

men — men who were idiosyncratic, and who departed from the beaten paths of society to such a degree as to amount to a deformity. Such were Pestalozzi, Basedow, Jacotot, and a host of reformers that emanated from the school of Rousseau. Although the work of the teacher would seem to be that of initiating the pupil into the conventionalities of civilized life, the school of Rousseau theoretically taught that the end of education is to restore the child to nature. The grain of truth in this spirit of protest against the forms and prescriptions of society lies in this. Education is to make man conscious of the necessity of the conventionalities and usages which he is to wear about him — the clothes as it were of his inner spiritual self — through life. And all consciousness begins with negation. Analysis is a process of tearing to pieces, and the fabric of society is thus torn to shreds as preliminary to seeing its necessity by synthesis.

Hence education, more than any other art, lives by new departures. Its growth resembles a vegetable organism rather than an animal organism. It grows by the sprouting out of new life upon the old, and the old becomes in this way the soil and support of the new. Each new branch or twig or leaf is a new individual, rooting in the old as its soil. The animal's limbs are not separate individuals, but in each one he is at home and at one with himself. The animal is one organism in all his members, and has the psychological faculty of feeling, while the plant is a bundle of individualities, and cannot feel, but only live.

Education develops in the child a new thought or trains him to do a new act. Then by endless repetition it reduces the new activity to habit. Repetition is essentially deadening — the reduction to habit is the reduction from a stage of conscious spontaneity to a state of unconscious, involuntary activity. And yet all spiritual life depends upon this conversion of spontaneity into use and want. But the process of converting a free activity, a new thought, into an unconscious habit is, after all, the process of freeing the will and the intellect from its concentration on a lower activity, in order that it may energize anew upon a larger synthesis. Without habit it can make no progress.

O'er its dead self it steps onward and upward to higher things, says a poet.

But the work of the teacher is in perpetual danger from this source. It treads always upon the brink of the abyss of dull

routine and mechanical, soulless, unconscious repetition. Hence the necessity for, and the actual occurrence of, negative and one-sided reforms for the sake of relief from the soul-killing monotony. The circle of pedagogical change and reform ever revolves. Its general movements are: —

(a) From teaching the entire complexity of a thing to teaching its simplest elements, i. e., from exhaustive treatment to that of smattering.

(b) From beginning with the elements of a thing to beginning with its final results.

(c) From concentration on the intellectual technics to concentrating upon the practical.

(d) From emphasizing the humanities and hastening the initiation of the child into all human combinations and into conscious communion with the spiritual life of mankind, to emphasize the natural sciences and mathematics and hastening the initiation into mechanic art and the means of combination of material objects.

(e) From a striving to give a clear consciousness of every step taught, at once, to a blind obedience to prescription, — learning formulas with only a practical end in view.

But let us return from these considerations of the detail of an educational exhibit and take up once more our chief reason for making elaborate preparation for this Paris Exposition.

Our interest in the Exposition in Paris and in all subsequent World Expositions in Europe is not the same interest that it was in 1889. Since then we have risen out of our isolation and the Monroe doctrine, and have taken our first step to become one of the number of great powers that assume to direct the course of civilization and decide for the rest of the world its destiny. We shall probably count our seventy-five millions of people by 1900 the time of the Paris Exposition. Considering our wealth-producing power and the enrollment in our schools we may easily claim to be the most powerful nation in the world. That is to say we may claim to have the strength on the whole though we are not using it to form great armies or navies. We are using it chiefly in productive industry. Our claims will be recognized by the united powers of Europe and we shall be allowed our place in their councils. But we never can avail ourselves of the advantage unless we as a nation become familiar with the political aims and aspirations of the several nations constituent in that great

unity. We must know thoroughly their history and their present purposes — not only the conscious purposes of their governments but especially the more or less unconscious purposes in the popular instinct. For we must learn to interpret the words of rulers through their actions and their actions through their convictions.

To learn to understand the wishes of other nations and the means by which they make them valid is the first lesson of diplomacy. And we as a nation are now fairly launched upon the era in which diplomacy will become more and more necessary to our success in obtaining the consideration that is due us.

World Expositions are the grand object lessons in which our people may best begin this study of our great contemporaries the nations of Europe.

THE SIGNIFICANCE OF SOME FAMILIAR NAMES OF PERSONS AND PLACES.

PRESIDENT EZRA BRAINERD, MIDDLEBURY, VT.

ONE of the most interesting chapters in the Science of Language is that which deals with the origin and meaning of proper names. For the geographical names so frequently on our lips, and the names which we ourselves bear, or those by which we know our fellowmen, are not arbitrary sounds, but words that have a significance and a history; a significance which is often of exceeding interest, a history often curious and instructive. The object of the present paper is to call attention to some of the note-worthy explanations of names arrived at by modern students of language; and especially to those names that are most familiar to natives of New England.

The subject naturally falls into two divisions, the names of persons and the names of places; and under the former we shall have to consider separately the "given name," as it is called, and the "surname."

I. Nowadays, when parents are called upon to name a new comer into the world, it is often no easy task to find a suitable name. The long list of Christian names in some dictionary is perhaps consulted; old family names are reviewed, and those of the entire circle of acquaintances. But amid all these grave deliberations no one ever thinks of *manufacturing* a name. No, a parent or a sponsor in our day feels that he must select a name

from those already existing. And the choice is rarely determined by the significance of the name, but by such considerations as these:—does the name sound well; has it agreeable associations; or shall we honor the baby's rich uncle by naming the child after him.

Now this is not the way the matter was managed in primitive times. Perhaps the babies then seldom had rich uncles; the parents certainly had a scantier list of ready made names to pick from. So they had recourse to their inventive talent, and made up a name; and when they made a name it was not mere jargon, but it meant something. We find this rule to hold good among every primitive people. The Hebrews, the Greeks, the Romans, our Saxon forefathers gave their children names that signified something,—some circumstance of the child's birth, some prophecy or good wish for its future. All the Bible names, for instance, have a meaning. Turning to Genesis we find that Adam in the Hebrew language signifies "man"; Abraham means "the father of a multitude"; Isaac means "laughter"; Jacob is the "supplanter"; Esau is "the hairy," and so on through the whole of the Old Testament. This practice prevails today among every barbarous or savage people. The child is named from some event that happened about the time of his birth, from some personal trait that becomes marked in the course of growth, from some achievement, from a likeness to some animal. The boy is named "Tiger" or "Lion" or "Hunter," and the girl is called "Young Mink," or "Blue-bird," or "Muskrat's Paw." Some of the Indian names which we hear of now and then are, "Sitting-bull," "Spotted-tail," "Hawkeye," "Blackfeet."

The early Puritans attempted to revive this primitive custom; but the bad work they made of it shows how completely the talent for inventing names had died out. "Kill-sin," "Preserved," "Temperance," "Praise-God" are fair samples of their attempt.

Civilized people today have given up altogether this practice of inventing names. We always borrow old names. But these old names were originally given by a primitive people and had a significance which we can in most cases discover. The familiar names that we bear have had each a long and eventful history, if we could but trace it. Far back in the hoary past two, three or even four thousand years ago some mother first coined the name you bear to express some hope or joy or sorrow, which she felt at

the advent of her babe; and the name met with favor, and has been handed down generation after generation to the present. These names come from four principal sources, from the four great races, who have bequeathed to us the elements of our present civilization, the Hebrew, the Greek, the Roman and the Tutonic. Among our commonest Hebrew names we have David which means "the darling"; Jesse, his father, "the worthy"; Solomon, his son, "the peaceable." Many end in "el," the Hebrew word for God as Gabriel "Man of God," Nathaniel "gift of God," Daniel "judged of God," Israel "soldier of God," Samuel "asked for of God." Judging from the name the first Thomas was a twin, the first Noah, at least, a comforter to his parents, the first John, a gracious gift, the first Benjamin, a son of the right hand. Among Greek names may be mentioned Philip, "a lover of horses"; Alexander, "a defender of men"; George, "a husbandman"; Theodore, "gift of God"; Timothy, "God fearing"; Stephen, "a crown"; Peter, "a rock."

Among Latin names we have Aurelius, meaning "golden"; Clarence, meaning "famous"; Augustus, meaning "exalted," first given as an epithet to the great Roman emperor. The original Rufus must have been "red-haired"; Octavius was "child number eight"; Silvester signifies "a rustic."

Among Saxon names we have Frederick, "abounding in peace," Leonard, "hardy as a lion," Alfred, "good in council," Adolphus, "noble wolf." Also many ending in "bert," as Albert, "all-bright"; Herbert, "soul-bright"; Egbert, "eye-bright"; Gilbert, "sun-bright"; Robert, "fame-bright." Goddard is "God-hearted" or pious. Norman, a "north man." I might prolong this list, indefinitely.

I have purposely omitted all names of women. Many of these celebrated feminine graces, for example, Agnes is "chaste"; Amy is "lovely"; Constance is "true"; Celia is "heavenly"; Clara is "illustrious"; Beatrice "makes happy"; Julia is "soft haired": Sophia is "wisdom"; Winifred (a beautiful Teutonic name) is "winner of peace"; Mabel is "amiable"; Miranda, "wonderful"; Abigail, "father's joy." Many are taken from the names of flowers: Florence and Flora mean flower; Lily or Lillian, Rose, Laura, Viola are self-explaining. Susan also is "lily" in Hebrew; Esther is Hebrew and Stella, Latin for "star"; Margaret is "pearl." Many of these pet names are taken from animals and are not so complimen-

tary according to modern taste. Mellissa "the bee," Jemima "the dove" and Tabitha "the gazelle" might answer. But what shall we say to Huldah "the weasel," Rachel "the ewe," Ursula the "she bear," and strangest of all, Ophelia "the serpent"? Lastly is there not a conformity to the eternal fitness of things in the fact that Bridget means "strength"?

II. In primitive times each person had but one name; and it is surprising to notice to how late a period in history this single name was thought sufficient. The Jewish worthies David, Isaiah, Abraham, Moses had no other names. It was so among the Greeks, Homer, Socrates, Plato—nothing more. Among the later Romans it was indeed different. Every freeman bore three names, his individual name, that of his class and that of his family, as in Caius Julius Caesar. But among our Saxon forefathers we find again the prevalence of the good old rule "One person, one name." This name was given in baptism; and this accounts for the fact that the word "christen," which meant at first to make Christian or to baptize, now means simply to name. Even today the clergyman who administers the rite of baptism never pronounces the surname, only what is called "the given" or "Christian" name. A survival of this old usage is seen in our present designation of monarchs, by their Christian names. We say "Queen Victoria," "Emperor William," not even imagining that these personages have surnames. This very word *sur*name means extra name—one over and above that which strictly belongs to the bearer.

It is not hard to see the motive which led to the giving of this additional name. As the practice of inventing names for children gave place to borrowing, these simple borrowed names naturally soon became so common as to fail to designate the individual through a large community, and this led to the addition of other designations, and these finally became fixed as surnames. This did not take place among our ancestors until about six centuries ago. It is somewhat astonishing to reflect that our fathers only sixteen or eighteen generations back were known as simple John or Ben or Tom without any Mr. or anything to hang a Mr. to; but such is plainly a fact of history.

This comparatively recent origin of our surnames enables us in very many instances to discern plainly their meaning. They fall mostly into four different classes.

1. The most natural way of forming a surname is to add to one's given name that of his father also. If there were several boys in a village by the name of George, they could be distinguished as George the son of Ben and George the son of Tom and George the son of Sam; or more briefly as George Ben's son, George Tom's son; George Sam's son: and in this way we get our present Bensons, Thompsons, Sampsons, our Williamsons, Robertsons, Andersons, our Jacksons, our Johnsons, our Wilsons and a host of other surnames ending in "son." Sometimes the word "son" is omitted and the possessive alone is added. We might have Harry's George and Adam's George and Davy's George, or transposing the names, George Harris, George Adams, George Davis. In this way come also the surnames Williams, Richards, Willis, Pierce, Simonds and many others. This method is adopted in other languages, at least in an incipient form. We have in the Bible, James the son of Zebedee distinguished in this way from James the son of Alpheus. We read of Simon Barjonas which means Simon son of Jonas. Mac is the Celtic word for son—so that we must regard the Scotch surname, McIntyre, McDonald, McGill, etc., as patronymics entirely similar to our Saxon Johnson and Samson. The prefix "O" does the same service for the Irish in O'Connor, O'Donahue, etc.; and "Fitz," in such Norman French names as Fitzgerald and Fitz Hugh.

2. The second source of English surnames is from the occupation. In New Testament history we distinguish the two Johns as John the Baptist and John the Evangelist. So among our ancestors were distinguished John the Miller from John the Baker, Peter the Parson from Peter the Painter. We may be confident that the ancestor of the present Mr. Carpenter was simply a carpenter with a small c and without the Mr. In the same way originated Sawyer, Shepard, Potter, Soaper, Taylor, Tanner, Mason, Cook and a host of other names.

Many surnames of this class pass unnoticed because the spelling has been modified, or the common nouns from which they are derived have become quite obsolete. Thus Smith means one who works in metals, from his smiting or smoothing, as in blacksmith, goldsmith, silversmith. The wide extent of this important trade in early times before the days of machinery, has given us the innumerable Smiths of today. The surname Wright comes next in frequency, literally the worker or maker, as in the compounds

shipwright, or wheelwright. Hence Wainwright is "wagon maker." Chapman is a common noun in early English meaning "merchant." Stewart is an honorable name whether we think of the Scotch philosophers or the royal family of that name; but the first Stewart was unquestionably a steward or one who looked after the affairs of some nobleman's estate. The Baileys were originally those who collected his rents and managed his farming. The Valletts were those who served more immediately about his person. The Butler was the one who looked after his wines. The Fosters were the foresters who had charge of the woodland where he hunted. The Parkers had charge of his park; the Warners of his warrens, or game preserves.

So, too, the ancestor of the Websters was a weaver of cloth; that of the Fullers the man who cleansed and thickened it; that of the Callenders the man who smoothed and finished it. The fathers of our Baxters was a baker; of our Brewsters, a brewer; of our Chandlers, a maker and dealer in candles; of our Farrars, a shoer of horses; of our Fletchers, one who put feathers on arrows, a trade which required great skill when the bow was the chief implement of war and the chase. The Sumners were originally summoners, who called witnesses before the royal courts. The Spencers were the dispensers of the royal treasury.

3. A third source of English surnames is from epithets or nicknames. Such additional names have been given occasionally, in all ages, for some great exploit, or eminent virtue, or wickedness: as in Aristides the Just, Alexander the Great, Cæsar the August. Among early English Kings we have William the *Conqueror*, Richard *lion-hearted*, Henry *Beauclerc*, or *fine scholar*, John *Lockland* (because he lost his possessions in Normandy) and Edward *Longshanks* (on account of a rapid march he made against the Scotch). At this period such sobriquets were frequent among the common people. John the *rich* was distinguished from John the *poor*, and as a consequence we have to day Mr. Rich and Mr. Poor. The Swifts, the Smarts, the Strongs, the Hardys, the Manleys and others had a like origin. The immortal name Shakespeare doubtless arose from the dexterity with which some one of his ancestors could shake or hurl a spear. Often the complexion of the face would give use to a nickname; and so we get Mr. White and Mr. Brown, Mr. Black and Mr. Gray. The cardinal points of the compass have each furnished us a surname Mr.

North, Mr. South, Mr. West and Mr. Eastman, according as the original bearer of the name lived to the north or the south, the east or the west. Many individuals were nicknamed after animals. The first Mr. Fox, I presume was remarkably sly; the first Mr. Wolf, very fierce; the first Mr. Lamb, exceedingly meek; the first Mr. Bull, terribly savage; and what shall be said of the first Mr. Dove, of Mr. Fish and Mr. Eels?

Humor or ridicule often shows itself in this class of surnames, there is something comical, to our ears at least, in Dolittle or Goodnow, that is Good-enough. Its a shame that our great poet should be known as Long-fellow, because one of his tall ancestors was so dubbed by the wags of his day. In fact many of these ludicrous names have been given up. It would be hard to find a Mr. Barebones today; but a famous contemporary of Cromwell's was Praise-God Barebones. There was once a Mr. Pimple, a Mr. Scaredevil, a Mr. Gutslaugh. Some years ago a Mr. Death petitioned the legislature of Massachusetts to change his name to Dickinson. Incongruously enough the member who presented the petition of Mr. Death was a Mr. Graves. A Mr. Wormwood supported his more ambitious desire to assume the name of Washington by the argument that no member of *taste* would oppose his request and that the intense sufferings of so many years of wormwood existence deserved the compensation of a great and glorious name.*

4. One further source of surnames is from the *place* or *residence.* John living on the *hill* and John in the *woods*, give us the modern Mr. Hill and Mr. Wood. So originated the Brooks, the Marshs, the Fields, the Ponds. The surname More is but an older pronunciation of moor, the English word for a barren tract of land. But far more frequently the surname adopted is the name of the man's native town. In ancient history we are familiar with such designations as Phillip of Macedon, Paul of Tarsus, Joseph of Arimathæa. This was the customary method of forming a surname among the nobility of France and England; but it prevailed also to a large extent among the yeomanry. I will mention but a few of the many surnames that belong to this class, such as Guernsey, Bristol, Cleaveland, Lincoln; those ending in "ton," as Milton, Norton, Sutton, Morton; those ending in "ster," as Chester, Worcester, Winchester; most of those ending

* Schele de Vere's Studies in English, p. 188.

in "don" and "ley," as Sheldon, Clarendon, Lindley, Utley, Berkley.

There are many surnames whose origin cannot be traced with certainty. Many have become greatly altered and corrupted in the course of time. Many arose from some trivial circumstance which can no longer be even conjectured. Many have come from a foreign source and are disguised by our English spelling. A few years ago I made the acquaintance of a certain French family by the name of St. Jock. I was not aware of the existence of any such saint in the calendar of either the Greek or the Roman Church, and my curiosity was aroused to ascertain how this new saint had crept in. I found that the supposed upstart is no other than our familiar St. James who wrote the Epistle. Jacobus (Latin), Iachimo, Giacomo (It.) Jaques (Fr.) are only some of the various forms this word assumes in the Continental languages. Pronouncing the French form of the word after the analogy of English spelling we have "Jayquēze," a name often heard in Northern New England. But spelling it as it is pronounced in French, we have our new name, "Jock."

III. The origin of the names of places opens up an almost inexhaustible subject, but there is space to present only a few interesting facts. We find here the same rule to hold as before; ancient names were invented and have a meaning, while modern names are largely borrowed. There is a striking difference in this respect between the town names of New England and of the mother country; and as they are so often the same, let us glance for a moment at the map of England. We feel as we study it, that we are going back to our old ancestral home; we realize how strong and manifold are the bonds, not only of literature and history, of civil and religious institutions, but of language and locality that binds us to the birth place of our forefathers; we feel that in spite of over a century of independent life, old England is our mother still.

As we glance along the sea coast we find many towns ending in "mouth": Plymouth, Dartmouth, Tynmouth, Weymouth, Yarmouth, Portsmouth. They are all at the mouths of rivers, and hence their names. Dartmouth at the mouth of the river Dart, Yarmouth at the mouth of the Yar, and so on. Here is the town of Dover, from which they generally cross into France; and sure enough the word means ferrying place. Dotted over the

land at strategic points are a number of noble towns ending in "caster" or "cester" as Chester, Lancaster, Gloucester, Leicester, Worcester, Rochester, Winchester. In these words we find the Latin *castra*, meaning camp. These towns are the old fortresses which the Romans built when they subdued the land in the palmy days of the Caesars. We find many words ending in "ford," villages that have grown up where the great highways crossed the rivers, carrying us back to the days when bridges were scarce and the streams were forded. Bradford is the broad ford; Oxford the ford, not for oxen, but of the river Ouse; Hartford the ford of the hart. So Thetford, Strafford, Wallingford. Many names end in "ham," another form of "home." Waltham is home in the woods; Shoreham, home on the sea shore. Similar names are: Windham, Rockingham. The suffix "ton" is very frequent, a shortened form of "town." Milton is a town having a mill; Norton is north town; Sutton, south town; Weston, West town; Kingston, the King's town; Castleton, the town about the castle; Morton, the town on the moor. The suffix "ley" is very common, the old word for "meadow." Kingsley is the "King's meadow"; Beverley is "beaver-meadow"; Berkeley is "field of birches." They are mostly small rural towns. We find a host of towns ending in "by," such as Danby, Derby, Grandby; but they are confined to the north and east of England. This is explained when we find that the suffix is Danish and that this is the part of the island where the Danes chiefly settled. Thus the names of places, counties, rivers in England are all so many historic monuments which bear witness to interesting facts in her past.

At first the names of towns in our own country were largely borrowed from the old country. The early settlers of New England were dearly attached to their native land. Love of home runs in the English blood. They were driven away by the oppression of kings and bishops but they proudly cherished the memory of the places where they had been born and reared. They sought here to build up a *New* England, and so they naturally conferred upon their settlements the dear names of their former homes. Then, too, they were an unimaginative people, destitute of that poetic play of the fancy, requisite in the invention of appropriate names, in this respect differing remarkably from the French and the Spaniards. Accordingly if we take a map of Connecticut or

of Eastern Massachusetts, we shall find that the names of most of the towns and counties are identical with those of England. Afterwards when these States became populous and the old hives swarmed from time to time, the emigrants carried with them into the newer settlements the same old names, which are thus repeated over and over again in the various states of the West.

But the Puritan settlers had another source of names. There was another country almost as dear to them as England — the Holy Land, of which they knew so much from their familiar study of the Bible. Salem, a Hebrew word meaning peace, was given to a town in Massachusetts because a quarrel between the new comers was there peacefully settled. But we have also Hebron, Bethel, Sharon, Eden, Jericho, Mount Tabor and such uncouth names as Rehoboth and Bozrah. These names have been used over and over again until now there are in the United States according to *Lippincott's Gazetteer* twenty-six Bethels, twenty-six Sharons and more Salems than I had time to count.

At a latter period it became customary, especially outside of New England, to give classical names to towns. As a result we have in the United States thirty-six Troys, twenty-three Spartas, twenty-two by the name of Athens, fifteen Carthages, thirteen Romes.

Many towns have been named in honor of distinguished men. This is not often the case in England. There as we have seen, the *person* gets his name from a town; here on the contrary the *town* gets its name from a person. Jamestown, Virginia, was named after King James I; Charlestown was named after King Charles I; Annapolis after Queen Anne; Pittsburgh and Pittsford, after the great prime minister, William Pitt. Johnson and Milton have also been frequently remembered. But the patriotism of Americans has led them to bestow these honors most lavishly upon their own great men. Strange as it may seem, we had at one time 133 towns named after Washington. I count in *Lippincott's Gazetteer* 91 towns and villages named after Franklin, and twenty counties. We have twenty-six Adamses, seventeen Websters, not to mention our Madisons and Jeffersons and Fultons and Greeleys.

We have moreover a few descriptive or significant names. Salt Lake City is a good example. Underhill, a town lying at the foot of Mt. Mansfield, betrays a vestige of the lost power of invent-

ing names. Philadelphia, meaning "brotherly love," is a name of an old Greek city revived by the Quakers. The meaning of Concord becomes plain when we pronounce it Concórd. Providence, R. I. was named by Roger Williams to express his sense of the providential care which followed his wanderings when he fled in the winter from the Massachusetts Puritans. We have shown more tact in forming names by the help of derivative endings, such as "field," "burgh," "ville." The people of Western Massachusetts along the flat lands of the Connecticut had a special fancy for names ending in "field," such as Greenfield, Springfield, Deerfield, Northfield, Westfield, Middlefield and six others lying within fifty miles of each other. Some of these names, however, occur in England. A desire to immortalize the family name has given us Plattsburgh, Ogdensburgh, Ferrisburgh, after the Platt, the Ogden and the Ferris families who settled these several towns.

The names of natural objects, — rivers, lakes and mountains, demand a brief notice. Here the original names are likely to be retained. In England most of the rivers still keep the old names given by the Ancient Britons over two thousand years ago. So in this country many still have the old Indian names. Connecticut is the Indian for "long river"; Ohio means "beautiful"; Missouri, "muddy"; Mississippi, "great and long." Among lakes Michigan means "great water"; Erie, "wild cat." Among mountains Katahdin is "highest point"; Kearsarge, "high place"; Wachusett, "the mountain." It is certainly a matter of deep regret that more of these names were not retained, at least in the East, for the Western people have done far better in this respect. However odd these Indian names may sound to strangers, they are certainly euphonious when once learned, they have the claim of priority, they carry with them the aroma of the primeval forest. How vastly superior to such homely names as Snake Mt., Hog's Back, Potato Hill, Poke-a-moonshine.

Vermonters have done well in restoring the Indian name Winooski to one of their largest rivers, in place of its translation Onion, which at one time was in use. Would not New Yorkers do well to recall as the name of their highest mountain, now known as Marcy, the ancient Indian name Tahawas, "the cloud-splitter?"

Still there are some good names of mountains and rivers, that

are not aboriginal. We have three tributaries of the Connecticut known severally as the White, Black and Green rivers; not from the real color of the water, for they are all pure mountain streams, but from the apparent colors produced by the rocks or the soil of their beds. So too we have the White mountains and the Green mountains: in the former case because their granite summits are usually bare, and look white in the distance: in the latter case because a soft, micaceous rock permits the growth of forests in most cases to their very tops. Mt. Desert on the coast of Maine, was so named by Champlain, because its bare or desert summit was its most marked feature as seen from the ocean.

As a closing illustration I would call up the singularly appropriate name given by the early Spanish discoverers to that wonderful range of mountains that forms the eastern boundary of the State of California. Whoever on a clear day has seen from the broad plains on either side of this range its innumerable lofty peaks in their winter robe of white, must have admired the poetic fancy of the one who first called them the Sierra Nevada, "the snowy saw-teeth."

THE MAN OF SORROWS.

HELEN CARY CHADWICK, MALDEN, MASS.

His eyes are dark with unshed tears
Yet full of some hope's flooding light,
As the full radiance of the moon
Pierces the gloom of night.

The crown of thorns is on his brow;
He heeds it not; but sees above
The spirit of immortal man
Safe in the fold of love.

A man of sorrows! many a soul
Feels those same thorns, knows those same tears,
Till vision of his life redeemed
Brightens beyond the years.

PROMOTIONS, ACCELERATED AND RETARDED.

SUPT. WM. D. PARKINSON, WALTHAM, MASS.

THE passage of an individual from the stage of life at which he first enters the public school to that at which he finally leaves it is a transition marvelous, swift, and impressive. To so adjust his progress through the grades as to conform to this wonderful development is an undertaking as difficult and complex as to make the letter conform to the spirit.

That this adjustment has not been perfectly made goes without saying. That it ever will be made perfectly is not probable.

The irrepressible conflict between the claims of the individual and the claims of society displays itself here. The pendulum swings now to the side of individualism, now to the side of socialism. The danger is that when it swings either way it will be forgotten that the interests of individual and mass are not merely entangled in mechanical complexity, but are linked in ways more subtle. Thus, when attention has been directed to the improvement of the system as a whole, it has been overlooked that the end and aim of the system was to develop the individual; and when attention has been recalled to the individual, it has been forgotten that not only is the individual to be educated as a social being but the society in which he is placed plays an essential part in his education. First, the mass manoeuvre has been made the whole aim, and again, the mass has been dealt with as wholly an obstruction in the path of the individual, its effects to be minimized as a necessary evil. Fortunately, neither the mass nor the individual ever consent to be quite eliminated.

The primary tendency of the graded system is to advance all pupils alike. This constitutes a kind of inertia. But there are certain accelerating and certain retarding forces which act upon the individual. The accelerating forces have operated mainly through fond parents and fond teachers, and have been accentuated by a mistaken notion of the part played by the branches of study in the child's education, leading to a belief that advancement through the grades was identical with advancement toward

the ultimate end of education. The retarding forces have acted through ambitious teachers and school officials. They have sometimes been prompted by a false conception of thoroughness as bearing on elementary education, which has led to the application to children of the same tests and logical standards by which adult students are guaged, all in a laudable endeavor to "raise the standards."

At some times, and in some places the retarding forces have prevailed, at other times and places the accelerating forces.

The teacher's self-interest has fallen now on one side, now on the other, varying with the popular notion and the view point of the school officials. There can be no question that just now the pendulum is swinging away toward acceleration. School systems are fairly tumbling over each other in their devotion to the bright pupil and haste to devise means to shorten his path from kindergarten to professional school. I do not quarrel with the swing. I am even willing to grant that the swing of the pendulum has as large a significance in the economy of race education as has the alternation of seasons in the physical economy. But I do not need to add impetus to the swing, however little I may be disposed to obstruct it.

The purpose of this writing is to call attention to a certain value to be derived from that inertia above alluded to, which tends to give stability to the pupil's position as towards his fellows, and to prevent his becoming a waif upon that typical society which we call school. The tendency to keep pupils in mass has a deeper meaning than the mere convenience of the school administration. This is not saying that it is unerringly right or just, but that it is on the whole a safeguard, just as in public affairs while the individual is often clearer sighted than the mass we consider a concensus of opinion safer in the long run. That all persons do not think alike only makes it the more important that each should learn to concede something to the other's thinking.

Independent thought is indispensible to the spirit of our institutions, but that is not true independence of thought which ignores the views of others, even though they are less favored in point of culture or natural gifts. So in the school system the individualism which disregards the community of interests is unfavorable to the individual as well as to the community.

Certainly there should be elasticity permitting both acceleration

and retardation (perhaps with equal frequency), but the presumption of safety is with the mass, and I venture the proposition that mere brightness and quickness of apprehension do not constitute a sound basis for acceleration nor mere dullness for retardation. If courses of study have any intelligent basis it is not that the studies move in logical procession, but rather that they are arranged in order of development and maturity of mind.

The objection sometimes raised to "skipping" certain steps, is not the most serious one. It is probable that few children feel the loss of those logical steps which we consider so important. They do not always take them when we think they do, and it is possible we might take greater advantage than we do of this ability of the child to skip and close the gap after him. But to say that the pupil of quick mind should speed on from work adapted to those of his age to that designed for more mature minds, and to association with such minds, implies a belief that quick wits are more mature than slow ones. This is a fallacy. It is often true that the slower pupil, even the duller, is as mature as the brighter and quicker. It is even probable that one reason why the dull fellow often distances his quicker mate in after life is that he was allowed to go no faster in school than he grew.

But it will be answered, and percentages will be adduced to prove it, that the bright pupils acquit themselves well on the advanced work. This is an appeal to the same false standards which make it so difficult to reason with the ambitious parent.

Man does not not live by bread alone, neither is education to be measured by percentages. It is to be expected that the bright pupil will remain a bright pupil, even after exceptional promotion, just as the dull one will remain dull after being dropped. The fact proves nothing in either case. Given a pupil who has gained special advancement by very reason of his ability to take high rank, it is natural that he should still make a good showing in that respect as compared with those whose brilliancy in the same particular has not been sufficient to keep them ahead of him. But it is possible for a student to maintain a good rank upon a certain study while failing to derive from it those lasting benefits which constitute the real aim of the study and which at a later stage he might derive. The real question is not can he hold rank as compared with others, but has he lost anything himself.

Has the removal from his bearings among mates of his own

degree of maturity, the mates whom Dr. Harris finds to be so large a factor in his education, tended to unsettle in any degree his adjustment to society and his means of forming judgments? Suppose he even outshines his new associates in those results which make for percentages, will he be able to appropriate out of the studies those permanent results which come of appropriate exercise? Has the lesson of his promotion been a true one, and will it be borne out by his future experience? Will promotion come to him from the same causes outside of school, or will he be overtaken again by his distanced mates when they get out of school?

It is a matter worthy of thought that so great a proportion of the bright men who have ultimately fulfilled their early promise have floundered during their first years after leaving the school precisely as they might be expected to do if they had lost their footing while in school and had to recover it. Observe how many successful men are successful in a different profession from the one which they entered at the outset of their career. The time their slower mates spent at school they spent upon some pursuit for which they found themselves unsuited.

The school should be a type of the world. There are inequalities in both. It is important that those in the one give a just estimate of those in the other. The bright, observant man may travel abroad on the same trip as his shorter-sighted companion. Because he sees better it does not follow that he should travel faster. The quick scholar may keep pace with the dull one as to school lessons without danger that his mental activity will be limited to that of the other, or that the two will appropriate an identical education out of their common surroundings.

The lesson of patience may be as needful to the one as the lesson of intensity to the other. Not only is it possible for one to learn much more from the same book lesson, but it is essential to his well-being that he become adjusted to those who differ from him intellectually, and this will go as far as his studies toward fitting him to take his place in the social body. To enable the child to get his bearings as towards other people, to be able to understand them and to make them understand him, is one of the important missions of the public school. With this in view it is doubtful if a pupil ought to be classed with those of an age above that in which he finds his companionships, and it is probable that

intellectual accomplishments would not suffer if such a principle were to govern. The relationships which he realizes in class may well be tempered by touching the same individuals outside the school-room. If a person possesses qualities of leadership it is essential to the right development of those qualities that they be exercised, rather than that at their first display they be treated as a passport to a different field of operations. To make them such a passport gives a false conception of the workings of society, while the primary aim of the school is to give a true conception of those workings.

I have used leadership only as an illustration. It is equally important that those who are not to be leaders discover their lesser sphere of influence, and learn to assert themselves as factors in society. From the standpoint of the child, education is the locating of himself. He must find out what he himself is as well as what those about him are. He locates himself by comparison with others, and he must have sufficiently fixed relations to enable him to get his bearings. In order to become a thoroughly sane man he must have a measurably stable background. He must see through the eyes of those whose wits are not like his own, must recognize merit in their views as well as his own, and so apply the corrective equation to his own. He should guage his success not only by the rating given him by his teacher, but by the weight given him by his fellows. How difficult it is to get these bearings when one is frequently shifted from one set of surroundings to another is not sufficiently recognized. The conservatism of movement which the mechanical clumsiness of the graded system imposes is therefore in some degree a safeguard against that eccentricity certain to be developed in extreme individualism, even of the ideal type of the Emile.

The teacher, too, is a part of the pupil's mooring. While there would doubtless be danger in exposing a pupil to the influence of a single teacher throughout his school course, and there is wisdom in balancing the influence of one with the different influence of another, it is a serious question whether the change of teachers for each pupil should not be reduced rather than increased. No one questions the distinct loss to a class at every change of teachers. This loss is sometimes more than compensated by gain of one kind or another, but the loss is notable, and if too often repeated cannot be compensated. To my mind, the romance that

hung about the little red school-house faded when the permanent teacher left it.

That provision should be made in the scheme of promotion for exceptional cases, and for more than one rate of speed for the regular classes, is not questioned. My point is that that scheme is best which involves fewest disruptions of classes, fewest changes of teachers; which takes greatest account of the maturity of pupils and least account of mere brightness or dullness; which, indeed, provides for the bright mind lateral expansion rather than longitudinal extension. It is the right of every class to have scholars that excel, and the right of certain pupils to be excellent scholars. These rights should not be lightly put in jeopardy. A safety valve is needed, but it should not be so lightly weighted as to blow off steam before the pressure is fairly up.

JEFFERSON AND WASHINGTON ON NATIONAL EDUCATION.

CHARLES D. NASON, PHILADELPHIA, PA.

WHEN, in 1806, Napoleon had humiliated Prussia, that government resolved to regain its position by quickening the intellect and awakening the patriotic feelings of her people through the inauguration of a system of thorough public education. There followed a period of feverish educational activity. The result of this policy was seen at Waterloo, and later, September, 1870, at Sedan when Napoleon III. and 90,000 French surrendered to the Prussians and France lost the territory of Alsace-Lorraine which she had held for two hundred years. Von Moltke said: "The schoolmaster has won our battles."

On the founding of the new Republic in 1871, France, in turn, placed her trust in a system of public education as the best safeguard of her liberties and at the present day Germany and France are vieing with each other in establishing schools of all grades. Thus does history repeat itself.

A similar experience, however, had already been gone through here in America: in the long struggle with England, the colonies had lost heavily not only in men but in ruined industries. Although free from the mother country, they were menaced with all the perils of internal dissention and strife. As soon as the

immediate danger period was over, the constitution adopted, and Washington President of the United States, the attention of the greater leaders of the people was directed to the establishment of a public school system.

In this movement, Thomas Jefferson, a graduate of William and Mary College and a man cultured by European travel and diplomatic intercourse, was the leader. Jefferson was a man of advanced views on most subjects and he had early become animated with the spirit of liberty. With him "Liberty" became a word to conjure with. The spirit that his conjuring raised was expressed in the Educational Bill of 1779, the Act Establishing Religious Freedom which passed the Virginia Assembly in 1786 and the Declaration of Independence. In a Republic, he considered that civil liberty and culture were interdependent. Unless the mass of the people who are to elect the chief magistrate are well enough educated to bring to the solution of the great national questions clear-headed logic unhampered by party prejudice or the habits of their forefathers, the country would be doomed to an early disintegration. Unless the common people were possessed of the results of the sciences other than politics, the latest results of chemistry, physics, agriculture, astronomy, etc., the industries of a new country must languish and a separated and ignorant people become the prey of demagogues and adventurers.

So thoroughly was Jefferson imbued with this idea of freedom that in the university which he founded at Charlotteville, long before the modern discussion of college electives, the student was given his choice of studies and yet Jefferson considered the Greek and Latin languages a "solid basis for most and an ornament to all sciences." Thus we see that "Freedom," "Liberty" were not empty words with Jefferson. He has frequently been criticised because of his inconsistencies, and rightly so; in this discussion it must become a matter for wonder that Jefferson, the stanch defender of the rights of the individual states and ever looking with a jealous eye at any tendency towards centralization, should, nevertheless, be an advocate of a great national system of instruction embracing the secondary and higher education of the whole country, culminating in a National University located at the capital city.

In 1781, Jefferson wrote a little book entitled "Notes on Virginia" which contains an account of education in that state. Jef-

ferson sent a copy of this book to his correspondent, Alexander von Humboldt. After the disastrous battle of Jena in 1806, of the educational results of which I have just spoken, Karl Wilhelm Humboldt (the brother of Alexander) had been called by the Prussian government as its first Minister of Public Instruction. He read Jefferson's book and was greatly impressed by it. Here we have a glimpse of the great influence which Jefferson has had in the German educational system. This little leven has levened the whole lump. His later ideas on education were doubtless largely brought from the French and Italian universities but the little book of "Notes," containing his educational bill of 1779, voiced his own thoughts and has had a greater influence than his later work. The passage which the Prussian minister found so significant is long but I will quote it in part:—

"This bill proposes to lay off every county into small districts of five or six miles square, called hundreds, and in each of them to establish a school for teaching reading, writing and arithmetic. The tutor to be supported by the hundred and every person in it entitled to send their children three years gratis, and so much longer as they please, paying for it. These schools to be under a visitor who is annually to choose the boy, of best genius in the schools, of those whose parents are too poor to give them further education, and to send him forward to one of the grammar schools, of which twenty are proposed to be erected in different parts of the country, for teaching Greek, Latin geography and the higher branches of numerical arithmetic. Of the boys thus sent in one year, trial is to be made at the grammar schools one or two years, and the best genius of the whole selected, and continued six years, and the residue dismissed. By this means twenty of the best geniuses will be raked from the rubbish annually, and be instructed at the public expense, so far as the grammar schools go. At the end of six years instruction, one-half are to be discontinued (from among whom the grammar schools will probably be supplied with future masters); and the other half who are to be chosen for the superiority of their parts and disposition, are to be sent and continued three years in the study of such sciences as they shall choose, at William and Mary College. . . . . The ultimate result of the whole scheme of education would be the teaching all the children of the state reading, writing and common arithmetic: turning out ten annually of superior genius, well taught in Greek, Latin, geography and the higher branches of arithmetic; turning out ten others annually, of still superior parts, who, to those branches of learning, shall have added such of the sciences as

their genius shall have led them to; the furnishing to the wealthier part of the people convenient schools at which their children may be educated at their own expense. The general objects of this law are to provide an education adapted to the years, to the capacity and the condition of every one, and directed to their freedom and happiness. . . . The first stage of this education being the schools of the hundreds wherein the great mass of the people will receive their instruction, the principle foundations of future order will be laid here. . . . . Those whom either the wealth of their parents or the adoption of the state shall destine to higher degrees of learning, will go on to the grammar schools, which constitute the next stage, there to be instructed in the languages. . . . . The memory is then most susceptible and tenacious of impressions, and the learning of languages being chiefly a work of memory, it seems precisely fitted to the powers of this period. . . . . As soon as they are of sufficient age, it is supposed they will be sent on from the grammar schools to the university which constitues our third and last stage, there to study those sciences which may be adapted to their views. By that part of our plan which prescribes the selection of the youths of genius from among the classes of the poor, we hope to avail the state of those talents which nature has sown as liberally among the poor as the rich, but which perish without use, if not sought for and cultivated. But of the views of this law none is more important, none more legitimate, than that of rendering the people the safe, as they are the ultimate guardians of their own liberty. For this purpose the reading in the first stage, where *they* will receive their whole education is proposed . . . . to be chiefly historical. History by apprising them of the past will enable them to judge of the future; it will avail them of the experience of other times and other nations; it will qualify them as judges of the actions and designs of men." — Notes on Virginia, Jefferson, 9th edition, Boston, 1802.

During the Revolution the Americans had been helped by France. As soon as the war was over, the influence of France upon American social and political thought became very great; Jefferson, too, was no lover of the English but became an ardent admirer of French ideas. That this influence was potent in educational affairs is seen in the attempted establishment at Richmond of an initiation of the French Academy of Arts and Sciences with branch academies in Baltimore, Philadelphia and New York. These institutions were to be affiliated with similar academies in London, Paris and Brussels. The author of this brilliant scheme was Chevalier Quesnay de Beaurepaire, a young French-

man who came over to help in the Revolution. In July, 1786, the corner-stone of the Richmond building was laid and one professor appointed but the institution was destined to be but short lived. The first enthusiasm for the connection of French and American intellectual interests soon passed away and financial aid was withdrawn. It is well for Americans that the scheme was not successful. American schools, particularly in the South, would otherwise have become wedded to the French system which is too far removed from the Teutonic spirit to be best for an English speaking people.

The influence of French thought on America did not cease, however. Jefferson had been a supporter of Quesnay's plan and when it was finally given up he devoted a large part of his time to planning a University for his state. Before his residence in France, his plan had been simply to enlarge the scope of his *alma mater*, William and Mary College, now, however, he cherished more cosmopolitan ideas. In its final form, the University of Virginia was the result of later French influence. When, in 1808, Napoleon remodelled education in France in accordance with his views concerning the centralization of all power in himself, he established what is known in history as the Imperial University. In the Imperial University was embraced all the educational efforts of France from the primary school to the University at Paris. The faculty of the university was divided up into schools, the head of the University being simply the mediator between the various schools. This plan was adopted by Jefferson in his University at Charlotteville.

So strong a hold had France upon Jefferson that when in 1794 the Faculty of the University of Geneva became dissatisfied with their position under the French government, he wrote to several of his friends in the faculty urging them to transplant the Geneva University bodily to American soil. For a time it looked very much as if he would be successful in his pleading. Jefferson appealed to Washington for aid but that clear-headed statesman saw the danger of having so large a body of foreigners with different racial characteristics in so important a position. Moreover, if we were to have foreigners, Washington thought it would be better to get them from different countries in order that their distinctive influence might be less and that we might profit by their broader experience. True, the teachers for a great University

could not be had on this side of the Atlantic and to be sure, Americans could not at that time be accused of being Anglomaniacs, yet Washington saw clearly that if we were to import teachers, it would be vastly better to bring them from England or Scotland since American institutions were but a growth of English institutions. It was surely important that teachers in sympathy with these institutions be employed.

This plan for the transplanting of the University of Geneva was the origin of the agitation for a national University. The founding of a national University was advocated by such men as Washington, Jefferson, Madison and Joseph Carrington Cabell who was a graduate of the College of William and Mary and had considerable European culture. He became interested in Swiss education and went to Verdun to study Pestalozzianism which he afterwards tried to introduce in Virginia. Cabell was a great aid to Jefferson in all his educational work. In his sixth annual message to Congress, writing for the establishment of a National University at Washington, Jefferson says: "A public institution can alone supply those sciences which, though rarely called for, are yet necessary to complete the circle, all the parts of which contribute to the improvement of the country and some of them to its preservation."

Before taking leave of Jefferson, we must look more closely at his ideas concerning the general question of education. He originated many reforms in education some of which have not yet been fully carried out. He was an admirer of the New England town meeting system and thought that the military division of the southern counties, the division into hundreds, would make a convenient unit for the school system. The plan was not feasible at that time because of the scattered condition of the population, so that primary schools continued to be of very irregular organization.

Jefferson sought in his early school reforms to introduce historical reading books. Speaking of the primary schools, he says, "the books which shall be used therein for instructing the children to read shall be such as will at the same time make them acquainted with Grecian, Roman, English and American history." The vast majority of the people of the country would get no farther than the primary school, hence the importance of giving them, as early as possible, a certain breadth of view. This could

best be done, in Jefferson's mind, by giving them a conception of the value of liberty and an intelligent basis for their patriotism. Language, as such, seemed of small value to him: he considered it merely a key with which to unlock the treasures of the mind.

In the establishment of the grammar schools, afterwards called colleges, three to five counties were to combine their efforts in order that the schools might be of a size sufficient to make the enterprise profitable as a financial undertaking. A fundamental error in the whole educational work of Jefferson was the stigma which attached to his system of schools because they were intended for two classes of pupils — those who paid and those who were permitted to come despite their poverty because they were considered of superior genius. This one defect was enough to blight any system of public education. In the primary school, Jefferson thought the state might occasionally have to make up the deficiency but in the grammar schools he hoped that the tuitions of the rich students would keep up the school without state aid.

Another reform which Jefferson inaugurated was the identification of the university idea with the existence of professional schools. In a letter to Peter Carr, Sept. 7, 1814, he advocated the establishment of professional schools "in which each science is to be taught in the highest degree it has yet attained." "To these professional schools will come," he says, "the lawyer, . . . the ecclesiastic, . . . the physician, . . . the military man . . . the agricultor, . . . the gentleman, the architect, the pleasure gardener, painter and musician . . . " Besides these professional schools, in this same letter, Jefferson advocates the establishment of technical schools. Military drill was to be compulsory in these schools.

In taking leave of Jefferson, I cannot do better than to sum up in his own words his ideal of a system of public instruction. He defined the objects of primary education to be as follow: —

(1) "To give to every citizen the information he needs for the transaction of his own business;

(2) To enable him to calculate for himself, and to express and preserve his ideas, his contracts and accounts, in writing;

(3) To improve by reading his morals and faculties:

(4) To understand his duties to his neighbors and country, and to discharge with competence the functions confided to him by either;

(5) To know his rights; to exercise with order and justice those he delegates; and to notice their conduct with diligence, with candor and judgment;

(6) And, in general, to observe with intelligence and faithfulness all the social relations under which he shall be placed."

He classified the objects of higher education as follows:

(1) "To form the statesmen, legislators and judges, on whom public prosperity and individual happiness are so much to depend;

(2) To expound the principles and structure of government, the laws which regulate the intercourse of nations, those formed municipally for our own government, and a sound spirit of legislation, which, banishing all unnecessary restraint on individual action, shall leave us free to do what ever does not violate the equal rights of another;

(3) To harmonize and promote the interests of agriculture, manufactures and commerce, and by well-informed views of political economy to give a free scope to the public industry;

(4) To develop the reasoning faculties of our youth, enlarge their minds, cultivate their morals and instill into them the precepts of virtue and order;

(5) To enlighten them with mathematical and physical sciences, which advance the arts, and administer to the health, the subsistence and comforts of human life;

(6) And, generally, to form them to habits of reflection and correct action, rendering them examples of virtue to others, and of happiness within themselves." Herbert B. Adams: Thomas Jefferson and the University of Virginia, Washington, 1888, pp. 88, 89.

In looking back at the early history of our government, nothing strikes one more forcibly than the high intellectual development of our political forefathers. In the Second Continental Congress, it is said that forty-five of the fifty-five members were men of college training. Of the minority, it is safe to say that they were probably men whose training in the World-University equalled or surpassed that of the college-bred statesmen. Certainly this is true of Washington. His education had been merely of common school grade but had been supplemented by considerable reading and study of the ordinary English branches and mathematics. Washington early identified himself with the educational activity of his state and in 1785 accepted the chancellor-

ship of the College of William and Mary. His duties consisted chiefly of suggesting and approving measures in the college administration and in the providing of teachers to fill the vacancies. Besides this, we shall see in his will how he provided for the education of the orphans of Alexandria, for the waning fortunes of Liberty Hall Academy, afterwards Washington College, and now Washington and Lee's University. But his chief educational dream was for the establishment of a great National University at Washington.

In 1794 he wrote a letter to Edmund Randolph in which he advocated the establishment of such an educational centre and a year later he offered to the Commissioners of the Federal District the sum of $25,000 as the nucleus of a fund for this purpose. The commissioners seemed reluctant to commit themselves to any such policy of centralization and his offer was not accepted. In his last annual message Washington again urged upon Congress the necessity of such an institution and even went so far as to select a site for the University, in University square, where the Naval Observatory now stands. In addition, he proposed the establishment of a national military school. Nothing came of the recommendation so far as the National University was concerned, but, in 1802, the Military Academy was established by act of Congress.

In Washington's will we have the only connected statement of his educational work. From this document (Spark's Life of Washington, Boston, 1860, pp. 546 ff) I quote some sentences:

"*Item.* . . . To the Academy in the town of Alexandria I give and bequeath, in trust, four thousand dollars, or in other words, twenty of the shares which I hold in the Bank of Alexandria, towards the support of a free school, established at, and annexed to, the said Academy, for the purpose of educating such orphan children, or the children of such poor and indigent persons, as are unable to accomplish it with their own means, and who, in the judgment of the trustees of the said seminary, are best entitled to the benefit of this donation. . . .

Item. . . . I declare that, as it has always been a source of serious regret to me, to see the youth of these United States sent to foreign countries for the purpose of education, often before their minds were formed, or they had imbibed any adequate ideas of the happiness of their own; contracting too frequently, not only habits of dissipation and extravagance, but principles unfriendly to republican government,

and to the true and genuine liberties of mankind, which thereafter are rarely overcome; for these reasons it has been my ardent wish to see a plan devised on a liberal scale, which would have a tendency to spread systematic ideas through all parts of this rising empire, thereby to do away local attachments and state prejudices, as far as the nature of things would, or indeed ought to admit, from our national councils. Looking anxiously forward to the accomplishment of so desirable an object as this is (in my estimation), my mind has not been able to contemplate any plan more likely to effect the measure, than the establishment of a University in a central part of the United States, to which the youths of fortune and talents from all parts thereof may be sent for the completion of their education, in all the branches of polite literature, in arts and sciences, in acquiring knowledge in the principles of politics and good government, and, as a matter of infinite importance in my judgment, by associating with each other, and forming friendships in juvenile years, be enabled to free themselves in a proper degree from those local prejudices and habitual jealousies which have just been mentioned, and which, when carried to excess, are never-failing sources of disquietude to the public mind, and pregnant of mischievous consequences to this country. Under these impressions, so fully dilated.

Item. . . . I give and bequeath, in perpetuity, the fifty shares which I hold in the Potomac Company, ... towards the endowment of a University, to be established within the limits of the District of Columbia, under the auspices of the general government, if that government should incline to extend a fostering hand towards it. . . .

Item. . , . The hundred shares which I hold in the James River Company, I have given, and now confirm in perpetuity, to and for the use and benefit of Liberty Hall Academy, in the County of Rockbridge, in the Commonwealth of Virginia.

This last bequest now yields $3000 per annum.

From what I have quoted from the writings of Jefferson and Washington, I think we can see the peculiar end which the statesman has in view in his educational work. The individual, as such, is of no consequence: the whole educational activity of the state is devoted to the advancement of the interests of the whole nation. The selfish scholar, plodding along in his library or laboratory, is of consequence only in so far as his results conduce to the general welfare. Thus Washington wanted a central University which, by bringing students from all parts of the nation and making them work side by side at the same problems, would break down the prejudices which exist between different sections of the

country. Another prominent argument was that the withdrawal of American students to foreign universities, took out of the country a considerable sum of money which ought to have been spent here. The item of first importance with these statesmen was the influence of teaching upon the future of the nation. Says Washington in his Farewell Address, "In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."

NATURE STUDY IN THE PUBLIC SCHOOLS.

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THE study of living creatures and life has changed the atmosphere of public education. It is commonly said that teaching is now by the laboratory method, which is only a roundabout way to say that more and more we find what is alive more interesting than what is dead. The new studies have done much good already and more may follow, wherefore it is worth while to define their tendency in order to pursue them more sympathetically and fruitfully.

Let the study of botany be our primary example. Not so many years ago he was the best botanist who had culled and classified the greatest number of dried specimens. The student was sent forth to raid out of his locality all the different growths to be found, to hunt up and down in a text-book, until by the number and shape of leaves, petals, sepals, stamens and pistils he could determine the species of the plant, then to press these precious specimens under weights, and finally preserve them between sheets of paper. The student who could gather most, and especially he who could find what had not been discovered in that locality before, as of the sharpest eyes, had best hope of employment, by discerning school boards, at good pay, to teach a school; or, otherwise, most encouragement to undertake a professional career in the natural sciences. It was a time when a love for all "green things growing" was supposed to be best expressed by the number of green growing things rooted up.

A cold shadow has fallen upon all this fashion of love for outward nature. It is coming to be thought that love for all green things growing is better shown by helping them to grow than by

pulling them up. It is a familiar fact that some people can raise almost any kind of a plant, while nothing will thrive for others: and the difference depends upon the love for plants. Those who love plants are able, if one may so speak, to think plants' thoughts. When their plants are warm they cool them, when they are in danger of frost they blanket their gardens until they appear like nurseries of children tucked away in snowy beds. If their plants are dry they serve their thirst; are they too moist, they take good care lest they be drowned out. Such plants, cared for much as children, do thrive like children. Such a sympathy with the plant is the key to the comprehension of all plants as they are studied today. The most successful modern teacher with reference to plants was Mr. Darwin, who indeed studied plants dead a little, but alive much more. A philosopher in the very time when botany was so characteristically a study of plants dead, predicted a change when it would become less technical in order to a closer and more persuasive appeal to living human sympathies and it has been realized, as soon or sooner than any reasonable soul could have expected. When the study of botany was supposed to be the accumulation of dead specimens the best botanist was the owner of the largest haymow, but today there is a reaction against botany as haymows in favor of botany as sympathetic knowledge of all green things growing.

Another branch of study which has undergone similar change is the knowledge of birds. Not so long ago, collections of bird-skins and stuffed birds were much nearer the whole of ornithology than they are today. Such collections indeed still exist and serve a recognized purpose in helping the beginner to distinguish the different kinds of birds; but the philosopher's dream of a time when man would name the birds without a gun is probably now in fulfillment. It is likely that already the most popular instrument for studying birds is no longer a gun but a field glass. Birds, dead, dusty, faded, silent, preserved under glass, are prized less because we have a better appreciation for birds, alive, vocal and radiant with color. We begin to regret that we know birds almost wholly by the marks which distinguish species, and know them so slightly by their individual traits. No two horses are alike; but as yet to most of us all robins are just robins. When will the time come when we shall know one robin as active, and another as lazy; one as bright and another as dull, for depend

upon it robins differ as much as folks. Further, we used to think that with the exception of mocking birds, all birds of the same sort had just one song representative of their species; were but feathered music boxes set to play just one repetitious piece; but some of us are becoming sure that there are individual bird songs, quite as surely as songs that characterize the species as a whole. We are sure that the same bird varies his song according to circumstances. The English sparrow pecking dust to get a living from garbage is as homely and prosaic as any barn-door fowl; but even he, when he sings his love notes, is transfigured, until we are taught that we can call nothing common or unclean. We had thought that even the choicer carols of wood or hermit thrush were but the sweet notes of silver flutes with more purity than pathos. But there arises a saving doubt. The tone of the oriole is much like that of the common chick, but what a difference in tone-color; with what suggestions of pathos until we almost wonder if the oriole that has had wit to contrive the safest of all nests, does not reflect in the sweetness of its notes the saddest and most intelligent of all bird experiences of plundered and ravaged homes, bitter sweet experiences out of which in human sort it has gathered the wisdom of its present safety. But enough of questions which cannot be answered, only it is sure that day by day interest in birds alive, overtops interest in birds dead, so that ornithology becomes less and less a science of skeletons and stuffed skins and more and more a science of living, flying, singing creatures.

It is well in this connection to note why the knowledge of birds was so slow to pass from a killing and stuffing of them to interest in the living creatures. A dead bird will stay still to be looked at, dissected, classified, stuffed and wired up in a case, but it would require angels' wings to consort with live birds. The study of creatures alive is against, as the study of creatures dead, is a concession to our laziness. It has been said; possibly well, that the essence of total depravity is laziness. Certainly, the study of all death has been popular because the inaction of death lends itself to easy study, while both action and wit are put to the supreme test to maintain and acquire fellowship and comprehension with what lives and moves. Still in spite of our laziness we are more and more composing ourselves to the effort necessary to enter into the secrets of living and moving creatures.

But it is in order to change the character of our examples of the increased devotion of modern scholarship to what is vital. Indeed the fact that our schools can venture to devote the attention already given to plants and birds is itself a proof that the scholastic air has changed. Birds and flowers two or three generations ago, were commonly regarded as interests characteristic only of sickly sentimentalists, no fit themes for men. The serious and worthy purpose of education was held to be that children might learn to read the Bible and know God's word; but if religion planted, it was the thrift which painted all school-houses cheapest red, that watered. Arithmetic was taught in the common schools less, that children might, after Kepler, who measured the ways of the stars, think God's thoughts after him, than because the science of numbers taught how not to be cheated, and in early New England, not to cheat was Heaven, while to be cheated was Hell. Mathematics have always been taught sedulously, but now as never before they are taught so as to become and remain alive. A generation ago some of the best schools expected nothing better even of their brightest pupils than to memorize the demonstrations of geometrical problems set down in the text-books. Now no school rests content until it has taught all its pupils to contrive demonstrations for themselves. A generation ago geometry was a deadening memorizing of other men's thoughts; to-day it is a quickening development of young minds to do their own thinking. It was death but has become alive.

But the most conspicuous illustration of the change from methods which tended to death to those which promote life, and increase of life, occurs in the changed courses of thought upon instruction in grammar and language. All schools of secondary education used to be called grammar schools at a time when the best devotion of scholarship was wreaked upon the so-called dead languages.

Dead languages for purposes of study and illustration have the same advantages as dead birds. They hold still, and are so much the more conveniently observed and classified. Dead things always lend themselves to system, but living things always commit the unexpected. Death disturbs nothing; but a child alive, for pure joy oversets half the furniture. While Greek and Latin were studied as dead languages, half the knowledge of them even as dead, may well have been forfeited by the perverse spirit in

which they were approached. In those days it seems to have been hardly suspected that the acknowledged superiority of Greek over Latin was because Greek was more alive. The Greek thought and spoke for himself. The cultured Roman tried far too much to speak Latin as a Greek would have spoken it. Consequently the Latin of the so-called Golden Age, the Latin of Virgil, Horace and Cicero, was not spontaneous, but the enforced and conventional product of men who of set purpose undertook to force their native speech to march according to Greek ways. Cæsar may be expressly excepted as the one Roman of his day who talked Latin to say what he meant, not thinking or caring how a Greek would have spoken it, but how he should get votes, consequently, he wrote Latin. There are modern scholars who judge that this harking back to the speech of Greece prevented the crystallization of a genuine language of the people, so that it was not till fourteen centuries later when their tongue had been further developed by use on the lips of Calabrian and Apulian shepherds, in bargaining in the markets, and as crooned by mothers in cradle songs, that it became that transparent medium in which Dante could sing that song with a sword in each line, which, rather than all the enforced and conventional productions of the classic age is the real, native contribution of Italy to the thought of the human race. Be this as it may, it is certainly a new standpoint of life from which to comprehend the dead language that never dies.

The writer confesses that for his own part he should be willing that ideas of this sort, which explain the peculiarities of the dead languages by reference to their use by men living when they were spoken, should receive more extended application. Thirty years ago, as Andrews and Stoddard's Latin grammar was interpreted by teachers, some heretical spirits came to suspect that the subjunctive of the indirect question was the waste-basket of the Latin language into which was plumped every subjunctive which could not be fitted to any other rule.

Whenever a man did use a subjunctive which might, just as well, or much better have been indicative, but was not, then this indirect question was forced to cover the case because it was not possible to allow that there could be any subjunctive for which a competent grammarian could not give a rule. Consider, however, that the language was originally spoken by men who were alive

and who acted one way one day, and another the next, according to their shifting moods, and the difficulty is diminished. It was subjunctive or indicative, just as all moods should be, according to the moods of those who use them.

The live Roman when he felt well and things went prosperously with him, used the indicative, as when his digestion was amiss and he was off his sleep and found himself generally out of sorts, he expressed his uncertain mood, with all propriety, by the subjunctive.

Thus if the metaphysical divine who prayed, "O Lord, forgive us, what, in view of all the circumstances, may, perhaps, be called our sins," had offered his supplication as a Roman augur, his entreaties out of that mood would have been all subjunctives, however the same thought might in another mood as well, or even much better, have run in indicatives.

On the other hand, if President Cleveland, when he came back from fishing and felt well and disposed to just cut the tedious knot of the Venezuelan difficulty, had written Latin as he certainly felt altogether like an old Roman, his whole message would have been cast in indicatives no matter how urgently all the considerations of rhetoric and diplomacy called for languorous and inoffensive subjunctives.

To-day even when we study the languages called dead, we have come to think of them more as if when spoken, they were on the lips of men who were alive, who used speech one way to-day, and perhaps with no very clear reason why, another way to-morrow, just because they were live men and not speaking automatons, and took to themselves a certain human amount of liberty and variability in thought and expression.

Another illustration of the access of regard for life in education is that now our own language is not altogether neglected just because it is yet alive. But nevertheless when we come to study our own tongue, it might almost seem as if we thought that enough had been done when we condescended to notice a tongue that is alive, and so as a counterbalance we weighted our observation of it with many dead and deadening rules.

Our mother tongue was never in more danger than now from those who have learned to patter their nothings in good English. These purists continually interject into the public prints "dull and decent" articles against colloquial expressions. Colloquial-

isms are the efforts of the plain people to improve our common speech. Not all the alterations are improvements any more than all the models of inventions in the patent office represent practical machines. Yet colloquialism is the whole people making and bettering language, as the patent office represents the combined efforts of all our inventors to make for us better tools. Our adopted machines are the useful as selected from the useless. Our accepted language is the colloquialisms that are expressive, after they have been separated from those which are inexpressive and clumsy. They are the chaff winnowed from the wheat. Not all the contents of the Klondike shovel is gold, but that no gold be lost, all sand must be sifted. Every colloquialism must be scanned that no good speech be lost in making. Mr. Kipling has stopped to listen to street speech and barrack talk. The late Mr. Dana made a special study of colloquial speech, and in this period when literature is devastated with good English which says nothing, Mr. Kipling and the New York *Sun* have written an English which never failed of virility and force: and it was done because they kept an open ear to hear the language as spoken and living. Indeed the New York *Sun* has said in so many words, that English grammar was oft-times "a presumptuous heretic and sinner against our living English speech," that the living speech as actually used by strong speakers was the only rule, and that when this came into conflict with grammar so much the worse for the grammar.

Language is hardly worth study unless it is studied as living language, whose grammar indeed may be taught provisionally but which is not to encumber the speaker after he has risen to mature ability to observe the spoken words of living men.

The study of life has become the fundamental thought and policy of all modern education. Much liberation of the mind has already occurred and more should follow. It is an extension of the inductive method whose benefits should equal its original application. The great difficulty with the human mind is its tendency to arrest, even to early arrest of development. All children make bright speeches before they have learned enough of their mother tongue to save them from the need of inventing their own phrases to utter their own thonghts. After familiarity with the language has supplied them with words and forms of expression, they become unhappily as dull as the rest of us. It is

routine that kills and custom which stales the facility of invention. Minor improvements in manufacture may be expected from artisans familiar with the already existing processes, but a mind fresh to the subject has a distinct advantage when the want is not some petty betterment but the application of a new principle competent to an epoch-making improvement.

A mind trained to observe life and living creatures will surely learn that the book of knowledge is the one volume which has no last page on which can be written "the end." Hopefully it will bring it to pass that more and more of us preserve the docility and inventiveness of children until we die; that when we are adult our speech shall preserve our young facility of invention; and, which is the sum, that we never do two pieces of work alike, bnt that each exertion may be some fresh and original action of a mind always inventive, creative and fruitful. Is this ideal, then let all noble teachers work to make it real.

SOME THOUGHTS ON ENGLISH IN SECONDARY SCHOOLS.

IDA M. STREET, MILWAUKEE, WIS.

DURING the last twenty-five years we have passed rapidly through several phases of what may be called the renaissance of English. First was the detailed study in college of the English masterpieces rather than a history of the literature. Then the study of the language received an impetus from the study of Anglo-Saxon. These changes in college curricula called for changes in the secondary schools; such as, a more careful and thorough reading of classics, accompanied by study of the diction, especially the derivation of words; and better power of written expression. The increased interest in philology and what was called the laboratory method of studying literature had its influence upon the method of study in the schools. The aim was to send to college students whose knowledge of the diction, allusions and figures of speech in the books read was almost complete. This attention to details has been carried so far that we are again in danger of laying too much stress upon the information side of the study of literature; this time, however, it is not information about the books, but information more or less connected with their form.

Just at present the colleges are strenuously insisting that written expression shall be better. It seems to me that there are two ways to accomplish this end; a broader grasp of the thought of the masterpiece, a deeper insight into its artistic and philosophical meaning will give more force and clearness of expression, and the habit of writing out his knowledge of any and all subjects will give the pupil facility in the use of language. It is to accomplish this last that the Harvard committee on preparatory English request all teachers in secondary schools, no matter in what department, to give one written exercise a week. In other words the demand at present is for a more practical knowledge of English. This practical knowledge, in my opinion, is inseparably bound up with the transmuting of information into culture.

Culture is not, as some people suppose, wholly intellectual; on the contrary, it is preëminently spiritual and grows with character. It has an ethical as well as æsthetical value, and is the undefined spiritual atmosphere that attends a man who has a well-arranged system of ideals fitted to any condition of life. These ideals are formed from literature and other arts, and from intercourse with other people of high ideals. The man who never acts in accordance with his ideals is sentimental; he who does, has a beautiful character. Culture then is information assimilated; not so much with a view to its present utility, as to its general effect upon the personality. The chief difference between the practical man and the cultured man lies in the aim of each: the first gathers his knowledge for some immediate and specific use; the second, for the general broadening of his mind; both assimilate facts, as distinct from the pedant, who only accumulates them.

what?

Youth is the plastic period during which ideals can best be formed. They are the result of an act of the imagination aroused by pictures, which may be presented to it by any art, but are usually presented by literature. Every literary masterpiece presents some ideal of life, either active or static; in the description of nature we have static life, in the delineation of emotion and of character, dynamic. The problem for the teacher is, what method will best enable the student to form his own ideals from those of the author. In this process there are two general divisions; first, the pupil must comprehend the author's presentation; second, he must take interest enough in it to make it his own. In practice,

these divisions will not be separable, but in each step of the process they will be two essential elements.

Our high school English courses usually cover from three to four years with daily recitations. The Committee of Ten does not designate the order in which the books it recommends should be read, leaving methods and arrangement to the judgment of each teacher. Since there is no central authority and but poorly defined courses of study, our English departments are in a very chaotic state. The object of this paper is the statement of a few general principles, by whose guidance a curriculum may be made out. Although I believe that the best curriculum could be made out by considering what reading the grade schools have furnished, rather than what the colleges want, yet since the college requirements are definite and the grade work diverse and undefined. I have taken from the college list the illustrations for my theoretical curriculum. I shall not, however, confine myself to the classics named by the Committee of Ten, nor use all that are in the present requirements; as I do not understand why some of them are put into secondary work at all.

As stated before the two main powers to be cultivated are those of comprehension and assimilation, and to both of these interest is necessary. Since life is the most interesting study in the world to every boy and girl, the teacher should be able to make literature, which is a representation of life, of interest to his pupils. The problem is to find the exact point of immediate interest from which to start. If classes were small enough for the tastes and reading of each pupil to be known by the teacher, and if they could be made to include those of similar tastes and advancement, then the problem would be greatly simplified. With the present crowded state of our high schools, however, and the present inadequate classifications in English, it is impossible to interest every student in the class with the books read. The utmost we can hope to get under the present conditions is a curriculum that will appeal to the majority.

In order to meet the comprehension, an object must be somewhat familiar; in order to arouse interest, it must have some novelty. Now in every piece of literature there are the universal and the local elements. The universal are those ideas and principles that are good for all time; as, in the Iliad, the pride of Achilles, the arrogance of Agamemnon, the garrulousness and

wisdom from experience of Nestor. Whatever pertains only to a certain time or place is the local element; as, the Greek customs. Universals become familiar to us by repetition under various local guises, or by thought upon the experiences of our own lives we abstract them. It is the duty of the teacher of literature to lead the child's mind to the discovery of these universals; not to drag him to them but to incite him to find them for himself. This cannot be done, however, unless the pupil's imagination pictures the local setting clearly enough to give life and vivacity to the whole scene. To aid the imaging power, pictures, maps and comparisons with familiar objects should be used. That he may choose the book best fitted to the student's comprehension and most likely to arouse interest, the instructor must know with how great a variety of local conditions the reader is familiar and the number of universal ideas he has accumulated. With his interest aroused, imaging power strengthened and his ideals enriched, his knowledge is unconsciously transmuted into culture. The study has been for him reconstructive, bringing out of his previous limited mental equipment broader knowledge and loftier ideals.

Though we may not be able to make out a course of reading that will be reconstructive for every individual, there are certain general classes of books that are stimulating at certain stages of any child's development. Pure adventure with but little emotion and fairy stories appeal to the child in his active state, before the deeper emotions and reason have been fully developed. The fairy story or fantasy begins to seem foolish to the child whose reason has begun to develop; older persons when they enjoy fantasies, deliberately lay aside their logic. As the child approaches adolescence, and the emotions become a part of his conscious self the lyrical expression of those emotions appeals to him; later a study of people, their motives and character, becomes of intense interest to him. At the age when his logical faculties are having their most vigorous development he can be interested in essays and debates.

The child's development must not be thought of as a straight line and these stages definitely marked off sections. It is rather a spiral of which these stages are arcs in each round. In the lower parts of the spiral, near his infancy, the story arc is much larger than either of the others. As he increases in years the lyric and dramatic taste increases and the mere story dwindles in interest for him. When children reach the high school they should have passed the mere story of adventure stage, represented say by Robinson Crusoe, but owing to their unequal culture many of them have not. So for the most of them the story must be accompanied by some study of character and some lyric. Their emotions are growing stronger; but they are so self-conscious in regard to them that the class reading of lyrics must be conducted with much tact. There are some interests, however, that may be

depended on in high school pupils; they desire to know the motives of actions and are curious about the meaning of life. They love to study character in novels and drama, and after the first year they have an irrisistible impulse to plunge into deep philosophical discussions on free-will and predestination, on eternal punishment and free grace. They do not like to be preached to on these subjects, yet they like to investigate them for themselves, and are glad of guidance in the investigation. Let us consider for a moment the round of the spiral through which a child passes in his high school course.

The first year may be safely counted a story stage, with a slight mixture of latent emotion needing lyric expression, and some tendencies to logic or analysis. The stories which might be read are Cooper's *Last of the Mohicans*, Scott's *Ivanhoe*, William Morris' *Jason* or selections from *Sigurd*, translations of Homer's *Iliad* or *Odyssey*, Longfellow's *Tales of a Wayside Inn*, and selected stories from Irving. Not more than five of these could probably be read by any one class. The students should form a vivid idea of the local setting in each story read. This while necessary to the comprehension of the story is often slighted by the student. They are always ready to enjoy the dynamic element—action, as a result of emotion; but they are not always ready to enjoy the static element—description. This is probably because their perception of natural objects has not been careful and their imaginations are sluggish. The reading of lyrics should be incidental and such as in the opinion of the teacher, the individuals of the class would most easily assimilate. The analytical and logical tendency could be gratified and cultivated by some inquiry into character; as, why Achilles was so slow to be reconciled with Agamemnon, why Ulysses was called crafty. The power of analysis could also be increased by a study of paragraphs to determine the grouping of their ideas, and of sentences as a whole to determine the relation and articulation of their parts. In this the use of phrases and clauses rather than the forms of words would be most important. The paragraph and the sentence as a whole should be kept well before the student's mind. Since self-consciousness is usually at this time too great to admit of easy self-expression, written expression should be largely reproduction, with perhaps one-fourth of the amount, the expression of original ideas. This could be the reproduction of some incident or scene in the book read, accompanied by some original comment, or a comparison with well-known scenes or incidents. Sometimes it could be a study of character in as free and original a way as possible. These exercises are a training in judgment, to select the appropriate details and to fit the reproduction to a stated length of time.

(*Concluded next month.*)

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EDITORIAL.

THE recent Indian Conference at Lake Mohonk has decided to urge upon the people of our country to demand that the Indian Bureau be taken out of politics, the work of the Bureau be placed in the hands of experts till said work is completed and then the Bureau be discontinued. The treatment of our Indian wards is an awful commentary on our professions as a Nation to be the friends and defenders of the down-trodden and oppressed. The western prairies, rocks and woods are bloody with the cruel results of the white man's perfidy and greed. How long before we will treat the Indian as a man?

DR. THOMAS M. BALLIET of Springfield, in a recent report makes a wise and earnest plea for bathing facilities in school-houses. Every one knows how the air of an whole schoolroom can be vitiated by one uncleanly pupil. "The offensive odor, due to lack of personal cleanliness in some children, is not only disagreeable, but very decidedly injurious to all who are in the same room with them." Cleanliness is a very important matter and school authorities should coöperate with teachers in every way to secure it on the part of the pupils. That it is difficult to do this in the home is shown by some surprising figures. Dr. Balliet tells us that in Springfield, with 13,175 families (in 1897), only 6,595 have bath rooms. Bad as this is it is a great advance on the condition of things in 1874 when of her 3,637 families but 439 had bath rooms. In Boston, in 1892, according to Horace G. Wadlin's "Tenement-House Census," only 18,476 families out of 71,665 living in tenements had bath rooms; or, coming to individuals, only 82,716 as against 228,680 who had no such bathing facilities. Surely the great "unwashed" are a mighty host, even in Boston. In many other cities it is worse. School Boards everywhere should heed Mr. Balliet's suggestion. The facts in the case are eloquent.

UNHAPPILY, the educator, like all other men and especially women, is always under the fire of the temptation to idealize and exaggerate. And nowhere is this temptation more perilous than in connection with the elementary department of our improved school-keeping, including the kindergarten. The thoughtful looker-on at the late convention of the National Educational Association, in Washing-

ton, could not fail to be impressed with this tendency to an exuberant and enthusiastic magnifying of the "play impulse" as not only an element of child-life to be recognized, utilized and carefully directed; but as the supreme element in child-nature. More than one person announced to the public as a recognized authority in this department, both in the matter and manner of address, certainly left the impression on the untaught majority of the audience of the boy who replied to the question: "What is a Republican Government?" "It is a government where everybody does just what he wants to." The prevailing tendency seemed to be that the one salvation for the young American is that "he shall let himself go" at his own sweet (or otherwise) will, and that the parent or teacher who objects, like certain criminals permitted to choose the method of their own execution, retains only the freedom to decide which of a dozen of disagreeable epithets and nicknames he will consent to wear in future, like the well-remembered "April Fool," pinned on the back of the respectable citizen by some enterprising youngster on "All-Fool's Day." It would seem that the experience of four thousand years of "bringing up children" would be enough to verify the truth of the old adage: "All play and no work makes Jack a mere toy." The most dangerous temptation to the mother or teacher, still in the dispensation of childishness, fancying that childish and child-like are synonymous terms, is to indulge herself in the amiable selfishness of keeping her child a plaything. Unfortunately, culture does not always bring manhood or womanhood in its train; and the amiable, accomplished, magnetic grown-up child on the educator's platform practically becomes the ally of all the foolish mothers, weak teachers and self-indulgent grandfathers. The result is seen in the average apology for the kindergarten; a mob of impudent, boisterous and disobedient children, making themselves merry and mischievous at the expense of a young child-graduate, harried, worried and trampled under foot by the rebellious crowd she vainly attempts to steer. The proverbial vulgar and even disgusting table habits of the multitudes of children, even grown youth, encountered in a tour among the watering places frequented even by the "smart set," is coming to be one of the portentous phenomena of our new American life. The abominable behavior of thousands of our school boys and even school girls, during the long vacations in our cities is becoming a new puzzle for an already distracted and demoralized police. In other words, the amiable ideal recently announced by one of the "greatest great" representatives of the "newest new" education; that, until the age of eight, the American child should not be put to anything save "incidental" work at school; in other words, should practically roam about, like the cham-

pion traveling musician, covered all over and loaded down with different musical instruments on which he plays at will; is simply a bid for a condition of affairs, a generation hence, in which it will not be necessary to cross even the brook in front of the home to find the opportunity for a new war; for "a man's foes shall be of his own household," and the most deadly enemy to republican institutions will be a people reared in the heresy that the "play impulse" is the soul of education.

ANY respectable old-time colored "mammy" can "give points" to this silly and destructive heresy. And every mother, who is not in a condition of prolonged and invincible juvenility, knows, long before her baby is out of her arms, that for childhood no less than manhood and womanhood there is one inexorable, iron-clad Divine law of obedience and work, from the beginning to the end of life. "There is no other way under heaven whereby man can be saved." One of the first evidences of dawning intelligence in the child is the instinctive determination to have its own way. The wise mother is she who, in a spirit of love, reason and wisdom, decides when, where and how that rebellion against the law of the universe shall be met and supplanted by a spirit of cheerful obedience, and the industry suitable even for the infant child. That the play impulse, the desire to make everything easy and to use this new world as a perpetual entertainment, a perpetual sliding down hill, without the tug of drawing the sled uphill, back, is to be recognized and, to a much greater extent than in by-gone days, utilized in the home and the school, goes without saying. That the child and the youth can thus be taught the "beauty of holiness"; even the luxury of obedience, reverence for justice and a genuine delight in solid work, to say nothing of a graceful and even cheerful submission to the inevitable tragedy of human life, is being demonstrated in every well-governed Christian home and the modern school where "the oil of gladness" has taken the place of "the oil of birch," and the spirit of love banished the old-time barbarism that made the name of school hateful to the end of life. But the more one knows of children the more clear it becomes that the child naturally recognizes the central fact; that obedience and work, even "in the face and eyes" of its own will and pleasure, is the backbone of character and the real assurance of permanent happiness. Every little child, not an idiot, desires two things. First, to worship and obey somebody, whom it recognizes as its natural leader and representative of God. Second, it wants to do something for that person; not merely some little playful "make believe," but something that is real work. Every genuine child

courts approbation by trying to do the impossible; something only expected ten years later. If parents and teachers had the wisdom to recognize this fact and to train their children in the regular doing of something of actual use to the family or the school; something that will give to the youngest youngster a sense of being somebody in the sight of his superiors; a deeper well of water would be struck than the froth, babble and suds of the wretched freshet for superficial entertainment and "fun" which is the caricature of the law of love. A great deal of the disobedience, ill-temper and destructive mischief-making of children is the result of the constant ignoring by their superiors of this natural instinct to obey genuine superiority and commend itself to its elders by doing something really worth the doing, and being somebody, instead of a plaything at the mercy of any and everybody willing to be amused at the expense of a spoiled child.

FATHER BALLOU, of the Universalist "persuasion," used to tell the young ministers, "If you expect to surprise the Almighty by anything you do in the pulpit or elsewhere you will probably be disappointed." It almost seems as if some of our "advanced" educators had never heard of this suggestion and in their dealings with "the child" were not only plotting to surprise the Almighty, but to go on as if there were no Almighty at all. A celebrated journal has recently announced that the only Providence in national life is the past experience of mankind in the management of human affairs. In the same way, there seems to be an idea afloat that education is entirely the work of man, not to say man, the expert; and that the only scientific way of regarding child nature is as an experiment station, where, as in the vast stables of the agricultural colleges of the ranch states, a herd of cattle is fed, manipulated, watched and weighed, month in and month out, to detect some new fact in the development of this great industry. Now, while all this playing at omniscience is doubtless a "flattering unction" to the scientist who dispenses with God or any central intelligence or dominating Providence; yet all attempts to do the work of nature, or by whatever name we choose to call the inexorable environment of man that never so much as recognizes the presence of our imitation of omnipotence, come to the same feeble and ineffectual ending. Without doubt there is a natural "correllation of studies," whereby even the little child, swarmed in upon by a thousand sounds and impressions, does not go insane, but, by a process of mental assimilation as inevitable and beautiful as the rising of the sun, appropriates for its present need — lays on the shelf for tomorrow, and grows towards manhood. The reverent study of this fact in child life is one

of the conditions of genuine success by the teacher. But when the educator, turning his back on this perpetual miracle, repudiating the Divine Providence of growth, and forgetting that he, at best, is only a student in God's university of human life, laboriously constructs a "correllated" system of instruction; based, of course, upon his own mature experience of the way things "go together"; he simply confuses confusion itself and breeds only discouragement and disgust in his pupil. Nothing is better than a good, old-time New England "boiled dinner," to which everything eatable on the farm contributes its best; fish, flesh and fowl, every vegetable and fruit, in its due place tempting a healthy stomach that correllates, assimilates and disposes of each and all according to the mysterious operation best named in the good book, "the law in our members." But the ambitious housekeeper who now and then attempts to outwit nature by that hideous compound known as "vegetable hash," however skillfully she may correllate her vegetables, is sure to provoke a rebellion of the inwards, with the result of indigestion and possible doctor's bills. The true educator, certainly in this life, is not a substitute for, but a "coworker" with Almighty God.

IS A HIGHER STATE NORMAL SCHOOL DESIRABLE?

PRINCIPAL CHARLES CORNELL RAMSAY,

B. M. C. Durfee High School, Fall River, Mass.

AT the annual meeting, in 1897, of the Massachusetts State Teachers' Association, one of the resolutions adopted was substantially as follows: —

"*Resolved*, That it is the sense of this Association that one of the existing state normal schools ought to be set apart for the professional training of teachers of secondary schools, principals of high schools and superintendents of schools."

It is but fair to say that, as is usually the case when committees on resolutions make their reports, there were but few members left in the hall; and, the hour being late, there was very little — if any — discussion before the resolution was put to vote. Indeed, many members did not and perhaps do not know that such a resolution was adopted; for, certainly, otherwise the resolution must have met with serious opposition. The Association, however, has been effectually committed before the people and the legislators of the state to the recommendation expressed in the resolution.

Such a step as is thus contemplated would be not merely a vital procedure, but one fraught with many evil consequences to the cause of education. Indeed, if the legislature should enact it into law, a most serious backward step in our educational progress would be the result. If the vocation of teaching in secondary schools and colleges shall ever take rank as a profession with law, medicine and divinity, a step almost the opposite must be taken in every state.

The history of professional education in law, medicine and theology clearly proves that professional schools, isolated and separated from universities, have been inadequate to the needs of those preparing for these learned professions. Independent schools of law, medicine and theology are now relatively very few; and, with few exceptions, those in existence are of an inferior grade. Such a result, however, is not surprising when it is considered that for proper growth and development professional students must obtain their education in the atmosphere of the liberal arts and sciences. The environment of learning and culture are essential to the best training for the practice of the learned professions. The experience of Scotland, Germany and other European countries clearly demonstrates and illustrates the truth of this proposition. Almost without exception, legal, medical and theological studies are in these countries pursued at the universities. In fact, such professional studies form a very conspicuous and considerable part of university work.

The great need of American secondary and higher education is the adequate professional training of instructors. The first requisite of secondary and college teachers is, of course, broad and thorough *scholarship*. Their scholarship should be both general and special,—general in the field of liberal learning and special, within the limits of their chosen branch. They must, therefore, first of all, be graduates of our best colleges. Reverting for the moment to the resolution above stated, it is pertinent to ask, Would college graduates of the best type and in sufficient numbers turn for professional instruction to any existing state normal school, however much transformed or advanced? Could he there find the proper environment, the atmosphere of learning and culture, the distinguished scholars and the great teachers of his chosen profession? The correct answer to these questions must be obvious to any thoughtful mind. Existing state normal schools, which have more than justified their establishment for the professional training of elementary teachers, should continue to do their appropriate work. However much modified, they will not be well adapted to meet the wants of higher teachers. Such teachers will never be attracted in respectable numbers to such institutions.

For the adequate and proper training of secondary and college instructors, high school principals and school superintendents, schools of professional education must be established in connection with all the leading American universities. Such professional schools must provide several chairs and must be generously equipped with libraries, laboratories and all necessary apparatus for pedagogical training and instruction. Like law and medical departments of universities, these schools of education should have separate faculties, giving instruction in the history of education, the art of teaching, the principles of teaching, the bearings of psychology upon education, school and personal hygiene, the relations of education to sociology, economics, government and public law. This list might be further extended, and should include ethics, aesthetics, school law (common and statute), and school economy, supervision and administration. It will thus be readily seen that in such schools there is much more work to be done than can be per-

formed by one or two professors. Opportunities for critical observation of high school and college teaching, and for actual practice in such teaching under skilled supervision, must be generously provided in these higher professional departments for the training of teachers.

In view of what has already been said, it is perhaps scarcely necessary to add that the conditions of admission to such university schools for the training of teachers should be the possession by the candidate of a bachelor's degree in arts or science, or an equivalent education. In prescribing such entrance requirements, these professional schools would but be following the example now set by our leading American university in relation to admission to her law, medical and divinity schools. Opportunity, however, might well be granted under special regulations to undergraduates of the senior year in the academic department to take certain courses offered in the school of education of the university.

Only when the principals and teachers of our secondary schools, the instructors in our colleges, and the superintendents of our schools shall be men and women who have received such training as would be afforded by such university schools of education as have been above described, —only then—other things being equal—will the proper education of our youth for leadership in intelligent thought and noble action, as citizens of the republic, be secured.

MISS ATHERTON'S VACATION TRIP—WHAT A CALIFORNIA TEACHER TOLD HER PUPILS OF MONTREAL AND QUEBEC.

ELIZABETH PORTER GOULD, BOSTON.

"DID you see anything more historic than Boston and Concord, when you were East?" asked one of Miss Atherton's bright pupils a day or two after she had described her Concord visit.

"Not in that section of the country," she replied. "But our reading of Parkman's history this morning reminds me of my trip to Montreal and Quebec. I saw much that was historic there."

"Oh, do tell us about it," cried one of the many girls who were crowding around her. "We Californians have our historic Missions, but that is about all. Do tell us of Quebec. I have heard that it was one of the quaintest cities on the American Continent."

"So it is," answered Miss Atherton. "It is not American in the least. When I was riding in a caleche through the Sous le Cap—the oldest street in the city—I kept saying, "Am I on the American Continent?" indeed, that was the question during all my stay in the place, especially when descending Break-neck steps, promenading on big and little Champlain streets, and passing through the different gates. It was so like a foreign country. A drive through the *St.-John-the-Baptist* village in Montreal had been a preparation, but here was the foreign life itself, with which not the oldest section of New England could compare. Even *Santa Fé*, *New Mexico*, which as you know is a very old

town, did not compare with it in foreign suggestion. But the historic life was exceedingly interesting to me. Standing as I did, on the famous *Dufferin Terrace*, with the monument to Wolfe and Montcalm near by, how could I help thinking of the past glory and defeat of nations? Parkman's thrilling history of those days has been richer to me ever since. Don't fail to read his works. Then my visit to General Montcalm's headquarters, and to the little one-story house near the St. Louis hotel, where he breathed his last, enhanced my interest. I walked on the Esplanade where the Imperial troops paraded; I saw the Martello towers, the outposts of the citadel fortifications. Then how could that little brass cannon in the centre of the citadel, captured by the British at Bunker Hill, fail to have a peculiar interest to us Americans? But what interested me as much as anything was the inscription on Wolfe's monument on the Plains of Abraham, "Here died Wolfe victorious." Where is there one more telling or more simple?

On our drive to the *Fall of Montmorenci*, — eight or nine miles from the city — we saw the old *Beauport Manor-House*, once the headquarters of Montcalm. We had a good chance to use our historic imagination at the Fall when we saw the country residence of the Duke of Kent (Queen Victoria's father) whose town residence had been pointed out to us near the St. Louis hotel.

"Isn't Canada still under English rule?" asked one of the girls.

"O, yes," replied Miss Atherton. "I felt this more in Montreal than in Quebec. For in that city there was a monument to Victoria and the names of the streets were mostly English. But Quebec seemed more French to me. Yet I saw there, what was said to be the only British colors in a cathedral on this continent — the remnants of two old tattered flags of a British regiment, placed there when new ones were presented. Then in the English Cathedral I saw a remembrance of English royalty in the shape of a solid silver communion service presented by King George III."

"Either he, or George II. gave one to the old Christ church in Boston," interrupted a girl who was born in Boston, "I've seen it."

"But, Miss Atherton," broke in a native of California, "you won't forget to tell us of the *Montmorenci Fall*, will you? Was it equal to those of our Yosemite?"

"I never feel like comparing Falls," answered Miss Atherton, "any more than my loved friends. They are all beautiful to me. The *Montmorenci* was especially fine when we saw it, since three days of heavy rain had preceded our visit. I fully entered into its beauty, just as I had fully enjoyed the *Falls of the Yosemite*, and the *Yellowstone National Park*. While each Fall has its own pure offering, I am sure they would all bow to the king *Niagara*. I can hear the roar of that behind all the others. Those who are tempted to compare Falls, would doubtless have compared the rocks of the Saguenay river with those of the Yosemite. I took that two days and two nights' trip down the river while in Quebec. I can never forget Cape Eternity towering some nineteen hundred feet above the water, a thousand feet below it. Then Cape Trinity, eighteen hundred feet out of the water was another grand sight affecting me to silence. We found much that was interesting in

Tadousac, the old town at the mouth of the river, settled in 1673. Here Father Marquette, the Mississippi river explorer lived. There was a novelty in visiting the little French church — the oldest place of worship in the Dominion — erected by the early adventurers of the St. Lawrence.

"One cannot be long either in Montreal or Quebec without seeing much of the ecclesiastical life. The *Notre Dame* I remember particularly in Montreal, and in Quebec the French Cathedral which Pope Pius the Ninth raised to the dignity of *Minor Basilica*. The paintings in this, mostly secured by Canadian priests in France after the Reign of Terror in 1793, gave an artistic tone found in no other cathedral on the continent. "Our Saviour on the Cross," by Van Dyck, especially held my attention during the service I attended there. The sexton showed us the magnificent robes in the Cathedral, the set given by Louis XIV. and bearing his shield being particularly interesting.

"The ecclesiastical influence was also seen some twenty miles from Quebec in the famous shrine of Saint Anne de Beaupré, where for over two centuries, the many crutches, splints, sticks, etc., left by people cured, attested to the miracle performed there. We visited the *Grey Nunnery* in Montreal where evidently good work for the relief for others was being done. The question as to the need of nunneries in this age of associated charities and organized Christian work, answered itself more easily in this *Grey Nunnery* than in the *Ursuline Convent* in Quebec where were gathered some one hundred cloistered nuns. The denunciations of a lady of our party concerning the whole matter, were softened somewhat by an experience in the *Ursuline Convent*. Desiring to know something of the life there, she appealed in English to a nun then passing behind the little square openings. Receiving no reply, not even a sign of intelligence though confident the nun heard her, she found courage to express herself in French. The nun paused, listened patiently through even the slight hesitation, then said in the sweetest voice and purest English, 'I think I can speak as good English as you can French.' The hearty laugh that followed opened the way for a pleasant conversation. 'After all,' concluded the sweet-faced nun, 'we are all children of God, though we work in different channels.'

"Through all my travel in Canada, I could but regret that the schoolhouse was not found with the church. We who travel from the East out here are impressed with the good schoolhouses being built everywhere, even on the prairies of Kansas and Arizona. In Quebec, educational power seemed to be felt in the *Laval University*, the royal charter of which, granted by Victoria, was signed at Westminster, December, 1852. I saw in its attractive art gallery paintings of *Salvator Rosa*, *Tenniers*, *Poussin*, *Tintoret*, and others; and in its library a prayer-book which belonged to Mary, Queen of Scots. It had a good collection of scientific curiosities daily open to visitors as well as to its many students.

"Both Montreal and Quebec are progressing with the age. This I saw in the new public buildings being built in both cities. A drive on the *Grande Allée* in Quebec, and on the *Sherbrooke Avenue* in Montreal,

revealed substantial modern residences. A stroll on *St. Joseph street* in Quebec and *St. John street* in Montreal, showed the business of the two cities tending to modern, and I might say, American ways. Both the English rule and the power of the Roman Catholic church seemed to be tempered by the democratic spirit seeking the individual rather than ecclesiastical or autocratic development. This, in harmony with the spirit of unity, was symbolized to me in Montreal, when on riding up Mount Royal, I saw side by side the cemeteries of the Protestants, Jews and Catholics. Each had its expression, but in harmony with one another. This thought lingered as a benediction when the fine view from *Mount Royal* opened to our vision.

"Thus, my dear girls, your teacher saw Montreal and Quebec. You will find Howell's *Wedding Journey* has some pleasing descriptions of that region. But, as I have said before, Parkman's histories are the best books to read on the subject."

"We will begin 'Montcalm and Wolfe' this very day," cried an enthusiastic girl.

"So we will," chimed in the others.

FOREIGN NOTES.

SCHOOL ATTENDANCE.

The problem of school attendance is the chief of all educational problems. To this tends every effort of the state in respect to schools. Governments went into the work of keeping school because private and religious agencies could not possibly reach all children; improved buildings, trained teachers, varied curricula are all advocated to increase the drawing power of the schools, and the first requisite for the comparative estimate of school systems is the proportion of the child population brought under their sway. In this respect Germany excites the envy of other nations. The German children are all at school and they stay at school tasks a longer time than others, excepting possibly the children of Switzerland.

For every thousand inhabitants Germany has 175 pupils in elementary schools; Switzerland, 199; England and Wales, 177, (inspected parochial schools included); Scotland, 166; France, with 145, stands higher than appears, as in this country the ratio of child population to total population is below the normal. Belgium under the new law reaches only 110. Italy and Spain fall very low, the former having 75 and the latter 76 pupils to 1000 inhabitants. The United States reaches the high ratio of 205 pupils and Ontario has an almost phenomenal proportion, namely, 230, according to the official report. It is always possible, and especially in new countries, that duplicate enrollments should swell the total, but the figures here given are approximately correct. If the average attendance, or average enrolment, and the duration of the school period were reported with equal exactness, we should have a measure of the amount of schooling which the children of leading nations receive.

In England there is great and just complaint of the irregular and brief

attendance of children who most need the school provision. The evil seems to be quite as great in the cities, or at least in the metropolis, as in the rural districts, and at last under the intense interest awakened by the commercial rivalry of Germany, its causes and remedies are being seriously considered. The Departmental regulations which have really the force of law require that:

"School districts must enact compulsory by-laws applicable to all children between certain ages unless they have obtained the educational certificate which alone entitles them to exemption. The age for exemption cannot be less than eleven years, and under the by-laws of many districts exceeds that limit."

Even if this regulation were strictly enforced England would be far behind many countries in respect to the training of children. Exemption obtained, the child of eleven can be put to labor in mines, or factories; moreover, under the half-time arrangement, innocent children of seven, eight and nine may be sent to work in the fields whenever the "depressed agriculturist requires labor at the rate of something less than half a crown a week."

Italy, Spain and Turkey are on a par with England in respect to the age limit of child labor. Switzerland and Austria do not permit child labor under fourteen years of age. Germany's limit is thirteen, and the limit in Holland, Russia, France and Belgium is twelve. Unfortunately the law as it stands is seldom enforced in England. This is the united testimony of school boards, school managers, government inspectors and teachers. According to the "Schoolmaster," in many districts the "best recommendation that a man can have for a seat on a school board or school attendance authority is a promise to the electors that he will administer the attendance law leniently; in other words, that he will allow parents to send their children to school when there is no work for them to do; that he will wink at the illegal employment of children, and possibly so employ them himself." Further, it is charged that while it is in the power of the Education Department to deal effectively with these authorities, this is rarely done. Says the reporter: — "The leniency of the Department is inexplicable, for every vice-president of the Council condemns the disgraceful state of affairs which exists. As matters stand, there are in our public elementary schools 600,000 children between the ages of ten and eleven. When the age of twelve is reached, 110,000 of these have left school for ever, and a number approaching 100,000 have become half-timers. But this drop after the age of eleven is not the worst element of the situation. If these 600,000 children "on the books" attended school until the age of eleven, the case would be bad enough, but a very large number do not so attend. Their names are on the books and they casually drop into school in the "intervals of work."

Agitation of the subject has been well started and the first effort will be to rouse public opinion to such a degree that the Education Department will be forced to declare the authorities in default where abuses of the law are tolerated.

PROBLEMS OF SECONDARY EDUCATION.

In the leading countries of Europe the problems of secondary education are chiefly agitated. In England the question of the hour is that of

the proper organization of secondary schools, the bill introduced by the Duke of Devonshire at the close of the session focuses the current discussions of the subject. It is evident that in the coming session every proposal will be jealously scrutinized as to its possible bearing upon the question of local authorities, which has been avoided in the bill.

In Germany there is a revival of interest in the question of classical and modern studies, while in France, even in the midst of the excitement over the Dreyfus scandal, the question has assumed almost national proportions. In the century that has elapsed since the French Revolution, this question has never indeed been at rest, but never before have the claims of the rival courses been so thoroughly and so rationally discussed at one and the same time. Professors, publicists, and statesmen have all been heard in the discussion which has been going on in leading journals and in public conferences and their arguments, pro and con. have been reproduced at length in successive numbers of the Revue Internationale de l' Enseignement.

Peculiar interest attaches to the opinion of M. Lavisse, who has been the leading spirit in that association which draws to itself the most earnest and aspiring of the French students. In a letter addressed to the *Temps*, M. Lavisse maintains that the chief question is not that of Latin. The entire system should be changed to meet the changed conditions of society. He would have profound and thorough professional training for all who propose to teach in secondary schools that they may themselves be fitted to initiate reforms, and following this he would strive to suppress the régime of uniformity, moral and intellectual, under which the secondary schools are at present administered. From the English standpoint this would seem the only means of bringing the system into accord with the spirit and demands of the times, but for the French, delighting as they do in centralized and logically developed systems, it seems an impossible dream.

M. Delbos, who favors the classical course, presents with peculiar force the arguments which justify its universal application. Society, he considers as a mere elaboration of the inner life of man. "Society," he says, "would not exist if men had not called it into being. Hence the old formula of classical culture retains its significance. It is necessary to put a man in harmony with himself that he may be in harmony with humanity." * * * "If society prospers, the secret of its vigor, and if it declines the means of its revival, are to be found in the respect for the faculties of the individual, and the recognition of the laws of their development. Now it is from these that classical culture draws its inspiration and its methods." Thus with a word does this lucid advocate of the humanities sweep aside the sophism of a material philosophy. The entire discussion which is here merely noted, will repay careful study. I may add only that the well known author, M. Lemaitre, who is a brilliant product of classical training, is ranged among those who oppose the classical course, while the philosopher Fouillée is one of its most vigorous defenders.

The responsibilities thrust upon us by the Spanish war awaken interest in the colonial policies carried out by Great Britain. We may suppose that the native Filipinos differ essentially from the native population of Australasia and New Zealand, but the latter like the former have proved to be susceptible of modern education. The results of contact

with Europeans has, however, been widely different in the different islands. The Filipinos are aggressive and ambitious, resembling the Japanese in many particulars. The natives of Australia and New Zealand are timid and docile and although in recent years great efforts have been made to adapt them to the conditions of civilized life, they are gradually disappearing before the advance of the Englishman. Wallace records that the earliest European settlers found the natives of New Zealand in a state of civilization not often to be met with among a barbarous people. In 1840, the Maori population was estimated at 120,000; the census of 1886 gave 41,432, a decline of sixty-five per cent. In 1896, there were only 39,854, but the ratio of diminution had been reduced, so that the hope is expressed that the remnant of this interesting people may be preserved. The government now maintains seventy-four native day schools and four boarding schools where Maori children are supported either by public funds or endowments. In the day schools, 2,191 children were under instruction in 1897, and in the boarding schools 236, of whom seventy-three were government scholars. The annual expenditure on the native schools is about $62,000. A few young Maoris seek advantages above the elementary schools. In 1897 one young girl secured a High School scholarship and two young men of the Maoris scholarships of $200 each, enabling them to attend college.

A. T. S.

AMONG THE BOOKS.

To accommodate readers who may wish it, the publishers of EDUCATION will send, postpaid on receipt of the price, any book reviewed in these columns.

EDUCATIONAL REFORM. By Charles W. Eliot. No man has had a profounder influence on the education of the day in America than the author of this volume. In his inaugural address on assuming the presidency of Harvard University he threw down the gauntlet to the champions of the old education, and entered upon a contest which has been steadily maintained to the present time and which has resulted in a practical revolution in educational thought and methods. The position taken in that inaugural address was that "In education, the individual traits of different minds have not been sufficiently attended to." His remedies were electives, teaching by lectures, natural science taught in the laboratory, lectures for women, etc., leading to a broadening of educational effort which has profoundly affected national life. That inaugural address is the opening paper of this volume, which includes all of President Eliot's more important papers and addresses. The chapters on The Education of Ministers and on the Education of Physicians are particularly suggestive and valuable. It is wise to gather these magnificent papers into one volume, which will take its place as one of the choicest books in the libraries of thousands of pedagogical students. New York: The Century Company. $2.

INTRODUCTION TO THE HERBARTIAN PRINCIPLES OF TEACHING. By Catherine I. Dodd. With an introduction by Professor W. Rein (Jena). The author modestly says that she has attempted to sketch clearly and simply *some* of Herbart's ideas on education and to apply them to English primary schools. She has succeeded in making a very quickening book which all true teachers will find helpful. The key-note is struck in the preface where she remarks that we are beginning to recognize "that a study of principles and ideals of education is of greater importance

than a study of external devices employed by the teacher to make the child acquire knowledge." When all teachers recognize this fundamental fact teaching will be lifted upon a higher plane and cease to be made, as it sometimes is, a mere "make-shift" to get a living. London: Swan Sonnenschein & Co., Limited. New York: Macmillan Company, $1.10.

CARPENTER'S GEOGRAPHICAL READER. NORTH AMERICA. By Frank G. Carpenter. The purpose of this book is to make vivid for the pupil a world beyond his own experience and to clothe the people, customs and events described in the garments of life. The student is taken to the chief cities of the United States and shown the great industries carried on therein. He is transported from the cotton fields of the South to the busy factories of the North and shown how cloth is made. The great corn and wheat lands of the West are disclosed to him and he is made familiar with the processes whereby his food is produced and prepared for consumption. The style of the book is admirably suited to the subject-matter, being simple and straightforward. This is a remarkably well conceived and constructed volume, one of the best of an excellent series. New York: The American Book Company. Illustrated. 60 cents.

THEORIES OF THE WILL IN THE HISTORY OF PHILOSOPHY. By Archibald Alexander. The author has done a service to students of philosophy in tracing the development of human thought on the subject of the will, a theme which has an intimate relation to theology, psychology and physiology. He has been modest in the statement of his own opinions, yet does not hesitate to declare himself in relation to disputed points. His work will be found fundamental and helpful to all who would understand the development of the intellect and comprehend the changed direction of modern thought occasioned largely by the Darwinian theory of evolution. New York: Charles Scribner's Sons. $1.50.

THE CLARENDON DICTIONARY. By William Hand Browne and S. S. Haldeman, LL. D. This little dictionary has demonstrated its usefulness for ready reference on the school desk, the counting-house table, in the editor's sanctum, etc. It condenses the most common and important words that one is likely to meet with in ordinary reading, and omits technical terms, words of science, obsolete words, etc. It is now issued in a new edition by the University Publishing Company, New York; 45 cents.

STORIES OF STARLAND. By Mary Proctor. The daughter of the famous astronomer, Richard A. Proctor, has written a charming book about the stars, adapted to the use of younger scholars. It has been a labor of love on her part, — love for the stars and love for the children. The child who reads the book will learn to love this fascinating study of astronomy. The writer while relating many legends and stories about the stars is nevertheless scientific and truthful in fact and in spirit, and the young reader will receive clear and correct impressions of the science of astronomy. It is a good book to introduce into the schools for supplementary reading, where it is sure to be a favorite. New York: Potter & Putnam Company. 50 cents, postpaid.

FOUR-FOOTED AMERICANS AND THEIR KIN. By Mabel Osgood Wright. Edited by Frank M. Chapman. Illustrated by Ernest Seton Thompson. This is a superb volume, likely to become a favorite not only with children, but with all who love the woods and fields and the inhabitants thereof. It is a story, interestingly told, and teaching natural history in every page. Doctor Hunter, after years of travel,

returns home to his farm with his daughter and they invite two children who had always lived in the city to spend the summer with them. The visit is extended through the winter and what they did and how they became acquainted with the Four-Footed Americans is told in the story. It will make a wise choice for a holiday gift for a boy or girl. The illustrations are particularly fine. New York: The Macmillan Company. $1.50.

A SHORT HISTORY OF ENGLISH LITERATURE. By George Saintsbury. The author supplies us with a rich storehouse of facts of literature entirely free from sweeping generalizations and philosophical inferences. His method is that of the collector who goes forth to find actual specimens. He leaves to others the construction of a philosophy classifying those specimens. Yet his book is by no means dry and lifeless. He adopts a system of "Inter-chapters" which provide a sufficient historical summary and connect his facts into a whole which has unity and shows growth. The study of this volume will provoke and facilitate the reading of the best books by the earnest student. New York: The Macmillan Company; $1.50.

THE GAP IN THE FENCE is the title of a pure and healthful story of child-life, by Harriet Louise Jerome, a lady who has had experience as a kindergartner and who understands the child-mind. The story relates to the varied experiences of a group of children who used to play with each other, passing to and fro through the gap in the fence. The title suggests the home-like quality of the style, which is sure to make the book a favorite with children and grown people alike. Boston: The Pilgrim Press. $1.25.

BUCCANEERS AND PIRATES OF OUR COASTS. By Frank R. Stockton. The author of "Rudder Grange," has chosen some of the most interesting and thrilling authentic and traditionary tales of the earlier years of our country's history and has woven them together into a very readable volume. It will find a place in many a boy's library and be one of his choicest books. It will teach him history while it stirs his blood and develops a manly spirit within his soul. It reproduces vividly the genius of an earlier age, and reveals the sources of some of the sturdier qualities that have made our country great among the nations of the world. New York: Macmillan Company. Fully illustrated. Price, $1.50.

JACK THE GIANT KILLER, in gorgeous colors, is Issued in Hugh Thompson's Illustrated Fairy Books Series, for younger readers, and we venture to say it will color many a child's dreams with the grotesque and horrible. The tale is famous, but we question the wisdom of serving it up with so many hideous accompaniments. New York: The Macmillan Company; 50 cents.

THE ELEMENTS OF SOCIOLOGY. By Franklin Henry Giddings, M. A., Ph. D. Professor Giddings' work on The Elements of Sociology is well known to scholars as a scholarly book. The present volume presents many important developments in the subject subsequent to the earlier work. The analysis of the practical activities of social populations and of the motives from which they spring; the subject of coöperation; the fuller analysis of the social mind under the headings:—Sympathetic Like-Mindedness and Impulsive Social Action, Formal Like-Mindedness, Tradition and Conformity, Rational Like-Mindedness, Public Opinion and Social Values; and the consideration of Civilization, Progress and Democracy bring the book fully up to date, while the concluding chapters on the psychological causes of social phenomena are entirely original contributions to psychology and sociology alike. The book will command instant attention from scholars and prove useful in carrying forward the science of which it treats to a yet fuller development. New York: The Macmillan Company; $1.10.

THE DISCHARGE OF ELECTRICITY THROUGH GASES. By J. J. Thompson. This book is a series of profound lectures by Professor Thompson, of the University of Cambridge, and will prove of great interest and suggestiveness to students of electrical science. The subject-matter is made up of lectures delivered on the occasion of the sesqui-centennial celebration of Princeton University. Some additional matter is added and the book is illustrated with diagrams. New York: Charles Scribner's Sons. $1.

FROM CHAUCER TO ARNOLD. Types of Literary Art, in Prose and Verse. By Andrew J. George, A. M. Mr. George is teacher of literature in the Newton High School, and the present volume is an outgrowth of his work. This is always a merit in a school book, other things being equal. The method has been tested by actual use and not found wanting. The author has a faculty for so presenting his subject as to interest the pupil and prepare him for further studies in the broad fields of literature, history and criticism. "Literary education," he remarks, "is of the heart rather than of the head, a process of spiritual apprehension and assimilation, and hence Histories of Literature are of little use until enthusiasm is developed." Such an enthusiasm he stimulates or imparts, and so does the work of a true teacher in this rich and comprehensive volume. New York: The Macmillan Company. $1.

NATURE STUDY BY MONTHS. Part I. For Elementary Grades. By Arthur C. Boyden, A. M. This is a charming little volume by a well known teacher, who guides the pupil to an intelligent observation of what is going on in the natural world from month to month. The book is fully illustrated, and is published at 50 cents, by The New England Publishing Company, Boston.

THE KING OF THE GOLDEN RIVER, by John Ruskin, is the title of Number 126 in Houghton, Mifflin & Company's Riverside Literature Series.

Those German Classics, GOETHE'S EGMONT and LESSING'S NATHAN DER WEISE, have been issued in neat editions for school use, by the Macmillan Company, New York. They contain introduction and notes, the former by Sylvester Primer, Ph. D., and the latter by George O. Curme. 60 cents each.

PERIODICALS.

The first issue of *The Perry Magazine*—a bi-monthly—comes in attractive guise, full freighted with good things for both school and home. Among the contributors are: Hon. Frank A. Hill, James F. Hopkins, Arthur C. Boyden and Sarah L. Arnold. The illustrations are very fine. Perry Pictures Co., Malden, Mass. Price, 50 cents a year; 15 cents a copy.——*The Century Magazine* has a new series of War articles on the late war with Spain. The November number contains Captain Sigsbee's personal account of the destruction of the *Maine*.——Articles of interest to educators, in the November *Atlantic Monthly*, are The Intellectual Movement in the West, by Hamilton W. Mabie; Psychology and Art, by Hugo Münsterberg; and Confessions of Three School Superintendents.——An important article in *Harper's Magazine* is Archibald R. Colquhoun's Eastward Expansion of the United States.——William Ward Crane writes pleasantly in *Lippincott's Magazine* concerning Our Soldiers Songs, showing the help to cheerfulness which vocal music brings to soldiers on the march and in camp.——The leading article in *Appleton's Popular Science Monthly* for November is a discussion of the peoples who originally settled middle America; Professor E. S. Morse is the author.——Vesuvius is treated graphically by H. J. W. Dam, in *McClure's Magazine*. Many interesting and startling facts and theories about volcanoes are given in the article.——The question of how war affects the soldier's personal character, is answered by Chaplain H. A. Brown, in the *Sunday School Times* of Oct. 22.——The Thanksgiving number of *The Ladies' Home Journal* is full of timely reading ——*The Youth's Companion* has just issued a Premium number which will surely appeal to the average boy or girl in a powerful way.——*Success* grows better with each number and bids fair to become a favorite young people's magazine.

EDUCATION

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SPECIAL SCHOOLS FOR FEEBLE-MINDED CHILDREN.

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IN a certain school there was a girl who had been afflicted with "St. Vitus Dance" from babyhood. When she was seven years old her father succeeded in placing her in the school, alleging that he was a tax-payer and the state law required him to send her to school. As the unfortunate girl had almost no control over her bodily movements she was equally powerless in controlling her mental faculties. When she walked she wriggled all over, and in consequence, attracted a good deal of attention from her classmates in school and from people on the street. She was changed from one class to another without much regard to her mental attainments which were scarcely discernible from one year to another. She could do hand work after a fashion. When urged to do her work more accurately, she clasped her hands convulsively, trembled and seemed much distressed at her inability; and she evidently tried to avoid giving trouble in school. At the end of seven years' attendance, quite regular on the whole, she could not read, spell, or add simple figures. She could barely write her name; but no amount of instruction sufficed to prevent her from writing each letter separately and sprawling her name entirely across the page. In this loose-jointed or unjointed manner of writing she seemed to express her vital characteristics. However, her proficiency was apparently satisfactory to her father as

a tax-payer, and no action of tort could be brought against the school authorities for excluding the girl in violation of the state law concerning school attendance. Advice in regard to giving her better instruction by means of more appropriate methods in a special institution went for nothing. The girl's acquisition was small, the teachers were burdened with her presence, the various classes were disturbed and hindered, but the rights of the tax-payer were respected.

In the same school in the fourth grade there was a girl thirteen years old who was so incorrigible that the teacher, who was strong in discipline, could not conduct recitations without putting the girl out of sight of the class. Since the rules of the committee forbade teachers from putting pupils in closets, and the principal objected to standing pupils in the corridors, the only resource seemed to be a movable black-board in a corner of the room. The girl's imbecility took the form of indecency and disorder. Her literary acquisitions were very meagre, since she was by no means able to do the work of the fourth grade. The benefit of the school to the girl amounted to almost nothing in comparison with the intolerable burden imposed upon the teacher and the injury done to the class by the presence of the girl. She should have been placed where she could have done suitable work under suitable conditions.

In another class of the second grade there were three boys who were unfit to be associated with decent, normal children. The teacher had fifty-six pupils, who, with the exception of the three mentioned, were orderly children of average mental power, and, at the same time, the children of tax-payers entitled to protection in trying to give their children an education under the most favorable conditions possible.

The singular phase of the first boy was cruelty. He delighted in tormenting something in school or out. After long suffering from him, the teacher complained to his father, who went to consult with the principal in regard to what should be done in the case. The father said he had observed the boy's cruelty and disobedience, was much distressed about it, and had frequently punished him without any proper result. He said his wife was afraid of her eight-year-old boy, because he fought her, disobeyed her and used such terrible language to her. Luckily the father was a sensible man and sympathized with the teacher. If the teacher

had tried to protect her class by getting rid of the boy, and the father had been unreasonable, as fathers and mothers are most likely to be in such cases, probably the boy would have come off conqueror to torment his teacher and classmates and to be a constant obstruction to progress in learning and decency in behavior, as any teacher with a few years experience at most knows.

The second boy, although only eight years old, seemed to be thoroughly depraved; he was dirty, and appeals to the home amounted to nothing. The family to which he belonged was poor, and sympathetic but undiscriminating outsiders tended to excuse the lack of attempts at doing necessary work. By the rules of the committee a dirty child can be sent home; but if the mother is a stubborn slattern, she can make much trouble for a properly persistent teacher by canvassing the committee with a doctor's certificate in hand. It is not uncommon for a local physician to certify that a child's head is free from vermin, when the visiting physician declares the opposite. The teacher's reputation is likely to suffer. . . . . She is a fault-finder, a martinet, a poor manager, or something else; but she and her class suffer just the same from her efforts which should be commended. However, an attempt was made by the teacher to show the undesirable nature of the boy to be associated with decent children; but the result was unsatisfactory.

The third boy attended school regularly for three years and received his share of the teacher's attention. Nevertheless, at the end of that time he was unable to read or write a word. Being asked his name, he replied, "I see a cat." His mother was advised to withdraw him from school and send him where he could get proper instruction. She insisted on her right to send him to a public school, and sent him with his adult sister to school authorities higher than the principal. Two physicians and the chairman of the division committee coincided with the views of the principal, and apparently there was no opposition to his leaving school on the part of any school authority; but there was no law for excluding feeble-minded children whatever the degree of their imbecility might be, provided that they were not "growing up without education or salutary control, and in circumstances exposing them to lead idle and dissolute lives, or were not dependent upon public charity." Of course no one concerned

was likely to forget the state law concerning attendance at school, because it was so often brought up by interested people. It was said truly that the boy had better be in school than on the street; and it can be said as truly of all children utterly unfit to attend a public school. However, it was thought best to put him in charge of a regular teacher who volunteered to give him special instruction as an experiment.

The recital of the details of these few typical cases shows how almost impossible it is to get out of school a child who is unmistakably imbecile, even when his imbecility takes the form of viciousness or continual insubordination. The teacher may have borne with such a pupil far beyond a reasonable limit, as she usually does, the class may have been demoralized by the child's influence, the reputation of the teacher and the school may have suffered and yet the school board must be canvassed by would-be-injured parents, proofs of continued unscholarly conduct must be given by the teacher, time must be spent, misunderstandings and recriminations must inevitably arise; and, after all, the result practically amounts to nothing.

In considering these and similar cases it was evident that they were neither unusual nor extreme. Consultations with many interested persons served to bring out the details of similar cases in various places, some more hopeful, others more hopeless; and the more the talk was extended the more the cases were multiplied, until it seemed as if a work as voluminous as the Encyclopædia Britannica could not possibly hold an account of them.

At all events, it seems reasonable to affirm that in every large city there are enough feeble-minded children in the public schools to make up a large school of that class alone. It was found that in the district mentioned above, which is a small one comparatively, there were twenty children unmistakably feeble-minded; and no teacher cognizant of that fact could help conjecturing how many such children there might be in the whole city, in which there are fifty-seven districts, each having from five hundred to more than two thousand pupils. Probably each district includes not less than a dozen feeble-minded pupils; and the aggregate would be seven or eight hundred for the whole city. This appears to be a conservative estimate in view of investigations made elsewhere. Dr. Francis Warner stated that one hundred thousand school children in London were examined and

twenty per cent. of the whole number were mentally deficient and needed special instruction. If, on investigation, it turns out that there are even ten per cent. of the whole number, or seven thousand imbecile, weak-minded, or "backward" pupils in this city where only seven hundred have been estimated, the magnitude of the problem in making suitable provision for them may be apprehended; and when one considers how little has yet been done for them, the thorough efficiency of our public school system is not so clear.

In Boston an attempt to give them instruction has been made by the formation of fifty ungraded classes scattered about in various districts. The composition of these classes in immigrant districts is somewhat cosmopolitan; but the members rank well in mental power and behavior. Ignorance of the English language is the main difficulty to be overcome. But in other parts of the city one or more descriptive words can be appropriately applied to most of the thirty-five pupils composing a class: lazy, tricky, unruly, irregular, indecent, "backward," feeble-minded. The rule that no pupil shall be put into an ungraded class on account of improper conduct is inoperative, because it can always be shown that such a pupil is "backward" and needs special instruction, which may be given in a manner suited to the case. As a natural consequence he is "backward," if one or more of the adjectives mentioned describes his condition. Backward as he is, he is often so forward as to regard his class as a sort of Botany Bay, whether it be called "ungraded," "special," or what not.

Ungraded classes also include pupils who are simply backward, but not feeble-minded. They may have moved from town to town often, have been unable to find good schools, or, having found them, have been irregular in their attendance on account of sickness or poverty; but if they "are all there," with proper opportunity and liberal encouragement, they will soon range up with the class for which they seem inadequately prepared. They have literary ability and can learn by the ordinary methods.

On the other hand, the feeble-minded need special methods and special subjects of study that have not been determined with any degree of certainty. Book-learning is the hardest kind of learning for any children, because it is abstract, dealing with signs of ideas, and for the feeble-minded it is doubly and trebly hard, and consequently uninteresting not to say annoying to them. Sir W.

Mitchell says, "It is of very little use to be able to read words of two or three letters, but it is of great use to teach an imbecile to put his clothes on and take them off, to be of cleanly habits, to eat tidily, to control his temper, to avoid hurting others, to act with politeness, to be truthful, to go with messages, to tell the hour by the clock, to know something of the value of coins and a hundred other things."

Dr. Fernald, superintendent of the School for the Feeble-Minded at Waltham, Mass., says, "As a class the feeble-minded have dull perceptions, feeble power of attention, weak will-power, uncertain memory and defective judgment. It is useless to attempt to arouse these dormant faculties by forcing upon them the abstract truths of ready-made knowledge. Our teaching must be direct, simple and practical."

Of course a child below the normal in brain power cannot keep pace in book-learning with children of good mental ability. He knows enough to know that he does not get along. He finds that he is not promoted, but he does not know that the subjects and methods are unsuited to him. He feels injured, blames the teacher, tells tales of lurid color at home, becomes discouraged, sulky and troublesome; and too frequently the teacher has to bear the blame for a misplacement which she cannot avoid. He requires bodily work to do in order to learn, and she perforce must give him books; he demands bread and she has only stones to give him. In an experience of more than a quarter of a century I have found that children like him are likely to come to some bad end. He has been forced into the wrong place because book-learning is held in such reverence. He needs an education which he has no opportunity to get.

No doubt it was the intention in establishing ungraded classes to aid feeble-minded children in a suitable manner; but to do this requires something more than simply picking out backward children and putting them together in one room. The feeble-minded must be separated from the quick, backward children, and then there must be an entire change in the curriculum. Now the subjects of study and methods of instruction in the ungraded classes are precisely like those of the other classes in the school, that is, literary, abstract, bookish, the object being to fit the pupils to go on with a regular class. This can only apply to the backward pupils who are capable of going on. The feeble-minded child is

never so fitted, nor does he get the instruction suited to his case. He cannot get it in a class of thirty-five pupils trying to follow the literary curriculum.

In schools where there is no ungraded class feeble-minded children are apparently just about as well situated. They are kept mulling over formal knowledge, drifting along with the help of time and age, without much attention from the teacher, if they keep still. Many of them do not keep still, but find much more interest in something of a social nature than in books. The teacher's normal school training does not include the instruction of abnormal children. Why not, since they are always with us? Neither are the schools equipped with the appropriate means for holding to work pupils of feeble will-power and wandering attention. Seats have been provided for them in the less densely populated districts, and there their cases seem to have slipped into oblivion.

Naturally enough, under such conditions, coercion has a larger place than persuasion or interest in the management and instructions of these pupils, not because the teacher wishes such a condition, but because she cannot avoid it.

There is a popular notion, which is often voiced by the papers, that teachers can correct the most obvious evils that exist in school. For instance, the Boston Evening *Transcript* in referring to a course of lectures on educational topics, given under the auspices of the Twentieth Century Club, says: "If teachers who go on haltingly and stumblingly making the same mistakes that have been made for ages, could become possessed of some of the fundamental truths now well established respecting the possibility of correlating the physical and the mental powers and of the use to be made of adolescence and other nascent periods, our schools and institutions of learning would be less empirical, their work would not be vitiated by feverish doubt and uncertainty, and a new dignity would attach to the profession of teaching."

Perhaps matters of less consequence than those which concern this paper are referred to; but no experienced teacher has any "feverish doubt and uncertainty" as to the disadvantage of having in her class children often so far below the normal in intellect that they can learn hardly anything from books — the tools she is required to work with — in from three to seven years, although they may have proper use of their legs and know enough to follow one another to and from school.

The most serious troubles in school come from these very children, and erudite and charming courses of lectures to teachers on the education of normal children will not avail much to prevent those troubles. Certainly in the case of feeble-minded children, it is the parents and school committees who "go on haltingly and stumblingly, making the same mistakes that have been made for ages." They have the power to change obviously bad conditions, and they should be called together to learn "some of the fundamental truths now well established," truths well known to teachers having under their charge from fifty to sixty children, perhaps ten per cent. more or less feeble-minded, but having no voice in legislation or appropriations of money. There is a crude saying about "barking up the wrong tree." The lack of due consideration and provision on the part of school authorities and their well-meant humanity to unfortunate children in keeping them off the street has naturally enough resulted in inhumanity to teachers, and the responsibilty for corporal punishment and the conditions that necessitate it seldom lie on the teacher, but upon those who, thoughtlessly perhaps, impose the merciless conditions, one of the most merciless being the care of children both imbecile and incessantly insubordinate, without the proper means of teaching them or the power to subdue them. A principal with an experience of more than a quarter of a century said to me, "One such pupil can keep a class stirred up all the time." Many a strong teacher has had occasion to make a similar remark after a service of quarter of a day. Whether such a pupil learns anything or lets anybody else, makes no difference to him. He is out of place.

It is no wonder that many feeble-minded children go out into the world with but feeble traces of schooling, and, as Dr. Fernald says, "take prominent rank among paupers, social failures and criminals." Their cases have not been studied except by a very few persons, one of the first being Dr. Samuel Howe, who started the movement for the establishment of the institution for the feeble-minded at Waltham, Mass. They have not been taught suitable things in our public schools, they virtually have been neglected, they have almost ruined classes and teachers, and at last, in many cases, have turned out burdens to the family, the town, or the state.

It is an expensive as well as a dangerous matter for a state or

a city to neglect to train properly that class of pupils in our public schools who are most likely to be duped, made tools of and ruined for all time. It is the simple-minded who so frequently bring up in the almshouse, the jail or the penitentiary, whether as principals or accessories in crime. The comparatively harmless children, in school as well as out, the deaf, the dumb and the blind have been well provided for; but our feeble-minded children are allowed to leave our schools possibly fortified with the power to write illegibly their names, read haltingly about the cat, and count mechanically their fingers. A one-cent gain for a million dollar output!

It must not be understood that feeble-minded children at last become dangerous and expensive only outside of the school. They are so in school. The means to which a teacher feels obliged to resort to keep them comparatively in order may or may not be known; but no prudent parent would consent to have his studious and innocent child seated beside an idle and wicked simpleton so as to fence the latter off from another equally harmful and thus aid the teacher in preserving passable order. Teachers and pupils who are entitled to protection from harmful influences in teaching and learning should not be plagued and hindered by pupils lacking in common sense, whether ruly or unruly. The "dead line" should be drawn somewhere for the common defence and the general welfare of every pupil as well as for every community. Unruly pupils of sound mind are sufficiently difficult to manage and instruct properly.

Who is to decide when a child is feeble-minded? That is a delicate matter.

It cannot be the parent; he may be simple-minded himself. If he is competent to decide, he too often tries to evade proper laws for selfish purposes and against the best interests of children and the commonwealth. Evasions of the law in regard to putting children to work and stubborn resistance to the rules of the board of health concerning decent cleanliness are altogether too common. Teachers should not make a final decision, at all events; they have enough burdens of criticism to bear already; but they understand well enough, without any pity being wasted on them, or without farther knowing "the possibility of correlating the physical and the mental powers and of the use to be made of adolescence and other nascent periods" that some minds need a sort of

mental petroleum; others need adjustable mental furniture; others need to be quarantined; and others cannot keep their mental equilibrium on any point or position. It would be quite as salutary for trained and competent physicians to prescribe for such mental conditions as to recommend combs, vinegar, soap and baths for certain physical conditions. It has been discovered in these latter days that many parents are so "sensitive" in regard to head infirmities, mental or physical, as to make it necessary to appeal to the judgment of a physician.

When the feeble-minded have been selected by teachers and physicians, they should receive for the most part "motor education," education by means of bodily labor. Then symbols will have more significance, learning will be from the concrete and practical, the simplest kind of learning. Enough of them should be gathered together to warrant the purchase of a sufficiently large tract of land to ensure work for all. A wilderness with good soil and large trees would require just the right sort of effort to be educative and in course of time the tract might be made to blossom like a rose. No costly plant, at first, embodying the efforts of well-remunerated contractors; but only what might be necessary to keep the children constructing and learning from the construction, since the construction period is always the most remunerative from an educational standpoint. The details must be worked out. Of course this idea came from Dr. Fernald's admirable reports.

There can be nothing more to the point, in conclusion, than quotations from those pithy and suggestive reports: "As far as possible we try to illustrate the various phases of life in any other community, with its cares, duties, privileges and responsibilities, its little joys and pleasures. To keep our charges healthy, happy and out of mischief, occupation and recreation, in proper proportion, must be provided for every hour in the day. A busy boy is generally a good boy. Sunday, the one day of leisure, is the only day when it is at all difficult to keep our boys and girls happy and out of mischief."

"The boys take great interest in the farm and garden work. They have picked hundreds of loads of stones from our fields and carted them off for use in road-making. They do all the printing for the school, and assist the baker, carpenter and engineer. The shoes of our four hundred inmates are kept in repair entirely by the work of the boys."

"The girls are kept just as busy. They learn to wash, iron and fold clothes, wash dishes, make beds, wash windows, polish floors, sweep, dust, sew, mend and darn. I hardly know how we could control and manage some of our larger boys and girls if their surplus energies were not worked off by a reasonable amount of manual labor."

"The most effectual means of discipline or correction for misdemeanor or waywardness is to send a child early to bed while his fellows are enjoying one of the entertainments. No corporal punishment is administered."

"Playgrounds are equipped with swings, hammocks, tilt-boards, sand-gardens, croquet sets, etc. The attendant directs and assists in their games and sports. Every little girl has a doll of her own. The "Zoo" is located on the playground. This collection (eighteen kinds of animals), is a never-failing source of pleasure and instruction for the children."

For exercise in proper amount circular tracks (corners would suggest resting places and turning points) have been made, especially for children constitutionally lazy. Carrying stones from one circle to another fifty feet distant is another enjoyable exercise. It is work reduced to its lowest terms. Manual training is an important feature. "The boy who begins to construct things is at once compelled to think, deliberate, reason and conclude. We have adopted the Ling or Swedish plan of educational gymnastics."

"It is safe to say that over fifty per cent. of the adults of the higher grades, who have been under training from childhood are capable, under intelligent supervision, of doing a sufficient amount of work to pay for the actual cost of their support whether in an institution or at home."

From the foregoing we may summarize as follows; Give a tremendous lift to the public schools by removing the feeble-minded children; educate them by work on a public tract of land; make them happy and largely self-supporting; save them from the jail, the almshouse and the penitentiary; it is the cheapest and the best thing to do. As Dr. Fernald says, "Each hundred dollars invested now saves a thousand in the next generation."

BABY-LIFE AND THE REAL MOTHER GOOSE.

HON. JOHN MONTEITH, NEW YORK CITY.

FOR at least a century and a half, an impression has been handed down that the author of the nursery songs contained in Mother Goose's Melodies was a Mrs. Goose or Vergoose, who lived in Boston in the early part of the eighteenth century. Her son-in-law, Thomas Fleet, was the reputed publisher of the "Rimes," which were said to have been sung by his mother-in-law over the cradle of her first grandchild.

The bibliographer and the scientist are heartless image-breakers, and between the two the fame ascribed to Mrs. Goose of Boston, seems to be crumbling. Though there are very old published statements in her behalf, no one has as yet produced a copy of Fleet's book bearing upon its title page the familiar name, and the vignette of a goose with an open bill, and drawn from life.

The bibliographer's effort to fasten the authorship of the nursery songs upon any other person are not successful. The French Perrault, whose ancient fairy tales were published under the title of "Contes de ma Mere L'oye," in 1702, may be the originator of the title, vignette included, and it may be that an edition of the songs as we have them was published in London in 1765, quite independently of any knowledge of an American work. If these be facts, they only carry the chase for Mother Goose farther away and longer ago.

The collection as we have it bears some local American marks, of which "Fa, Fe, Fi, Fo, Fum!" appears to be one, looking like the American baby's declaration of independence. In other jingles there are evident tokens of English life. "The Old Woman who Lived in a Shoe" seems to be an infant versification of Malthus's doctrine of over-population. The substance of many of these songs may be very old, their modern dress being no criterion of their age. "Little Boy Blue" may really date from the remotest sheep-keeping time. Here is another, the savage origin of which is transparent: —

> "Rock-a-bye baby upon the tree top;
> When the wind blows the cradle will rock,
> When the bough bends the cradle will fall,
> Down will come baby and cradle and all."

The scene referred to is explained by Bancroft when he describes the American Indian woman at work in the field, who hangs her cradled infant on the topmost bough of a tree, "as spring hangs her blossoms, to be rocked by gentle breezes and sung to sleep by the lullaby of birds."

Nursery ditties are not only the "flotsam and jetsam" of folk-tales, but in many cases may have been the originals of folk-lore themselves. The manuscripts of ancient Danish ballads which have come down in the hand-writing of women, and the part taken by wise women in the origin of the Icelandic Sagas, together with the natural position of women in the hunting age, point to the baby's mother as the first spontaneous creator of literature in form. The hunt for a modern Mother Goose is hopeless. When it is thought that she has been found, the tracks of her predecessor are discovered leading back into the haze of a still more remote past, until the real, original Mother Goose is found prattling her rude jingle over a cradle of furs and forest leaves.

There is an ancient ring in these old songs, which answers the question why they have endured so long, being as popular now as they were a thousand years ago. They are perfectly adapted to the baby-nature; in fact, they were made by babes, for of such was the ancient Mother Goose. Regarding that which is romantic as dealing with the pictures of a fanciful imagination, the old nursery songs are not at all romantic; they are thoroughly mythological, uttering themselves in the straight-forward honesty of the baby's mythical idea that nothing is impossible. The baby and the ancient myth are in entire agreement that it is quite proper for the pig to fly up in the air, though the man in modern dress "soon brought him down;" that "the south wind blow the bait into the fishes' mouths;" that "an old woman tossed up in a basket" be thrown "ninety times as high as the moon," and "sweep the cobwebs off the sky;" and that an old woman with a brood of children live in a shoe.

All literature that endures must be genuinely produced; it must be a natural, not an artificial product. Baby-literature that is true to the child-nature arises in the period of race-childhood; it cannot grow true to its type in any other. The civilized baby and the savage baby are, in all essential respects, in the same condition of mind and heart; but the mothers of the two are just as truly different. When the civilized mother is mature she has put

away childish things and does not even think as a child; she is a great many centuries away from her infant. When the savage mother is grown up she is still a child, with a mother's experience. Hence, there is wisdom in the remark of Mr. Tylor when speaking of ancient proverbs he says: "We can collect and use the old proverbs, but making new ones has become a feeble, spiritless imitation, like our attempts to invent new myths and new nursery rimes."

Facts and experiment seem to confirm this view. As an antidote to Mother Goose, a sincere but misguided judgment invented Mother Truth, which failed of popularity because it violated the small child's nature. Mother Goose's Melodies have outlived the old New England Primer which, by precepts in rime, offered "sincere milk for babes." In the London edition of Mother Goose, published in 1765, there was appended to "Jack and Jill" this precept: "The more you think of dying, the better you will live;" and the tumble of the cradle from the tree top prompts a similar bit of moral instruction: "This may serve as a warning to the proud and ambitious who climb so high that they generally fall at last." It might reasonably be expected that instruction so remote from anything in the text as to tax the intellect of adults would be impossible for babes, and very naturally the book went out of print.

The baby itself responds always in the same spontaneous, enthusiastic way when the practical test of the nursery jingles and myths is applied. A few years ago, Mrs. Julia Ward Howe, in an address before a San Francisco audience, related an incident showing the power of Mother Goose upon a little child who had been systematically deprived of the joys of the old nursery lore. It was the very young daughter of Horace Mann, a most excellent man and educator, who believed that the child-mind should be fed only upon the pap of literal truth. Miss Peabody, the introducer of the kindergarten in America, and the aunt of the young thing, obtained permission from its parents to regale their baby daughter with an old nursery song. She then repeated the well-known mythical jingle, "Hey diddle, diddle." The effect of extravagant and mythical images dancing forth in rhythmic measure was instantaneous upon a young nature that had been tethered within the limits of severe truth. "The child," said Mrs. Howe, "fairly shrieked with delight. She called for the cat and the fiddle over

and over again. The merry, meaningless jingle was just what her little heart yearned for, and Mother Goose opened to her mind endless vistas of new delight."

It is rational to conclude that the real Mother Goose, when she took up some rhythmical myth to please her child, was unconsciously yielding to a natural impulse acting with that instinctive wisdom which the lioness uses when she feeds her whelps on meat free from bone until they have formed their permanent teeth. That she made no mistake is proved by the fact that the baby, arrived at the age of distinct perceptions, is itself a myth-maker.

Mr. Fiske says he knew a four-year-old boy "who thought that the snowy clouds of noon-day were the white robes of the angels hung out to dry." And he further says that his own little daughter wanted to know whether she must take a balloon, or should go to the horizon and climb up the sky, to reach the place where God lives. I was very closely related to a boy three years old who wanted to climb the sky, break a hole through, and sit in God's lap. The resemblance of these infant ideas to the old nature-myths about the shell of the sky is quite remarkable.

Before Mr. Fiske had published his "Myths and Myth-Makers," and long before Professor Preyer had given to the public his experimental notes on the development of the child-soul, I was led to set down a record of a little three-year-old myth-maker in my own family. Her home was on the bluffs of the Mississippi river, where the primitive forest had been cleared away to make room for ornamental trees set among a few remnants of the old oak stumps. This little girl had no companions of her own age, and was allowed day after day to ramble about the grounds alone. Very soon her actions attracted attention, and we found that she was creating a fairy-world for herself.

She inhabited a grim looking stump with an evil spirit whom she named "Spunt;" another stump was the sanctuary of a similar spirit named "Nessman." In a rock-pine cone was embodied the friendly spirit "Rock-pine." At different trees and clusters of shrubs she located the fairy people, all known by names of her own creation, "Mrs. Knickerboc," "Mrs. Chary," "Mrs. Purple," "Mrs. Loungy," "Mrs. Yellow," and her deceitful son, "Yelly Yellow." These people transgressed the laws of nature with the utmost license, and were daily brought into dramatic action. Conversations were put into their mouths, and incidents,

situations, conflicts created for them, by the brain of this little myth-maker. She was very shy, and was disposed to keep her fairy-realm all to herself, so that it was somewhat difficult to play the detective and shadow the progress of her daily drama. The delight of this toddling baby, in her world of trees, stumps, and dreams, far exceeded any pleasure I have witnessed among small children with their playmates in the flesh.

With these illustrations before us, the mythical habit of the modern child throws a fresh light back upon the primitive child-mind and makes Mother Goose appear more rational. The jingle-myth referred to by Mrs. Howe, the power of which has been repeatedly witnessed, contains the elements of the first or nature-myth of primitive people. This is the way it runs:—

> "Hey diddle diddle, the cat and the fiddle,
> The cow jumped over the moon;
> The little dog laughed to see such sport,
> And the dish ran away with the spoon."

To the adult looking through his own eyes, these lines are silly jingle and nonsense. To the baby, and to the adult looking through the baby's eyes, or hearing with the baby's ears, they are reasonable nonsense and heart's delight. Calling natural knowledge to assist, let us examine and analyze this jumble of sound and absurd images.

These lines move entirely in the plane of the baby's condition of heart and mind. They first strike its ear as agreeable noise, which to the baby is music; for, as Mr. Tylor says, "music begins with the rattle and drum." Thoreau, with his keen instinct, discovered this philosophy of music. "A child," he says, "loves to strike a tin pan or other ringing vessel with a stick, because its ears being fresh, attentive and percipient, it detects the finest music in sound at which all nature assists. Those simple sounds which men despise, because their ears are dull and debauched. Ah, that I were so near a child that I could unfailing draw music from a quart pot!"

Next to the music in sound is time-sound or rhythm, which the savage child has called out of nature with the beats of its rattle.

There are in the jingle the added charms of rime; alliteration in the third line; assonance in "diddle," "fiddle;" end-rime in "moon," "spoon." The baby waits on nature to yield these delights of sound, rhythmic sound, and harmony of sound in

words. Is this senseless jingle? Not so, if it wakes echoes from the heart. Older people than babies have been swayed, as by a tidal ocean wave, before the power of jingle. In a presidential campaign, not many years since, a certain vague opinion was expressed regarding the fitness of one of the contending candidates, which, had it been conveyed in ordinary prose, would have passed out of notice with the audience who listened to it; but when it was welded into condensed jingle and enforced by "apt alliteration's artful aid," it went forth as music, and swept the presidential prize from the hand of one candidate into the hand of the other.

In this pleasure of the small child, awakened by the rhythm of jingle in words, a great work is beginning which may be of deep importance to its future culture and to the formation of character. Rhythmic sound in words is opening the perception of ideas conveyed in words. The jumble and grotesqueness of the images exactly suit the wild play of a mind and brain as yet incomplete and unable to think. An imaginative nest, like the nest of a bird, is formed in which the egg of an idea may be inclosed when it comes; and this habit of form is as necessary for ordinary culture as for the creations of the poet and author. It develops imagination, which Goethe says is the school of thought.

Thoreau, I think, is not strictly correct in giving to the child a keen æsthetic sense which "detects the finest music in sound." The infant sense of beauty is rather coarse. Sounds that set older nerves on edge please and fascinate the young thing, a fact noticed in adult savages, as well as in children, whose nerves of sense need stronger irritation, like bright or "loud" colors, to set in motion their rude perceptions. But when once the young fancy is invited to act by the pleasure of words sounded in time and tune, it builds nests of form in which it coddles its mythical images.

The next step in the Mother Goose culture is the quickening of the mythical instinct, which entertains and originates ideas impossible of realization. That the baby in this way is learning to perceive and to think is something which escapes the notice of some people. They do not comprehend the real nature of the child as an infant savage sitting in the lap of civilization. Professor Max Müller refers to this mistake when he says that we should treat the savage mind as it is, not as we think it ought to be.

It is by some declared to be silly to stuff the baby's mind with such nonsense as a cat at the fiddle, a cow jumping over the moon, and dishes and spoons with legs. Then why is not Milton's picture of Satan equally absurd? — an extravagant image drawn thus: —

> "With head uplift above the wave, and eyes
> That sparkling blazed, his other parts beside
> Prone on the flood, extending long and large
> Lay floating many a rood."

Bear in mind that a rood is a fourth part of an acre, and in the phrase "many a rood" Milton removes all limit to the extent of Satan's legs. Why, then, shall not we denounce this great poet as silly? If the lawful use of the creative imagination is pleaded in excuse, why should not the same plea be entered in behalf of the baby?

But our little myth-eater is not even to be taxed with an effort of creative imagination. These so-called silly images are to it simple fact, and its imaging power is drawn upon only to picture to itself the play in which the images move. The baby who strikes the table as a punishment for bumping its head lives in that mythical realm where nature and human self are equally alive. To it all things are possible. It knows nothing about the moon being 240,000 miles away. A cow can jump over the moon as easily as she can jump over a fence. The dog's happy bark is a laugh; and as to the putting of legs on the dish and spoon, these images strike its sense of wonder and the ludicrous, but are not at all opposed to its sense of truth any more than is the image of Satan's indefinitely extended legs to the mind of an adult.

Mother Goose is as old as the mother's heart, and in the mother's heart must we look for the first authorship of literature. Here the myth both in substance and form was born. The primitive life-experience grew directly out of the world of nature and its impressions of joy and terror. Who should first tell the story of this experience? Not the father, for in the loose structure of the primitive family the father was so little known as to give rise to the proverb, "It is a wise son that knows his own father." But there could be no mistake about the mother, while the motive for framing her poetic tale was the wondering babe on her lap.

It is at least probable that the myth was the offspring of maternal love, and not of man's curiosity or disposition to interpret.

Mother Goose is still doing a great work in the world. She keeps the remote past alive in the present. She makes the mother of the flint arrowhead-age rock the cradle of the twentieth century. She leads the baby by a natural, but yet a philosophical and rational path, from noise to sound; from sound to music; from music to jingled nonsense; and from rhythmic nonsense to sense.

Nuggets of wisdom lie hidden in her merry rimes, as Mrs. Whitney has clearly shown. Jack Sprat and his wife discussing the contents of the platter act a little play which is very pleasing to the baby. But on the platter of the Sprats is served up a great truth, — the coöperation of different natural endowments, which Tennyson in "The Princess" describes as —

"Like perfect music unto noble words."

ONE HEROINE — THREE POETS.

PROF. W. S. SCARBOROUGH.

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I. IPHIGENIA AT AULIS.

IN that fascinating, mythical period of the world's history when gods and goddesses peopled earth and sky; when mountain and plain, river and fountain, grove and wood were made sacred by their presence, and when with them demi-gods and heroes played their parts in exciting deeds that legends relate, one especially captivating tale had its origin — so captivating that it has been rehearsed by both ancients and moderns.

This story tells us how Paris, the son of Priam, king of Troy, was called to award the golden apple to the fairest among the fair goddesses; how in striving to be considered the most fair, Venus, Juno and Minerva bribed the youth who succumbed, as so many common mortals would, to Venus who promised him the loveliest wife on earth; how with her help he sailed to Sparta, where he met the wife of Menelaus, Helen, and intrigued to bear her home to Ilion; how Agamemnon, the most powerful prince in Greece, took command of the fleet that was gathered to avenge the out-

rage; how Diana, the goddess of the hunt, wrathful at the leader for a previous boast of skill superior to hers when he had killed a deer in the chase, sent adverse winds to detain the fleet assembled at Aulis, the Bœotian port; and how she declared through the mouth of Calchas, the augur, that the fleet should lie becalmed in Aulis' waters until her wrath should be appeased by a propitiatory sacrifice, or, "until Agamemnon kept his oath to offer up to the goddess the most exquisite thing born to him in the course of the year following his offence," which proved to be his child Iphigenia.

This then is the heroine, Iphigenia, of widely different ages and climes, of whom legend further says that she was saved by the repentant goddess at the last moment, who left a hind in her place for sacrifice and bore the maiden to be a priestess in her temple at Tauris, there to be the means of saving her brother's life when the custom of immolating strangers to Diana demanded her interference.

Thus *Iphigenia at Aulis* and *Iphigenia in Tauris* became the subjects for Euripides, to display his genius upon, inspiring many imitators — Italian, French and German. Among these who have put their pen to this theme, Racine and Goethe are chief. The former chose to portray Iphigenia at Aulis, the latter placed her in the light of the situation in Tauris.

Of these three poets we find the first to be a youthful philosopher whose teachers were Anaxagoras and Socrates. Early in life his soul aspired to tragic heights and these aspirations were rewarded with the success that falls to most poets only late in life. Euripides passed the days of his seventy-five years upon that Aegean island where "the human plant" was "stimulated by the air, the water and the place, whereon all the theatres of action, poet, writer or orator never ceased to display his passionate energy and where rhetoric bred an eloquence fed by broad ideas."

Two thousand years passed away after this, the youngest of the mighty trio of Greek tragic poets, died — killed, as some others have been, by the "dogs of envy." Then a boy wandered 'midst the shadows of the abbey of that famous school that once nursed so many of the future great of France. This boy with "vivid imagination" and "delicate sensibilities "made these old tragedians his constant companions despite Port Royal's strict sur-

veillance and in later manhood burst forth in numbers along those same lines to make live again the heroes and heroines of that early age. This was Jean Racine for whom the claim may be made by more than one that he merits what Boileau said of Homer:

> "Love then his works and with a love sincere;
> To know how thus to do is profit clear."

Another century passed away and the Eighteenth of the world's history is reached. Then upon the stage of action is ushered one who made of life and human character "a scrutinizing study, who struck out into paths of bold originality, freeing a national mind from slavish adherence to either French or ancient models," and yet one who so admired the last that, as one claims, he did not disdain to put the result of travel and the labor of a ripe manhood into a work so classically Greek that his admirers claim him to have supplied the world with a correct definition of the spirit that governed Hellas. Be that as it may, Johann Wolfgang Von Goethe, a prince among German poets, is the third we have chosen here to mention as singing the praise of the heroine so closely connected with that becalmed fleet at Aulis and that remote age of Greece which culminated with the sieges and the capture of Troy.

It is Iphigenia at Aulis that we shall note first. Here we have before us the heroine as she is painted by Euripides and Racine — a happy, joyous, filial maiden coming in the very "heyday of youth," beauty and innocence, lured on by a weak father to meet one she believes a lover. This is the heroine whom we are first to study as, with the mask stripped from the glossed speech, she receives an awful shock in learning the real destiny she has come to meet. Before contrasting the two pictures these two poets have presented of her at this moment let us preface the view of the situation by recurring to those fundamental ideas of the Greek grammar that must be plainly in mind in any such comparison as we propose.

The Greek dramatists had, "as a basis of religious philosophy," says Symonds, "ideas steeped, according to some, in the belief in an inflexible fate, Ate, against whose rulings man's will to escape doom could only blindly dash with a sense of impotent striving; according to others, in a belief based upon a Nemesis, a power which set fate in motion and was therefore superior to it and the

operations of which were in the line of service of offended justice." Though in Euripides we recognize the one to enter upon a transition period where he abandoned much of that which had been for ages fixed in the Grecian mind, starting out upon entirely new lines of actual creation as it were, yet we see he did not entirely lose sight of some of these ideas when he placed Iphigenia before us either at Aulis or in Tauris. In this breaking with the old we must note further what Symonds asserts that the chief characteristic of the Grecian poet's women is what that writer is pleased to denominate "stout-heartedness" (εὐψυχία) — that "temper of the soul which prepares the individual to sacrifice himself for the state and to triumph in pain or dogged endurance rather than give way to feebler instincts." Accepting the declaration that Euripides' women are the incarnation of certain fixed moral qualities that go to produce this temper let us then turn to see how he built upon this motif in his treatment of Iphigenia when the terrible shock of discovery of her intended fate comes home to her soul and she makes a plea for life. Hear her appeal to Agamemnon:

"Had I the tongue of Orpheus
I would melt your heart to pity,
Father, with my words. Alas, my
Only eloquence is tears. These do
I shed. 'T is all that I can do.
A suppliant at thy feet, for my defense
I have but this — the title of your child.
Snatch not away the life received from you,
While I but taste the sweetness of its draught.
Nor force me hence before th' appointed time
Unto the lower regions of the dead."

Then she begs her brother to intercede for her; then passionately exclaims:

"O, think that naught to mortals is more dear
Than life and naught more frightful than is death."

And she closes her appeal with the words that sum up all her desires for life:

"The dead are naught; but madmen pray for death;
A life filled with misfortune is more prized
Than e'er can be the fact of glorious death,"

Only a moment later to send forth another lyrical outburst of anguish as she apostrophizes the "snow-smitten wood" of Troy and Ida's mountains, rehearsing the events through which the daughter of Tyndarus had brought so much suffering to the Greeks.

From this let us turn to the situation at the same moment as pictured by Racine,— to the heroine of one who believed in no Ate, no Nemesis, save perhaps conscience — to the modern poem of a man living in a Christian age:

"My father, trouble not; thou 'rt not betrayed;
When thou commandest thou shalt be obeyed.
My life is thine and if thou wishest it,
With eye content and heart submissive as
I did accept the lover promised me,
Obedient, I can if need be, bend
To Calchas' sword a head quite innocent,
And thus the blow respecting as from thee,
The life surrender that thou gavest me.
But should respect, obedience, appear
To thee to merit other recompense,
Should pity for a mother's tears thee move,
Let me make bold to say that in my state
Perhaps sufficient honor compassed me
Not to desire that I be shorn of life,
Or, snatching it away, its end be marked
By fate severe so early in my youth.
Agamemnon's daughter, I it is, who first
Didst call thee by the name of father, lord;
I, who so long the pleasure of thy eyes
Didst cause thy thanks unto the gods for this,
And for whom lavish of carresses, thou
Hast not the weaknesses of blood disdained.
Ah, me! I was relating all the names
Of lands by thee about to be subdued;
Foretelling Ilion's conquest, I the feast
Preparing was of that fine triumph, not
Expecting that my blood beginning it
Must be the first thou wouldst be called to shed.
Not that fear of the blow o' erhanging me
Doth make me call to mind thy goodness past.
Dread naught. My heart thy honor doth so guard

'T will not bring blushes to a sire like thee;
And had I but mine own life to defend
Such tender mem'ries I could have withheld;
But thou dost know, my lord, that to my fate
The happiness of mother — lover's — bound.
A king most worthy thought to see the day
That on our illustrious marriage was to shine.
Sure of the heart unto his ardor pledged,
Already happy he esteemed himself;
Now thy design he knows; judge his alarm.
My mother too is here; thou seest her tears.
These efforts pardon me, now only made
That griefs my fate would bring I might avert."

In comparing these two characterizations is not one inclined at first glance to think Schlegel might have charged Euripides' heroine with a suspicion of the whining he attributes to Hecuba in another poem? Do we on the other hand see this Iphigenia possessed of "stout-heartedness," of courage, pluck, endurance? But looking beneath the mere surface is it whining or is it the passionate outcry resulting from the shock — the Grecian love of life forcing from her this expression of weakness and terror as the rude awakening comes to terrify, to appall, to fairly horrify her with the near thought of death? Is it surprising, no matter how "stout-hearted" she may yet find herself that her ingrained fear of death makes a tearful child of her, desperately clinging to life and conjuring up every plea that will move her father's heart? We feel that it is because she is a child who has known nothing but joy, one who has heretofore leaned wholly upon others, that at this anguished moment she refuses to see anything of nobility in the most glorious death, or to harbor the thought that she has anything to do with the vexed problem brought about by the fair Helen in distant Troy, and almost wildly pleads for life, life as the sole thing wanted. Indeed one critic sees in it only a harangue.

But turn to Racine's heroine. We may at the first look feel struck by the thought of the likeness of her speech to the preceding, but a closer inspection presents another view. This Iphigenia meets the shock far differently. Young, with a life before her joyous as in Euripides, yet there is something more here than the naturalness, the ingenuousness of Euripides' heroine. This one

does not forget as the blow falls that she is a princess and the plea that she too puts forth seems to us to savor far more of the "stout-heartedness" ascribed to Euripides' women, than did the plea we have just scanned. Hear her calm,

"My father trouble not," etc.

So she proceeds with increasing dignity to express her hope for mercy at that father's hands and we must feel an exquisite quality permeating it that is utterly wanting in the absolute abandonment of the other Iphigenia when she exclaims,

"Had I the tongue of Orpheus," etc.

M. Villemain says that Racine could not prevent himself from giving to his Iphigenia the dignity, the pride that the chivalric spirit and the manners of the court of Louis XIV. imposed upon a princess; that he would not have dared as Euripides to make her express the kind of timid, infantile horror that she expresses at the thought of descending into black Tartarus and leaving all that sweet light of the heaven of Greece. But what he did not dare to do must have had a strong basis for a motive, one that could be analyzed, and such a basis we are not alone in conceiving to be not simply the near environments of court but the nearer influence still of inner convictions which so imbued the poet's whole soul, so wove themselves in his fibre, mentally and morally, that no "pagan tints" could enter into his heroine's character. She not only partakes of the social spirit of the age in which he lived but we see in her the current of that age wherein

"A mighty hope doth traverse the earth,"

And

"Despite ourselves to heaven we lift our eyes."

Some one has said that our modern life is only one term of an infinite series, the significance whereof is relative to the unknown quantities beyond it, so expression in modern art must ever be shadowed and moulded by it. Thus we see not only what Vinet affirms that Racine's heroine is the type of a most accomplished virginal dignity, but that she is the type as well of a young, vivacious, graceful girl, colored by that ingrained idea that this life is not all.

Passing over to the second situation in the tragedies in question we find the heroine, after all efforts to save her have been

put forth by mother and lover in vain, reaching her decision to die. Here Euripides pictures her sudden resolve to face death for the public good and that misery may not come to her friends. Here she gives herself up to duty, braves her fate and makes of herself a voluntary victim. Here she is supposed to exhibit that "stout-heartedness" before mentioned. But we must confess that taking the two situations together we can but see in this a voluntary yielding to fate helped on to the end by a consuming enthusiasm, a sort of late grown Joan-of-Arc exaltation that leads her on all the more easily as she must see how lightly her lover, Achilles, surrenders to her resolve.

Just here a Greek comes forward to criticise in no less a person than Aristotle himself. He says that Euripides gives us an inconsistent Iphigenia; that "Iphigenia imploring in Euripides' passionate prayer has no resemblance to Iphigenia afterwards yielding herself up a willing sacrifice." And another authority steps forth in DeQuincy to declare that Euripides among other Attic tragedians knew little about female character because of lack of opportunity to study it. Dare we differ with the father of logic or assert that DeQuincy's criticism was applicable to himself? Why should not Iphigenia be shocked into the pitiful appeal which some strenuously term the finest passage in Euripides; and why again as she rises from that shock, taking in the whole situation, and especially her lover's chilling attitude almost repulsing her maidenly affections — why should she not become a woman in that hour of suffering as woman has countless times, and be carried on to her martyrdom by an unusual exaltation? Or, taking the stand that she "was not devoid of stout-heartedness," why might it not awaken and why should she not recall her father's first appeal to remember that she died for Hellas; so remembering this, with no way of escape, what is there inconsistent in her wrapping herself up in stern resolve and rising to heights of endurance only imagined by but few men? At any rate, inconsistent or not, acquainted with or lacking in knowledge of women, we have had magnificent characters delineated by Euripides. He has at least proved himself the true artist in that he knew how to recognize what poses of his heroines should be caught on the camera of his genius and he has not failed here.

But what would Aristotle have said had he had the opportunity to study Racine's heroine? Would he not have deemed her also

inconsistent when, asking for life without fearing death, she accepts death solely for the sake of her loved ones, and in the midst of her trial, turns her back upon life, even rising to the sublime height of magnanimity in asking freedom for her rival, Eriphile, the very one who (in Racine's creation of a character neither found in legend or Euripides) intrigued to make all plans fail for Iphigenia's rescue? And DeQuincy could not say that Racine did not know women; yet this very tragedian says of the murderous Athaliah elsewhere,

"Elle flotte, elle hesite; en mot, elle est femme."

No; we must conclude that each knew his subject; that despite all suggestive questions raised here Euripides, the least religious of Greek poets, gives us a pagan heroine, childish, naïve, impetuous, going on to her martyrdom, borne on and up by a compound of exaltation and pique, but a woman nevertheless. On the other hand, it is Racine who portrays the "Christian girl," as Chateaubriand terms her, truly heroic, womanly, generous, tender, modest, borne on by a conception of duty which will not let her swerve, not by an overwhelming sense of inexorable fate dominating her life. No one but a Christian Iphigenia could show the spirit of generosity that makes her incomparable; this is the superlative gift that Racine's genius gives her and so we find in her the combination of womanly qualities that we love to attribute to a perfect type of womanhood, not omitting the old Greek "stout-heartedness" which we claim is apparent in the spirit with which she offers consolation to her lover Achilles when he is to see her perish.

THE LESSON OF THE HISTORY OF AMERICAN ART.

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THE announcement that Mr. Augustus St. Gaudens, the most eminent sculptor this side the water, has gone to make his permanent residence in Europe, suggests another incident in the long chapter of misunderstandings between artist and public. The history of art in America is the history of the failure of art to acclimate itself. Great artists there have been amongst us, but only in very few instances have artist and public worked in complete harmony.

A few of the most notable examples of misunderstanding may be briefly mentioned: —

Copley was a gentlemanly individual, personally rather popular and eminently successful as a portrait painter. But his fortunes were cast with the wrong side. His patrons were largely for king rather than for country, and he himself married the daughter of the merchant to whom a certain famous ship-load of tea was consigned. The consequence was that the climate of Boston agreed with him less and less until, in 1774, he left for Europe. In England he became almost as big a man as his countryman, Benjamin West.

Allston was in his day held to be little less than one of the old masters. While he lived abroad, they called him the "American Titian." He was in a fair way to grace the chair Sir Joshua once filled, but love of country called him home. Once planted on the marshes of Cambridgeport, he began to lose his power. The great Belshazzar Feast, that hangs in the Boston Museum, is the fitting memorial of his wasted life.

There were many others in the dark days of Jacksonian vulgarity. Gilbert Stuart chafed petulantly at the crass ignorance of his sitters. Anyone who reads the letters of Horatio Greenough must feel the sadness of the lot of an artist in a raw democracy. Most of our sculptors, like Crawford and Ball and Story, have been obliged to live abroad to do good work.

The period of the Civil War brought to the front a group of

painters of great promise, working in a fashion intelligible to the American public, inspired by American ideals. The so-called Hudson River school came more nearly into accord with our national sentiment than any others have. Bierstadt, F. E. Church, Kensett and Cropsey attained great popularity. It is the fashion of to-day to find their work inartistic, but they made themselves understood.

During the seventies the influence of the French began to be felt strongly in our art. William Morris Hunt brought in the cult of the Barbizon men. Our students, who had formerly flocked to Düsseldorf and Munich, began to study in Paris. The formation of the Society of American Artists seems to indicate the birth of a great school of art. The number of collectors increased rapidly. There was a time, from 1878 to 1893, when the sale of easel pictures was tolerably brisk in New York and Boston, and when an artist of the first-class might reasonably hope for as good a living as the third-rate lawyer.

That period culminated in 1893, the year of the World's Fair, at which American art certainly made a very creditable showing. Since the advent of hard times the artist has fared badly, and if it were not for the present fad of mural decoration, a great many more defections would have to be noted.

It is to be observed, moreover, that during all these two later periods there has been scarcely any art that has touched the great heart of humanity. A small class of people of culture has attended exhibitions, bought pictures and tried to like them. Imagine a picture at a society exhibition that should appeal to popular sentiment as has "The Old Homestead" or "Shore Acres." There is perhaps one, Thomas Hovenden's "Breaking Home Ties."

It is also to be observed that the tendency of the artist to migrate has all along been unchecked. Whistler and Sargeant were never ours. Charles Sprague Pearce and Ridgway Knight left us long ago. The two Harrisons, McMonnies, Dannat, Bisbing and a host of other strong men are in the colony in Paris. Abbey has become to all intents and purposes an Englishman. Only recently Frank D. Millet, peculiarly an American, an unsuccessful candidate for the Board of Overseers of Harvard University, took up his residence in England. Now, St. Gaudens, whose father cobbled shoes in his little shop on Fourth Avenue

beside the Academy of Design and waited patiently for his youthful wonder to return from the antique class, must also join the ranks of the expatriated.

The fault is not wholly on the side of the much-abused American people. It is probably true that we belong by descent and tradition to the inartistic Anglo-Saxon race; that in our pursuit of wealth we have left out of account the things of the soul; that our national way of living is provincial, not cosmopolitan; that even our atmosphere lacks that poetic mystery that is the inspiration of out-of-door art. This and a good deal more may be brought home against our people and our land, but the fact remains that no one has ever done justice to the subject of the sins of the artist against the American people.

The artist is intolerant of the Philistine; and anyone is a Philistine who treads "the dull path of respectability." Both in his life and in his work, he bristles out aggressively against the conventions of society around him. The very terms with which lay people describe art irritate him. They speak of the "shading" of a drawing; he calls it "modeling." They inquire if a thing is "finished"; to him nothing is finished; it has been "carried" to a certain point. He listens with contempt to the comments at exhibitions, and when he overhears a literary person talking about the "soul in art," his rage knows no bounds.

Year after year the public, or some portion of it, pays its half dollar for its annual disappointment at the Society of American Artists. They see plenty of clever work which is duly admired and promptly forgotten; they see some dreadfully clever work, so bizarre and so disagreeable that it cannot be forgotten. Of art with which they would like to live, as they live with the Braun photographs in their own homes, they see little enough.

The artist simply does not meet his public half way; he does not satisfy their demands. He underestimates the value of the instincts and opinions of the great college-educated middle class. To the average intelligent person he has nothing to say; and when he has something, it is said in such a way that it *may* be understood rather than that it *must* be understood.

At the present writing it would seem that the public is making greater advances than the artist. The enthusiasm that is adorning the walls of our school-rooms with the masterpieces of all art is of more account than many society exhibitions. Reproductions

from the old masters are beginning to abound in middle-class homes, and an interest in the decorative art of the Orient has for ten years been steadily growing.

Altogether, although a great deal is to be done, the art education of the country is proceeding so steadily that the time seems to be near at hand when friends of art will turn their attention to the art education of the artist.

Our art schools need somehow to be brought into the current of the new education. They teach excellent drawing; they are weak only in their neglect of art.

SOME THOUGHTS ON ENGLISH IN SECONDARY SCHOOLS.

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II.

IN the second year there is a greater interest in character, a more openly expressed taste for lyric, more attention to form, and easier self-expression. The briefer study of isolated motives and characteristics of the first year should be increased to the study of a character with all its motives, good qualities and bad. In the study of *Sir Roger de Coverley*, for instance, a distinction might be made between foibles and sins; his traits might be separately named and illustrated by incidents taken from the essays; then these could be arranged in the order of their importance and of their relation to each other. *Silas Marner*, *The Vicar of Wakefield* or other novels with well-defined character development could be read; also poems containing both lyric and character interest, as *The Vision of Sir Launfal* and *The Ancient Mariner*. This study of fictitious men and women would naturally be accompanied by simple biographies of men prominent in history as well literature. This biography is to be studied in exactly the same way as the characters in the novels. It should be a study of events not for their own sake but as illustrating character and motives. Up to this time I would have no biography unless the events or environment of an author's life explained in some way the book under discussion. In such a study of men the pupil is learning to judge not only of literature but of life.

Along with this character study should be carried a study of

literary style. Metaphors could be studied in *The Vision of Sir Launfal*, similes in the *Iliad* or any epic. The *Iliad* could be reviewed especially for its similes, these would probably be better appreciated now than in the first year. *The Ancient Mariner* could be studied for epithets, imitative words, for specific details making vivid pictures, and for poetic diction. The written work should be more frequent and more original than in the first year; character sketches, original stories, verses, anything and everything that the pupil thinks, he should be encouraged to write. About one-half the written work of this year should be original. Imitations of style, a method open to criticism if practiced farther on in the course, should be encouraged here to give the student flexibility and a feeling of scope in his written work. This is usually the year of the greatest improvement in the development of the logical power. It is the year of geometry, and the English work should appeal to the logical and analytical side of the pupil's mind. It is the most important year of the High School English course and should have the most skillful teachers.

To the pupil in the third year life is beginning to have some system, to be a consecutive whole; he begins to form his system of philosophy. The study of this year should be drama and essays, — moral, critical and philosophically historical. Drama is the most complete representation of life taken at its critical points, an epitome. In novels life is seen with the author's eyes through his explanations, in drama the student has to do much of his own interpreting. This is the time to study plot, the drama plot being the most compact and clear-cut. The preliminary work for this has been done in previous years: when in giving the outlines of a story the attention has been called to certain events as more important than others, or in biography some events are selected as turning points in a man's career, the student is being trained to find crises; when, also, the emotional motive of a partly narrative lyric has been traced to its culmination; as the sight of the water-snakes in *The Ancient Mariner*, or the two emotional crises in *The Vision of Sir Launfal*, the student is learning to trace the emotional motive in its unfolding as plot. Previous to the study of this year the plot as a whole and as plot has not been spoken of, though in such a story as *The Vicar of Wakefield*, where the threads of the plot have a decided knot in the prison scene, into which all the characters come, the scene

might be spoken of as the climax, and the groups that form the different threads indicated. The masterpieces of this year should include at least two Shakespearean plays. In order to help the student to trace plot development it would be advisable to have him read outside of class two or three Greek plays; as the Antigone, Œdipus Rex, or the Electra of Sophocles. The plot of the Greek grammar is more readily followed than that of the English. After a tragedy and a comedy of Shakespeare's, the class should study an eighteenth century comedy, as, *She Stoops to Conquer* or *The Rivals.* Then a comparison should be made between novel and epic plots and drama plots by reviewing the plot of some epics and novels already read. Under our present plan this cannot occupy longer than the first semester.

The reading of essays in the second semester should be prepared for by the written work of the first semester. Without having read others' criticisms of the plays the students should write out their own opinions in critical essays, sometimes short, sometimes longer and more elaborate. During this year subjects that require outside reading should be assigned for papers. These should be written under the eye of the teacher with no notes nor books. Books can be referred to afterwards to verify statements; especial attention should be paid to the judgment with which the pupil handles his material. After having attempted to write criticisms the student is more ready to appreciate such critical essays as Carlyle's *Burns*, or some of Macaulay's critical essays — literary or historical.

In this year I would carry on the study of style by considering especially prose sentences; taking Addison's essays for loose, easy style, Bacon's for Epigram, Macaulay's for antithesis, and De Quincy for fine distinctions in words. There has no doubt been an incidental consideration of synonyms in the previous reading but here is a good place for a deeper insight into the use and derivation of words. Some essay subjects might be assigned from the epigrammatic sentences in Bacon.

Nothing has been said so far concerning a text-book in rhetoric.

A text-book should be used for review; that is, to sum up and systematize a child's knowledge. The facts of rhetoric have been taught in connection with different classics, but this is the year in which the student is learning to gather up threads into a complete unit; and to this year, then, belongs the study of a rhetoric

text-book, or better a critical essay on style; such as Herbert Spencer's *Philosophy of Style*. A practical form of this is that edited by Fred. N. Scott and published by Allyn and Bacon. If previous to this it has been found advisable to use a book in composition, say in the second year, Scott and Denny's Composition-Rhetoric is practical.

With this thorough preparation, in the fourth year some really advanced work in English may be done, something that approaches college rank and methods. If it were possible I would have two optional courses in English in this last High School year; one in language, and one in argumentation. The language would be a study of the diction and grammar of Shakespeare, Spencer and Chaucer, leading up to the study of historical grammar and etymology. Of course the literary content is not to be ignored, but to be held decidedly subordinate. This study of grammatical forms, which the student by a laboratory method of study could compile and arrange for himself, literally make his own grammar, is the only technical grammar I would have in the High School. In the eighth grade, just below the High School, I would have the child taught to analyze a sentence and see the inter-relation of its parts, particularly the use of phrases and clauses.

The second course, or if only one course was given, the second semester's work should be practice in written and oral debate with a study of Webster's or Burke's speeches.

I have purposely left the subject of versification till the last. It has not been generally taught in our schools; because when introduced, it has frequently been poorly taught. I know no good reason for this. If every teacher would take a little pains to study Sidney Lanier's *Science of English Verse* and to train his ear by reading poetry out loud, he could teach versification as well as he does metaphor. One is no more difficult than the other. It should be taught, of course, first orally in connection with each poem; then when the pupil is familiar with three or four meters, review in some text-book the names of the meters; as, the last chapter of Swinton's *Prose Composition*, or a rhetoric or grammar. If phrasing is properly taught, as in music, there is no reason why a child who understands rhythm should read in a sing-song manner any more than a piano pupil, because he has been taught to count time, should play mechanically. The accent for meaning should always rule that for rhythm, and this rule

impressed on a student's mind will often lead him to search out the meaning before scanning. In practice I have found it another means of cultivating his judgment.

These thoughts on English in our schools are based on a few general psychological principles: —

First, that the concrete is more readily perceived than the abstract; that is, that example taken from a masterpiece is better understood by the pupil than the statement of the abstract principle.

Second, that the finding of the abstract is an analysis of relations, a drawing apart of qualities. This is the process by which the pupil makes his own definitions from the concrete illustrations.

Third, that the mind is not satisfied till it gathers up these abstracts into a logical system — a science or philosophy of language or literature. This is the reason that the reading and analysis of classics should precede the theoretical rhetoric or grammar.

Fourth, that our process of thought is from a general whole to the parts and back again to a whole with contents. In reading a masterpiece we go over it rapidly at first for the general effect or story, then study the parts carefully, then read the whole again with a new light on its meaning. In the first year of the course we emphasized the story, only asking such detailed study as was absolutely necessary to comprehension. In the second and third years the study was more upon details in style and content. In the third year a return to study of the whole as plot is made but with much more included than was in the story of the first year. In the fourth year the masterpiece is used as a means to an end; namely, the study of language.

Fifth, that all education is a cultivation of judgment, and that the study of literature is a cultivation of the aesthetic and ethical judgment.

I have tried to point out some general rules for our guidance in forming an English curriculum. I have tried to be consistent and have refrained from recommending any methods not founded on these five principles. I hope, therefore, that this article, founded on my own experience, will appeal to the common-sense and experience of all practical teachers of English.

THE INFINITIVE MOOD.

JOHN W. WILKINSON, PH. D., COLUMBIA, MISSOURI.

FULL many a year we have been waiting for some grammatical wiseacre to rise up as a Latter-Day Moses to lead us out of the Wilderness and the Dismal Swamp of dense ignorance in reference to the question of the English Infinitive Mood. But it has been in vain and we still grope in darkness with not a ray of light to illumine our path.

The majority of grammars dispose of the subject in two or three lines and leave us to draw inferences from a somewhat expansive definition which means so much that it practically means nothing. Imperialism and unlimited expansion may be very good republican campaign thunder, but such principles can not for a moment be tolerated in the domain of English grammar. Full many a weary hour has the writer pored over the distressingly lucid (?) expositions on the Infinitive Mood in many of the so-called grammars that flood the market of to-day. After a close perusal of every authority consulted while a student in college, the subject was about as clear as mud and I have some misgivings yet in reference to a full understanding of it. The chief difficulty in this case has been in settling on the forms of the Infinitive and not in reference to its scope and meaning.

A prominent British grammarian very tersely says: "The Infinitive is simply an abstract noun," and it is not our purpose to find fault with him for having made such a statement. A majority of school grammars create the impression that the Infinitive has only one form easily recognized by the infallible sign "to" which invariably precedes the verb stem. It was my misfortune to go through school and nearly through college laboring under this delusion, but after a time there came an awakening and the scales fell from my eyes.

In Old English this "infallible sign" was comparatively unknown. The sign of the Infinitive then was the suffix "-an" corresponding to Sanskrit nouns in "*ana*," as "gam-ana-m," from "gam," to go. In this word "gam-ana-m" the "m" is merely a neuter suffix. In Greek we have this suffix in "enai"

(εναι), "nai" (ναι), and "ein" (ειγ). In Gothic the Infinitive lost its case sign and the suffix "a" and therefore always ends in "an:" in Icelandic it is shortened to "-a," and in German it is "en." Later, in the twelfth century, the "an" was represented by "en" or "e," as breken and brekë — to break. Finally this "e" became silent and the Infinitive was only distinguished by the sign "to" which is not found before the simple Infinitive until about the end of the twelfth century. It originally belonged only to an inflected form of the Infinitive; expressing purpose; as in the Old English, "Ut eode se saedere his saed to sawenne" (Out went the sower his seed to sow.)

But later, when inflections became fewer, "to" was used before the Infinitive generally, except in the following cases:

(1) After the auxiliaries "shall," "will," (with "should" and "would.")

(2) After the verbs "may" ("might"), "can" ("could"), "must"; also "let," "make," "do" (as, "I do go," etc.), "see," "bid" (command), "feel," "hear," "watch," "please"; sometimes "need" (as, "He need not go") and "dare" (to venture.)

(3) After "had" in the idiomatic use; as, "You 'had' better 'go,'" "He had rather walk than ride."

(4) In exclamations; as in the following examples:—"He 'find' pleasure in doing good," cried Sir William.—Goldsmith. "She 'ask' my pardon, poor woman!" cried Charles.—Macaulay.

In the sixteenth century the suffix "en" disappeared and in the "Romance of Partenay," written about this time, we find instances of the Infinitive in "ing":

> "Our lorde will receyve hym of hys grace
> And off all hys syn yeuyhg him pardon."—(1.1528).

> "And (they) shall
> Enlesing (=lesen) the Rewme and also the land."—(5625).

Doctor Morris contends that the Infinitive in "-en" did not become "-ing" in such phrases as, "seeing is believing," "to see is to believe." Perhaps the suffix "ing" was not derived directly from the suffix "en," but it is just as certain that we have an infinitive in "-ing" to-day as that we had one in "-en" before the beginning of the sixteenth century. That the form in "-ing" in the expression "seeing is believing" is an infinitive will be readily seen on turning it into Latin, German or French.

In German it becomes "sehen ist glauben" (the infinitive construction instead of "sehend" and "glaubend," the participial construction). The same is true in Latin where we have "videre est credere" instead of "Videns" and "credens" or in French where we have "voir" and "croire." It seems quite evident that in sense "seeing" and "believing" are equivalent to infinitives and if we may reason from the analogy of related foreign languages we may safely assume that they are infinitives in form.

Other examples of the infinitive in "-ing" may be found in the following:

(1) *Parting* is such sweet sorrow.

(2) "*Returning* were as tedious as (to) go o 'er" — Prov. III. 4.

(3) "If all feared drowning that spy waves ashore,
Gold would grow rich, and all the merchants poor."

In the first and second sentences the infinitive is used as subject and in the third as object.

In conclusion we may say that the English infinitive has three forms: the infinitive in "-ing" as in the examples given in the preceding lines, the infinitive accompanied by the sign "to" and the infinitive without "to."

Thus in the verb "see" we have (1) "seeing;" (2) "to see;" (3) "see," as in "Let me see." The forms in "ing" are very perplexing and difficult to distinguish. The infinitive in "-ing" must not be confused with the gerund in "-ing" having the function of both a noun and a verb and the present participle in "ing." The infinitive with "to" must be carefully distinguished from the gerund with "to." The former rarely expresses purpose while the latter generally does. In the sentence:

"And fools who came *to scoff*,
Remained *to pray*."

The forms "to scoff" and "to pray" are not infinitives in the strict sense of the word, but gerunds expressing purpose.

Examples of the short form of the infinitive have already been given.

ELEANOR LEARNS TO READ.

MISS HARRIET IREDELL, TITUSVILLE, PA.

ELEANOR, being a frail child, had never been to school, neither had she had a teacher at home. One day when she was eight years old, as she played about the room, she kept repeating to herself something about "green jacket, red cap and white owl's feather."

"What are you saying, Eleanor?" was asked.

"It's in a book," said Eleanor, "do you want to hear all of it?"

Upon being assured we did, she went to the table and taking a book, eagerly turned the leaves and having found what she sought, with entire unconsciousness of herself, her little body only expressive of an exquisite enjoyment which she wished to share, she gave us,

> "Up the airy mountain,
> Down the rushy glen,"

and so on to the end of the poem.

Fortunately no remarks were made about the performance, except that some one asked, "Who taught you to read, Eleanor?" The child looked up puzzled.

"Upon my word," said her father, "I don't know how she learned to read. But then," he added, reflectively, "I don't know how she learned to talk either."

His grouping of the two processes was chance, perhaps, and the suggestion of the analogy is not new. Many have had ideas, however vague, as to the psychological similarity there must be in the acquisition of the oral form of a language to that of its written form. Yet each fresh thought on the subject gives occasion for renewed wonder at the smoothness and unconsciousness with which one is acquired contrasted with all the friction usually attendant upon learning the other.

The spoken word is a symbol.

The written word is a symbol.

One affects the consciousness through the ear, the other through the eye. The effect in consciousness is the same whichever is presented.

Or from the subjective standpoint, there is that in consciousness which seeks expression through words. As far as words go, assuming that those used are the same in either case, it is a matter of indifference to the consciousness whether the spoken or the written form be used.

When we have command of a language both in its spoken and its written form, we pass impartially from one to the other. Whether we hear a thing or read it, whether we speak or write, there is to the mind no sense of difference in the fact.

Since the two forms of the one mode of expression are so alike in themselves and in their psychological and practical use and effect, it would seem that the principles and rules which govern the acquirement of the one must govern the acquirement of the other, and in the natural order of things they would be learned alike. So much depends upon the truth or falsity of this, that the question claims earnest and immediate consideration.

By recent investigations a mass of material bearing upon the first three years of life has been accumulated. Looking this over, it is evident that a child goes through successive stages in learning to hear language and to talk, these stages following each other in an order and at a time approximately the same in each individual, so that the degree of development at any given age may be quite confidently predicted. For instance, if told a child is four months old, we would not expect that he would speak words, but we would expect him to "take notice," that is, to locate sounds. If told that he is a year old, we would be likely to ask, "Does he talk any?"

Now there are indications that in learning to read and write, if allowed to do as his nature prompts, the child goes through successive stages closely corresponding to the former ones.

Watch any group of children in the ordinary home life and something like the following incidents may be noted.

Dorothy, fourteen months old, and Anna, aged six years, are on the floor together, playing with blocks. Anna keeps up a constant run of talk. "I'll put this block here. You put yours on top of it. Now it is my turn. No, don't do that, you'll knock it over. Now it is a house, and this is a window. A big wind comes, blows the house down," etc., suiting actions to words. Dorothy listens, watching her motions, makes dives into the midst of the blocks, to be guided or restrained by the elder one,

is forced to comprehend her plans in part at least. She is learning to hear language.

A cat comes into the room. Dorothy sees her, creeps over and touches her. Pussy puts out her paw and taps the baby's hand. Over to her mother toddles the delighted child, jabbering a string of sound, expressive enough and with vowel sounds and consonants as in her mother-tongue, but in no predetermined order. None resemble words unless there may be some approach to the word "kitty." Dorothy is learning to talk.

Three-year-old Harold takes a book to his father. "Read a story," he begs. The father lifts him to his knee and reads, the book open before them both. There are occasional interruptions when both look at the pictures illustrating the text. Or he brings the book and says: "I read a story," and turning the pages, following the text with his eyes, he improvises as he goes, a tale which is a compound of what he has heard and his own imaginings. Harold is learning to read.

A letter has been received, read and discussed by several members of the family. It is then laid on the table. Harold takes it up. He looks it over and walks around thoughtfully with it under his arm. Presently, turning up the blank side of the sheet, he says, "I want to write." He is supplied with paper and pencil, and seated in his little chair, is much occupied for five minutes. He then takes the scrawled-over sheet to his grandmother, with the request that she read it. Does she hesitate? Not at all. She promptly reads from it such sentences as he might have given expression to, greatly to his joy and satisfaction. He is learning to write.

The parallelism of the cases is unquestionable. Scribbling is to writing what babbling is to talking, preceding it, holding the same office of forming the organ, giving practice in shaping the elements. As the babbling child thinks he talks, so the scribbling child thinks he writes. One is as natural to him, as universal, as much a part of his growth as the other. He needs no urging to practise either.

In listening to speech, there is much the little one does not understand. The speaker, although knowing this, goes right on with whatever is needed in their intercourse. Words known are included in words unknown. Gesture is an interpreter. The child grasps at the whole, takes the most obvious meaning, ignor-

ing the niceties, responds by actions, to be encouraged or corrected in proportion to his understanding, is thrown back continually to find finer meanings.

Just so in his growing acquaintance with printed matter, the whole is given to him freely from the first. The story is a unit, the printed form before his eyes. He first recognizes books as a source of pleasure, stories are there. He soon shows preferences in stories, he associates, he comes to know one book from another, will bring you his own. Later he can turn to the place in the book where the favorite story is. Then he knows what page a certain part of a story is on. He knows sentences, words. His progress is shown by his demands, which if responded to, each in its turn, run something like this: —

Tell me a story.
Read me a story.
Read me this story.
Where is such and such a story?
Where does it tell about so and so?
What does it say here?
What is this word?

The oral language is the interpreter for the written, as gesture was for the spoken. Each would remain unknown without its interpreter.

Looked at in this way, it would seem that not only are the processes alike by their own nature, but that the child in all cases where he has access to books and writing materials, actually starts to take reading and writing as he took hearing language and talking, his progress being according to conditions furnished, in exceptional cases reaching fruition in the full ability to read and write.

It would be profitable to make out a diagram showing the rate of progress in each mode of expression and the corresponding stages of development right through the two processes, to begin with the first coo and follow the voice through to the first articulate word, then on until the child has a working use of the oral language. So from the first scrawl till the written word is reached and on to the working use of the written form. No less interesting than profitable would it be to search for the motive, the impelling force that leads him in each case to expression; to watch his satisfaction, at first, in the sounds and scrawls for their

own sake; the gradual growth of their purposed use as means of expression; his dawning consciousness of plan, premeditated order in the arrangement of the elements by his elders, that is, his perception of the conventional symbol, either spoken or written; his adoption of the symbol, from the first crude effort until conscious correctness is reached.

It is true that in such a scheme to show the analogy, the latter stages of development in reading and writing would be left largely to the imagination, intuitive of what would be from what had gone before. If in learning the oral language the course followed is certain and well known and the learning of the written follows a parallel course as long as conditions are similar, let conditions continue to be similar, and so will the courses be. Thus the long and eager search for the way to teach reading and writing would culminate in close observation of how a child learns to hear language and to talk. Illustrations would be afforded by the investigation of exceptional cases, like Eleanor's, the natural course of events being usually interrupted by an artificial school system. Though it is not improbable that a search would yield confirmation oftener than might be expected. George Sand is not the only one who, under no compulsion, read at four years of age.

We never cease to wonder at the extent and amount of knowledge accumulated during the first three years of childhood nor at the rate of development of the little creature. We say, "Let this go on through the first years of school life and what may not be done." But something bars the way. We are told, "He must learn to read and write." As if he had not already taken the first steps, and of his own volition, his efforts unrecognized for what they are. As if he would not continue in the same line if he has the opportunity. Books are no novelty to him nor writing material, neither their function nor the method of using them. The power to read and write is in bud, all ready to blossom. When he was a year old did we stop his growth that he might learn to talk?

The impulse that drove him to speech is powerful. He took it because he must have a means of communication with those around him more adequate than that of cries, tones and gestures which was his first language. But when he has developed so that his mind needs more than the circle of those about him, speech,

in its turn, is no longer sufficient. He turns to the written language through it to gain a wider horizon with an impulse just as powerful. Now if the school life is a continuation of the home life only broader, deeper, wider, more systematized, the call from within for the more adequate mode of expression and means of communication to meet the wider needs will be so imperative that there will be no withstanding it any more than we once withstood his demand that we should teach him speech.

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*PUERTO RICO AND PUBLIC INSTRUCTION.**

CHARLES EDWARD WATERS, WASHINGTON, D. C.

COLUMBUS, on his second voyage in 1493, made a landing on the west coast of "*Borinquen*," a well watered island one hundred and eight miles long and thirty-seven miles broad (in form an irregular parallelogram), traversed from east to west by a most clearly defined range of hills, and situated between 17° 50′ and 18° 30′ North latitude and 65° 35′ and 67° 10′ West longitude. He watered his vessels from a spring (from the abundance of water in which he called the place "*Aguela*") now known as Aguadilla (little "*Aguada*"), or Watering Place. From the beauty of surroundings he also called it "Puerto Rico" (Rich, or Beautiful Port) subsequently called "San Juan de Puerto Rico" — Saint John of the Rich Port. The Spaniards subsequently gave the name Puerto Rico to the entire island.

In the years 1509 to 1520 the native inhabitants were subdued and swept away by the Spaniards. From that date until the year 1898 the island of Puerto Rico continued to be a Spanish possession. In 1595 and 1598 the English attacked the island; the Dutch in 1615 and the English again in 1678 and 1797. In 1820 the Porto Ricans made a movement towards independence, but Spanish supremacy was unquestionably reëstablished in 1823. In 1870 the island was declared a province in the kingdom of Spain divided into seven departments, viz.: *Bayamon*, *Arecibo*, *Aguadilla*, *Mayaguez*, *Ponce*, *Humacao* and *Guayama* (the island of Viequez, a military penal station, is the eighth department). The population of the island in 1880 was estimated as seven hundred

*The facts as set forth in this article are taken from the best obtainable information at the present time. Official reports contain few, if any, general statistics.

and fifty thousand, of which four hundred and thirty thousand (two hundred and twenty thousand males and two hundred and ten thousand females) were white and three hundred and twenty thousand (one hundred and sixty thousand males and one hundred and sixty thousand females) were colored. Slavery was completely abolished on the island in 1873 by the abrogation of the system of forced labor.

The island was governed by a Captain General (appointed by the Spanish crown) assisted by a junta of military officers until Spain looking to the saving of the province (but too late) granted to the inhabitants of the colony an autonomous government with a cabinet in which there was to be an "inland minister"—a Minister of Education and Public Works.

Such, in brief, is a history of our acquired "possession" in the West Indies for which the genius, "the ascent of the individual into the vision and will-power of the race—so that he is guided by the universality of mankind and is fit guide for others"—of the Anglo-Saxon of the Western Hemisphere may be called on to formulate a system of government, education suitable for a sensitive people who if properly treated should make most excellent "subjects"—citizens, to replace those systems imposed on them by a nation of the Latin race during a period of nearly four centuries. It should here be stated that the church (Romish) while wielding its own influence, does not dominate affairs on the island of Puerto Rico to the same extent that she does on the neighboring island of Cuba—especially in the matter of education.

Of the estimated five hundred and fifty schools on the island of Puerto Rico, forty schools, or a little more than seven per cent. of the whole number, are classed as private, or church, schools. The others are styled public schools although with the exception of "los Pobres" (the poor), who do not have to pay for books or tuition but are required to bring to the school a certificate from the mayor of the city, or town, certifying to their condition relative to their classification as "rich or poor," the schools are supported by tuition fees instead of a school tax assessed on the inhabitants. The tuition fees, amounting to something more than three hundred and thirty thousand "pesos"* in the year 1897, are apportioned between the two "barrios" (wards, or school districts)—the North "barrio" and the South "barrio," each, have

*The peso of Cuba, or "Cuban peso" is valued at ninety-two and six-tenth cents.

almost the same population — into which the island is divided for the purpose of school administration.

To a person unacquainted with the language the system of school organization on the island of Puerto Rico appears to be formidable and complex — not to say perplexing. But on his obtaining an insight into the system of education pertaining thereon the American is struck with its similarity to the system prevailing in his own country: — the primary school, for children of five years and under that age; the auxiliary (intermediate) school; the elementary (grammar) school and the superior (high) school, as maintained generally in the cities, or large towns, while the "rurale," or ungraded, school of the interior of the island reminds him of the sometimes mentioned "deestrik skule" of our own New England. The whole system however of Puerto Rican education more closely resembles the "common school" system prevailing in the United States than that of any other nation in the world. It is necessary to say that only to a limited extent is advantage taken of the means, as they exist, to secure an education to the children of school age living on the island, the estimated school population of which is one hundred and twenty-five thousand seven hundred (sixty-five thousand four hundred boys and sixty thousand three hundred girls). The maximum school attendance for the same year was twenty-eight thousand pupils — including five thousand of "los pobres" (twenty thousand boys and eight thousand girls), or a little more than twenty per cent. of the entire school enrollment. There are three schools (two in the North "barrio" and one in the South "barrio" on the island for adults with a total estimated attendance of less than two hundred pupils.

The primary schools of Puerto Rico are mixed schools taught by women. But here co-education may be said to end. In the auxiliary, the elementary and the superior school there is no association of the sexes, girls being taught in one place by women teachers (sometimes sisters of charity), and boys in another place by men teachers. The course of study in the schools is similar to the course of study in the common, or public school in the United States. The work in the superior school however falls short by at least one year of the work done in our secondary, or high school.

The collegiate institute located in San Juan and supported by

the government, is all that remains to the seeker after knowledge on the island of Puerto Rico. The course of study in the institute provides for one modern language (elective on the part of the student); for instruction in Latin and Greek, geology, botany, algebra, geometry, history, and chemistry and physics. The sciences are imperfectly taught by reason of lack of laboratory facilities. The degree of B. A. is given to the graduate of the institute after a four years' course, a course that may be compared with the close of the sophomore year in the recognized colleges in America. The average age of graduates is nineteen years and only about twenty per cent. of the matriculates are graduated — there were in the class recently graduated less than twenty to receive the degree. A tuition fee of two and one-half pesos a year is charged for each study taken up by the student. It is stated that three young women have graduated from the institute, and that its courses of study are open to men and women, alike. The young woman of Puerto Rico has not yet awakened to the advantages of higher education for women, although she sometimes takes a finishing course (of study) in the United States.

The priests' college receives a number of students as candidates for the priesthood. But the writer of this article is reliably informed that it is not infrequent for students to remain in this college until their desired education is complete when they withdraw without taking orders.

In the capital (San Juan) there is a public library of several thousand volumes, rich in historical works, but lacking in modern literature except in the romance languages. A research among the shelves of this library might reveal to a person well versed in the Spanish language abundant treasure on the subject of early discoveries under the Spanish flag.

In the professions, as practiced on the island of Puerto Rico, the graduate in dental surgery (D. D. S.) of an established dental college in the United States is welcomed to a lucrative practice. The same may be said of graduates of recognized engineering schools in the United States. Diplomas of medical colleges in this country are not recognized in Puerto Rico and the possessors of those much prized "sheep-skins" are there debarred from the practice of their profession. The generally applied course in the American law school cannot fit the holder of a diploma

from such an institution to become eminently successful as a practitioner before the courts, as at present organized, in the countries of southern Europe, and their dependencies — hence the American lawyer, at the present time, finds little opportunity to practice his chosen profession in Puerto Rico.

The question most often asked, just now, is: what are the prospects for the American, or English speaking, teacher on the islands of Cuba and Puerto Rico? The only answer to such a question must be: "The matter of the establishment of schools in the recently *acquired* territory by the United States will doubtless come before Congress during the ensuing winter (1898–'99) when a suitable government for these islands is being discussed. Nothing is practicable at present except what is undertaken by the military authorities in immediate charge of the islands — acting their own discretion."

MOMENTS.

FREDERICK MANLEY, NEW YORK CITY.

O there are moments when the human heart
Is like the woodlands on a morn in June!
And all its thoughts as night-dews which the moon
Creates Endymions where she plays the part
Of Dian in the meadows, and the earth
With all the deeps of heaven is atune
In majesty, and peace and loveliness.
O then are men dumb poets in their joy;
Then weaves the soul sweet songs that soothe and bless,
And we have flashings of eternity,
Doubt-withering, and our poor mortality
Is glorified with thoughts that are as flowers
Within the bosom of whose finiteness
The moon and stars lie dreaming, after showers.

EDITORIAL.

ONE of the most original and characteristic features of the educational new departure since the close of the Civil War is the establishment of the city Normal or Training School for teachers, which is now a conspicuous part of the common school system in every considerable city in the Northern States. For this great advanced movement the country is indebted to the Oswego State Normal School of New York. Dr. Sheldon, sometime during the sixties, feeling the great importance of a more effective system of pedagogic training for the teachers especially of the primary and grammar grades, invited an expert from one of the English Training Schools to visit Oswego and give lectures on the natural methods of instruction already introduced in Great Britain in connection with the leading normal seminaries. With true, rare sagacity in "sensing the situation" that was his chief distinction as an educator, Dr. Sheldon assigned to a group of young people, chiefly women, the task of reporting three lectures and working out a scheme of practical instruction in American schools in every department of elementary education. Out of this movement came a remarkable advance in methods of teaching which for the time gave to the Oswego school its deserved prominence. The city training school for city teachers, is one of the most valuable elements of this new departure. The Oswego graduates were sent forth through the state, and to many of the great cities of the West, and the city Normal became the most powerful instrumentality in the development of the graded school everywhere outside of New England. Indeed, without it, it would have been practically impossible in the northwest to have supplied a competent body of young women teachers for the new graded school system, without which the rapidly growing towns of these states could never have been educationally handled with success. Up to that date, and indeed through two-thirds of the Union, till the present time, the pupils of the State Normal Schools have entered with such meagre academical preparation, that a two years' course was not sufficient to qualify them even for the proper work in the rural districts, to say nothing of the greater demands of the larger villages and cities. The city Normal everywhere made graduation from the highest public school a condition of entrance, and combined the proper study of pedagogics with constant practice, not in the old-time "Model School," but in an ample representative training school including all the grades of the elementry course The success of the movement was so great that even the stubborn con-

servatism of New England was finally overcome, and there are probably not a score of cities in the northern states of 20,000 people and upwards, destitute of this invaluable feature of the system. In the South it is already acclimated in several of the leading cities, and, in a large number of village graded schools, appears in the form of a teachers' class, instructed and supervised by the superintendent, with opportunity for observation and practise. Of course, this, the most essential and characteristic agency of the great reform known as the "New Education," like the entire new departure it represents, has fought its way to its present success against a persistent opposition. On the one hand, the representative of the old-time college and academy who have believed that their graduates were competent for anything outside of special training, driven from their old strongholds in law, medicine and divinity, have made the most central of the professions, the science and art of teaching, the "last ditch." There are still eminent authorities who assert that the city training school especially is a failure, and that the "university system," whatever that may be, is now the pressing need. From another quarter under the auspices of the new "physiological psychology," the state and city normals are alike assailed as "medieval." And, as in the campaign of education extremes meet, the "oldest old" university, and the "newest new" educator strike hands with the average member of the city school board fighting for his time-honored privilege of shelving his own sister, cousin, widow or maiden aunt in a life position as teacher, irrespective of qualifications.

THE city training school, like all other good things, lives and grows, or dies, amid an environment of peril. The first peril is found in the apology for a Normal School which is still tolerated in some of our cities of the second class. By this arrangement, a sufficient number of the High School girl-graduates are drafted into the service of supplying the entire teaching force in a large schoolhouse, at a nominal salary; the master or woman principal expected to give to the "raw team" regular instruction in pedagogics. Of course, such a school, with a competent principal, may be in better condition than a similar group of untrained teachers under a principal ignorant, indifferent or hostile to everything in education outside his own barren and narrow experience. But, at best, it is a caricature, and the pupil-teachers are simply cheated out of a salary, with small prospect of genuine normal training. Another difficulty is in flooding the Normal school with twice the number of students required to fill vacancies. The graduates are launched upon the stormy sea of place-hunting, dependent on influence

often with officials "whose education has been neglected," for appointment. It seems next to impossible to persuade the graduate of a city training school to accept any position outside the city limits, and numbers of these young women are thus forced into a kind of lobbying thoroughly distasteful to any self-respecting teacher, and the position gained is often burdened with conditions which no competent teacher should be compelled to endure. Another weakness of the system is in the character of the High School, which is often a representative of the secondary education only in name, and in many of our cities, a sort of refuge for multitudes of girls who "thus kill time" for the few years before the final settlement for life, largely from social considerations. Of course the efficiency of the school depends almost entirely upon the fit choice of its teachers. And the peculiar mixture of scientific or pedagogic expertism, experience, common sense and round-about manhood and womanhood required for such a position is not easily found. Just now, as in Boston, there comes a note of alarm from the representatives of the university type of training and the more cultivated social class, demanding, on the one hand, a more severe academic preparation, and, on the other, that the school shall not be filled with young women from the humbler walks of life, whose deficiencies in social training appear at once in their new position as the "guide, philosopher and friend" of fifty children or youth. Doubtless there is something in both these complaints. But the remedy, as in almost every similar cause of complaint, is not to be found in a radical change of the school system, but in doing more thoroughly what is now attempted in a half-hearted and vacillating way. The three new departures in our city school-keeping, the city normal, kindergarten and industrial training, can easily become useless fads and elements, of disorganization. Each of them must be very good or it were better to postpone its introduction until the educational public of the community can be relied on to place it on a solid foundation in the matter of support, competent instruction and a supervision that shall amount to the most complete administration of a civil service system; where, of all places, it is most needed; the selection of teachers for the people's common school.

THE very serious question is now coming to the front: — How shall such a condition of the public mind as seems to be found in all our larger cities, that leaves the whole system of the public education virtually at the mercy of the uneducated, not to say "unwashed" majority engineered by the well-known enemies of the American system, be met, checked in its campaign of embarrassment and, in time, made impossible. To the educator who regards the school as only one

out of several of the great educational forces of the country; itself as often the result as the cause of the superior public opinion of any community; there can be but one answer to this query. It is, that the educators and teachers and the educational public on which they depend shall give far more attention than at present to informing, enlightening, awakening and confirming the masses of the people, both in their knowledge and appreciation of the school system now on the ground, and in the spirit of personal and patriotic self-sacrifice, consecration and "eternal vigilance" without which no department of school life, under whatever control, can be permanently held up to a high standard of efficiency. For the past twenty years, in New England, the home of the common school, there has practically been no organized and efficient effort to keep even the better sort of people informed concerning the meaning and use of the new educational reforms, or even the grounds on which the people are called to support this vast structure of school education at all. The great gatherings of teachers, more frequent and numerous every year, are more and more shut up to the speculations and discussions of rival methods of instruction and, of late, to the setting forth of the most extreme views of the self-elected apostles of the "newest new" and the "highest high." Instead of a summons to the foremost men of all professions to meet the teachers and people with all the weight of great ability, high character and public station, to present the claims of popular education,—as in the day of Horace Mann, Barnas Sears and Henry Barnard, it is only by accident that anybody save a professional educator faces an audience of teachers; and the rarest spectacle is a great popular assembly called for an hour to "face the music" on this, the fundamental public issue of the hour. The magazine press, to which we look for the higher type of journalism, is almost entirely in the hands of the destructive class of educational critics. It is almost impossible to read a newspaper article concerning any college, without running into the melée of the noble art of athletic sports. There is great danger that the professional educators of our country will forget that every professional class in America becomes powerful and influential in proportion as it keeps in elbow touch with the people on whom it depends even for the opportunity to become a profession at all, or to keep on the ground any institution which stands for the higher life of the nation.

ONE of the clearest and strongest thinkers among the educators of our land today is Dr. Emerson E. White. Dr. White has built himself into the school life and work of Ohio and measurably of the whole country. We have just read with peculiar pleasure these closing words

of one of his powerful papers on "Election in General Education." We commend these thoughts to the careful attention of our readers: — Our schools and colleges for general education should have for their first aim the development and culture of man as man, and his elevation toward the highest and best ideals of human life; and their second and subordinate aim should be to furnish him with knowledge necessary for guidance in the duties of life. They show that such is the harmony between man's nature and his life work that the education which best meets the needs of the former is the best general preparation for the latter — thus converting the terms of Herbert Spencer's famous aphorism. They indicate that the reform needed in our courses of study is not one of exclusion or narrowing, but of adjustment and correlation; that the "new education" of the near future will be as wide as the soul's needs and as comprehensive as the duties of life. They welcome the modern sciences and arts to their true place in the school and the college, and they open the doors of the university, not only toward the professions, but also toward technical pursuits and the great industries that conquer nature for man. We thus reach the basis for an exhaustive statement of the aim and purpose of school education — a statement that places man above, and yet prepares him for, his life's work; that neither exalts him into an ethereal region of supreme repose to be satiated with what Arnold calls "sweetness and light," nor trails his manhood in the furrows of life's toil. It unites man to nature, to society and to God — to nature, that he may discover her laws, utilize her forces and enjoy her munificence; to society, that he may eradicate its evils, improve its condition and receive its protection; and to God, that he may be sustained, guided, purified, and saved. My earnest plea is for an education which seeks the perfection of man in nature, enjoyment and labor; an education whose polar idea is "not the mind only, but the man;" an education that prepares the mind to think the truth, the heart to enjoy it, the will to purpose it and the hand to perform it.

ONE of the most important, though perhaps the least recognized effects of manual training upon the mind and life of the child is its *awakening* effect, its efficiency in calling out into consciousness the selfhood of the pupil and helping him to realize himself as a factor in the world, an agent, efficient and responsible, with individual character and personal entity but related to and connected with society and the race. This intellectual birth is a most important crisis in a young person's life. Many are never thus born. They drift through life on the current, practical nonentities. But to secure this conscious birth should be one great aim of the teacher. And manual training is a means which can be used with peculiar success with many pupils to this end. For such birth is apt to come when the child becomes conscious that he has made something. Who has not felt something of this thrill of achievement, this high inspiration of accomplishment which declares man an agent, a free personality, above Nature, supernatural, able to

take the forces and materials of the natural world and recast them to his own purposes at his own free will! It may be that the achievement which calls out this consciousness is in itself very trifling, — the making of a toy ship or the construction of a perfect joint in the realm of carpentry, the shaping of a horseshoe or the casting of a molding. But there it lies, — something tangible, actual, useful that the boy has made, — and in that moment the boy becomes a man. Preyer tells us that the infant he was observing was so delighted with the discovery tha tit could put a cover on a box, that it deliberately took it off and replaced it seventy-nine times without an interval of rest. "It was an educative step in its development," says Dr. Harris, "a step in the discovery of its selfhood as an energy, as well as a step in the discovery of adaptation in the external world." From this step of the infant to the masterful assertion of personality when a trained and eloquent orator sways the minds and feelings of an audience and changes the destinies of nations, — seems a long way. But midway between is the step of the boy, backward, bashful, only half conscious of his spiritual birth right, — out into a realized manhood, with a purpose to make something of himself, to be somebody and to do some real service for humanity. That step is often taken, we believe, in the manual training school.

OUTLINE FOR THE STUDY OF POPE'S TRANSLATION OF THE ILIAD.

(*College English for 1898-1900.*)

MAUD ELMA KINGSLEY, EAST MACHIAS, ME.

A. Alexander Pope.
  I. Significant Facts in his Life.
    1. Physical weakness.
    2. Education.
    3. Twickenham.
    4. Perfected the Artificial School of Poetry.
    5. Influence of Dryden.
  II. The Augustan Age of Literature.
    1. Rulers of England.
    2. Principal Writers.
    3. Political and intellectual condition of the country.
    4. Keen and critical spirit of the age.
  III. Pope as a Writer.
    1. Principal works.
    2. Effect of the age on his literary productions.
    3. His literary style.
    4. Place among the authors of his century.
    5. The present century's estimate of Pope.

B. Pope's Translation of Homer's Iliad.
  I. As a Whole.
    1. Its poetry.
    2. Its relation to the original.
    3. As a literary production.
  II. In Detail.
    1. Traces of Pope's didactic style.
    2. Similes and metaphors.
      (a) — of death.
    3. Portraits.
    4. Epithets.
      (a) — compare with literal translation.
    5. Passages to be memorized.
C. Homer.
  I. Traditions Concerning his Birthplace.
    1. Seven cities.
  II. Traditions concerning his Personality.
  III. The "Homeric Question."
D. The Iliad.
  I. Introduction.
    1. Characteristics of Epic Poetry.
    2. The "Four Great Epics."
    3. Relation of the Iliad to all other literature.
    4. Its pictures of life in the Patriarchal Age.
    5. Its perfection of form.
    6. Essential characteristics of the poetry of the Iliad.
      (a) — from Matthew Arnold.
  II. The Story.
    1. Preceding events.
    2. Story of the Iliad.
    3. Story after the action of the Iliad.
    4. Post-Homeric stories.
      Note.—The "Epic Cycle."
E. Books I., VI., XXII., XXIV.
  I. The Gods.
    1. On the side of the Greeks.
      (a) — Hera.—I. 76, 725; XXIV. 38–41, sq.
      (b) — Athena. I. 263, XXII. 233 ff.
      (c) — Poseidon XXIV. 36.
    2. On the side of the Trojans.
      (a) Aphrodite.
      (b) Mars XXIV. 325.
      (c) Apollo. I. XXII. 23.
    3. Jupiter, the sovereign. I. 25, 315, sq.
    4. Scenes on Olympus. I. 553–559, 678–679, 690–694; XXIV. 448 ff.
  II. Heroes.
    1. Greek.
    2. Trojan.
  III. Minor Characters.

IV. Glimpses of Homeric Life.
  1. Customs in regard to the dead.
    (a)—funeral pyres I. 72. VI. 429.
    (b)—burial rites XXII. 211–216, XXIV. 226–227.
    (c)—superstitions concerning non-burial I. 4, XXII. 426–432.
  2. Condition of Women. VI. 580, XXII. 567 ff., I. 43.
  3. Religion.
    (a)—Sacrifices. I. 585–589, XXIV. 787.
    (b)—Vows. I. 322–325, XXII. 224 ff.
    (c)—Expiatory offerings. I. 411–417.
    (d)—Soothsayers and oracles. I. 83–85, I. 111.
    (e)—Fatalism. I. 133–134, XXII. 102 ff. XXIV. 260.
    (f)—Omens. XXIV. 268, 388.
  4. Homeric Ships. I. 624–626.
  5. Warfare.
    (a)—Armor. VI. 144–146, 292–295.
    (b)—Weapons. VI., 35, 36, 80, 394–395.
    (c)—Method of fighting. I. 198, 299; VI. 231–233.
    (d)—Ransoms. VI. 61, XXII. 67.
  6. Feasts. I. 611–621.
  7. Heralds. I. 435, XXIV. 185.
  8. Guest-friendship. VI. 264–286.
  9. Dwellings. VI, 304–311.
  10. Dress. VI. 358–361, 366–367, 563.
  11. Chariots. XXIV. 332–345.
V. Geography of the Iliad.
VI. Allusions to Homeric Legends.
VII. Allusions to the Causes of the Trojan War.
VIII. Analysis of each Book.
  Note. The references given are meant to be merely suggestive not exhaustive.

F. Subject of each of the twenty-four books of Iliad.

FOREIGN NOTES.

ENGLAND. HIGHER GRADE BOARD SCHOOLS.

The School Board Chronicle of October 29, gives a remarkable survey of what English School Boards have done to overcome the dearth of high school privileges for the English people. The presentation is timely because of the secondary education bill which will come up early in the approaching session. For what the English are pleased to call middle class education, that is the education of the people below the aristocracy and above the day laborers, those who are in fact the bone and sinew of a country, England has made the most meagre provision of any nation. The condition was realized by the friends of public education when the Education Act of 1870 was carried, but for some years the energies of the school boards were taxed to provide for the mere ele-

ments and to this effort they were really limited by the rules of the department. The grant for specific subjects and the admission under this head of high school studies made it possible for the boards to extend their province. The first phase of the growth was the instruction of a few pupils in advanced studies. They continued in their regular classes taking the higher subjects as extras. From this unsatisfactory plan many of the boards have proceeded to the establishment of higher grade schools in which are collected all the pupils within a certain radius who wish to undertake the advanced work. They generally enter the higher grade school at ten or eleven years of age so that there is a mingling of the elementary and higher studies. The advantages of the Central school are obvious, it permits special equipment, staffing and classification. As there are no complete official statistics it is impossible to tell the exact number of such schools, the article here considered gives a table of fifty-two situated in thirty-five different cities or boroughs. The total number of pupils presented for examination in specific or high school branches in 1897 was 156,314 which was 2.8 per cent. of all pupils on the registers of elementary schools. Algebra was the subject taken by the largest number of the pupils, viz.: 47,225; mechanics came next with 26,110; animal physiology, 19,989; French or German, 15,684. Latin has been steadily declining having only 112 pupils in 1897 as against 342 in 1886. The most significant fact in this history is the evidence it affords that a system of popular education cannot possibly be kept down to the mere elements. This was the effort in England, but it has signally failed. Says the School Board Chronicle: "Again and again, after the triennal elections, came new members to the School Boards breathing fire and slaughter against specific subjects, higher departments, manual training, laundry-work, over-pay and over-pressure, extravagances and fads, and all the rest of it. Again and again those who came to destroy found it their duty, as honest men and good citizens, to remain to uphold what they found to be a natural, necessary, harmonious and relatively inexpensive development of the work of which the Three R's were but the bare, though costliest beginning."

FRANCE. SECONDARY AND HIGH SCHOOLS.

The discussion of the problem of secondary education continues with unabated ardor in France. It is the problem that M. Duruy attempted to solve in 1865 by creating a new course in the classical colleges (lycées) which he named special (enseignement special) and which was intended to prepare students for what he named the usual avocations in contrast with the learned professions. This effort failed and was virtually abandoned when in 1891 the distinctive title of the course was changed from special to modern. But the causes that led to the effort continued to operate and they have been fortified by new commercial interests and the lately excited passion for colonial expansion. Americans, who no sooner recognize a demand than they meet it, find it hard to understand the difficulties in the way of such action in France. Even when a new order of instruction is sanctioned it is not easy to secure for it the actual support of parents. In view of the traditional devotion to the classical course the most interesting suggestion that the present agitation has excited is made by the well known author, M. Lemaître, himself a pro-

duct of classical training. He proposes to do away with the double course of the secondary schools and to substitute a single course obligatory for all pupils from twelve to sixteen years of age. It should comprise the French language and literatures, living foreign languages, preferably German and English, history, geography, mathematics, physics, chemistry and natural history, gymnastic sports and manual work. This course finished at sixteen years of age, students who desire should be admitted to classical *lycées* and there accomplish the study of Latin and Greek and those higher scientific studies which lead to the Polytechnic school or to Saint Cyr.

A monthly review has been founded under the name of *La France de demain*, whose mission it is to foster the reform of secondary education. In view of this agitation it is interesting to consider the existing provision for secondary education in France. There are 107 *lycées* or state classical schools for boys and 235 local (communal) colleges whose courses are in general less extended than that of the *lycée*. These had 84,839 students last year. There were also 84,569 in clerical colleges and 12,813 in private secular colleges making a total of 182,221 students in the classical schools for boys. As the goal of secondary education in France is the bachelor's degree, which is essential for admission to the university and the only passport to official or social recognition, every young man in these schools, aims to pass the examination for that degree. This is a state affair with uniform requirements and hence the programs are uniform. One and all follow that prescribed for the *lycée*. The pupil passes the preparatory stage and enters upon the sixth, or lowest class of the classical course at about eleven years of age, he spends one-half his time on Latin that year and the same proportion on Latin and Greek combined for the four succeeding years. The class of rhetoric is reached by the pupil at sixteen years of age, granting that he has ability to complete each stage in a year. This, however, is uncommon. Here the proportion of time given to the ancient classics is slightly diminished falling to 38 per cent. Combining the entire program for the six years from sixth to rhetoric inclusive, it appears that 62½ per cent. of the entire time goes to letters which includes Latin, Greek and French; 8¼ per cent. to living foreign languages, English or German; 12⅓ per cent. to history and geography; 8⅔ to science, including mathematics, and 8¼ to drawing. The influence of such a program in alienating the mind from present affairs is easily divined. Moreover the lycée life is utterly wanting in those hardy games and exercises which discipline the will and strengthen the muscular system. The effect of the whole system is declared by competent anthorities to be enervating as well as too exclusively literary.

Notwithstanding the prolonged and wide spread criticism of secondary education as now constituted, it has been found impossible to change it materially. But the Republic has fostered another class of schools corresponding very nearly to the American high school or rather to the modern and technical courses of that school. The French high schools *écoles primaires supérieures* are not recognized as secondary, they do not prepare students for the university and they lack the social prestige of the classical colleges, but they do meet a demand and they meet it adequately and their influence is extending.

The high schools for boys had in 1897 an enrolment of 21,500 and the

schools for girls 9,421 or a total of 30,921, being an increase of 9 per cent in three years. The expenditure in the same time rose from $374,000 to $465,000 an increase of 24 per cent. The chairman of the Budget Committee for 1897 appointed by the Chamber of Deputies, in his report to the Chamber says: "The superior primary school ought to be something quite different from a bad imitation of secondary instruction. The school is not a degenerate college; it is a perfected school. Its object is to combine the completion of general, with the beginning of technical instruction. For this reason the schools can not be of a uniform type. To be successful they must adapt their technical courses to local necessities. They should not attempt to prepare their pupils for all industries but aim distinctively towards those for which they are predestined by their native *milieu*."

THE FRENCH LANGUAGE IN THE SCHOOLS OF RUSSIA.

Prior to the wars of Napoleon the French language was cultivated by the aristocracy of Russia to the exclusion even of their mother tongue, the invasion of their territory not only roused the patriotic feelings of the Russians, but led to a revival of their own language and literature. The effect is still manifest in the efforts of the government from time to time to force the Russian language upon conquered provinces. Traditions of French culture have however never been lost and French is still regarded as a necessary accomplishment for the higher classes and especially for women. The first high school or "institute" for the education of the daughters of the nobility, that of Smolna, was founded in 1764 by the Empress Catherine II. In 1790, five similar schools were established by the Empress Marie Theodorowna, three of these were in St. Petersburg, one in Moscow and one in Kharkof. During the present century the number of these institutes has been raised to seventy, of which three are for young men. The original institutes were boarding schools and French was not only taught but was spoken as a mother tongue, the instruction in other branches being given in this language. At present there is a great revival of interest in the branch not chiefly as an accomplishment for polite society but for the practical uses of commerce. Here its importance for boys is recognized and the methods employed with such success in the institutes for girls are advised wherever practicable. In day schools it is of course impossible to provide for the constant use of the language, but it is ordered that the teachers of this language should use it to the exclusion of all others in their classes.

The Imperial *lycée*, named for its founder, Alexander I., in which nearly all Russians who are advanced to high official positions receive their training, enjoys the same distinction as the institutes for girls in respect to the teaching of French. This *lycée* combines the character of a secondary and a superior institution.

The school of law in St. Petersburg which rivals the *lycée* as a school for the training of diplomats also places great stress upon the French language. This school graduates annually from thirty to forty young men.

A. T. S.

AMONG THE BOOKS.

To accommodate readers who may wish it, the publishers of EDUCATION will send, post paid on receipt of the price, any book reviewed in these columns.

UNIVERSITY PROBLEMS. By D. C. Gilman, LL.D., President of Johns Hopkins University. The title and author at once call to mind President Eliot and his recently published book, "Educational Reform." Together these two volumes make a most notable addition to the educational literature of the day, by two of the leading educators. The secret of President Gilman's success as an organizer and inspirer is revealed in the essays and addresses here gathered together for the first time in a single volume. The moral earnestness, the intelligence, the high scholarship, and that nameless personal power of the great teacher which stimulates the intellectual life of all who come within its influence, all these appear and are felt by the reader of these essays. The volume will appeal powerfully to the cultivated layman as well as to the progressive teacher, and will find its place beside the other work above mentioned in every comprehensive pedagogical library. New York: The Century Company. $2.00.

A GENERAL HISTORY OF THE WORLD. By Victor Duruy. Translated from the French and thoroughly revised, with an introduction and summary of contemporaneous history from 1848 to September, 1898, by Edwin A. Grosvenor, of Amherst College. Duruy's great work on Universal History is divided into five parts. It begins with the ancient history of the East, embracing the Chinese and Mongols, the Indians and Egyptians, the Assyrians, Phoenicians, Hebrews, Medes and Persians; the Greeks, the Romans, the Middle Ages and the Modern period. His treatment of these periods in the world's history is so complete that the student seeking to prepare himself for university examinations need seek no farther but will find all he needs within the covers of this single volume. Professor Grosvenor, with rare taste and ripe scholarship, has brought the record down to date, not only writing up the intervening history but also supplementing Duruy's history with late data from discoveries made by means of excavations, newly found manuscripts, etc. The work makes the most complete and satisfactory general history of the world that we are acquainted with. Admirable maps accompany the chapters. The publishers, T. Y. Crowell & Company, Boston, Mass., have done their work well and offer the 12 mo. volume, with index and twenty-four colored maps, at the reasonable price of $2.00.

MANUAL OF THE HISTORY OF FRENCH LITERATURE. By Ferdinand Brunetiére. Authorized translation by Ralph Derechef. Brunetiére's previous works in the history and criticism of literature have given him a position and name that are enviable and scholars will welcome this work as an important addition to their equipment of tools with which to mine in the exhaustless veins of wealth presented in the field of French literature. The Manual begins with the year 842 and comes down to the end of the epoch of Naturalism in 1875, the last writer studied being Alexander Dumas, *fils*. It is a good text-book for schools and will prove stimulating as well as instructive. Boston: T. Y. Crowell & Company. Illustrated. $2.00.

A splendid achievement, witnessing to ripe scholarship and a broad experience in teaching, is a volume by Frank Hall Thorpe, Ph.D., Instructor in Industrial Chemistry in the Massachusetts Institute of Technology. Its title is OUTLINES OF

INDUSTRIAL CHEMISTRY. A Text-Book for Students. The writer describes briefly but thoroughly the more important industrial chemical processes, omitting matters of detail, but furnishing just the essential points that the practical worker needs, while copious references to periodicals, text-books, encyclopaedias, etc., cover points not fully treated in the text. The diagrams illustrating the text are drawn simply and clearly, showing essential features. The result is a text-book that will become a standard for use in colleges and technical schools, and that will prove invaluable to the practical operator. The book is handsomely printed and bound, and is issued from the press of the Macmillan Company, New York, at $3.50.

John L. Stoddard has made his lectures familiar to every cultivated American. For about a score of years the Stoddard lectures have been one of the institutions of the country. Great and always delighted audiences have listened to his charming, polished, instructive sentences. But more they have looked with ever increasing pleasure at the wonderfully stirring and life-like pictures with which his lectures have been so fully and grandly illustrated. Mr. Stoddard has been so long before the public that when we met him, a few days since, we were surprised to find him so young a man. It seems he was born in April, 1850; and was valedictorian at Williams in 1871. After studying divinity two years, at Yale, and teaching for a time in Boston, he went abroad for study and travel, and returned to begin on his wonderfully successful career as a lecturer. He has recently decided to quit the platform and put his lectures in permanent book form, that the great multitude who heard them, and many others who prize what is best in literature and art, may now possess, if they will, "these souvenirs of travel" and so these lectures "may in this form find a more enduring place among the pleasures of their memories." Accordingly the well known firm of Balch Bros. Company, Boston, are publishing these lectures,—some thirty in all—in ten choice volumes, the last two of which are just appearing. The subjects treated in this brilliant world-survey are as follows:—Norway, Switzerland, Athens and Venice; Constantinople, Jerusalem and Egypt; Japan, (two lectures) and China; India (two lectures) and the Passion Play; Paris, La Belle France and Spain; Berlin, Vienna, St. Petersburg and Moscow; The Rhine, Belgium, Holland and Mexico; Florence, Naples and Rome; Scotland, England and London; Southern California, Grand Canon of the Colorado River and Yellowstone National Park. To those who have heard Mr. Stoddard lecture this list of subjects will give a vivid idea of the wide range of his thought and illustration in these more than 3,000 pages. Those who have travelled in foreign lands will read these pages with keen delight because they will recall, amplify and fasten anew impressions fast fading from the memory. Those who have not travelled will revel in these charming volumes because, through both eye and ear, they are brought face to face, while seated at their own firesides, with all that is best in the world of to-day and the world of the past. Mr. Stoddard is a wise and judicious guide. He knows what to see and what not to see. He does not weary one with too many figures and statistics but subordinates these "to the *ideas* suggested by travel," to his own cultured and luminous mind. His style is captivating and often eloquent, and the illustrations are so numerous as to continually feed the eye and rivet the attention. All classes of readers will profit by carefully studying these volumes. But the teacher who is privileged to read them and can place them before her pupils will find them of inestimable value in connection with the study of history and geography. They will be the very best of supplementary reading. Dull indeed must be the boy or girl who will not thus have

enkindled a great thirst for history and literature and the love of travel. And, thus guided by Mr. Stoddard, it will be a love for the very best. We do not wonder that the teachers of Boston are so generally buying these books and that the same is true of educators generally when they understand their worth. No expense has been spared by the publishers to make this one of the finest sets of books on the market. Price, $30, $40, and $50 per set, according to binding. Sold only by subscription. Address: Balch Bros. Company, Boston, Mass.

The Taber-Prang Art Company, 286 Roxbury street, Boston, present a remarkably fine and varied line of calendars for 1899. Here are Ye Merrie Elves,— designs of fairies, birds, blossoms and butterflies; C. E. Calendar,— five leaves with heads of young folks from various parts of the earth, on gold ground; Calendar of Peace,— poem by Rev. E. W. Shurtleff, and heads of young people; Audubon Calendar,— with twelve lovely fac-similies or original water color drawings; Engagement Calendar, an exquisite thing,— a lovely girl figure and blue and white violets; A Church Calendar,— twelve large plates with exquisite pictures in colors and lists of feast days for each month; Knickerbocker Calendar, with six full length figures of Rip Van Winkle, and others; The New Woman Calendar,— four fine plates showing her driving, yachting, playing golf and graduating; End of the Century Girls,— heads of beautiful women illustrating the four seasons. Columbia's Flower is a lovely array of red, white and blue columbines, with apt selections of poetry. Dewy April Violets, by Bessie Gray, is made up of blue and white violets in natural colors. All of these booklets and calendars are very tastefully arranged and serve to feed and charm the soul. We are very grateful for these lovely additions to Christmas pleasures.

Pitman's Practical German Grammar. By F. Hundel. This is a little book which will prove of great value to those who wish to acquire a practical, speaking knowledge of German. The method is original and interesting. German words and phrases are presented in one column, the imitated English pronunciation in a second, and the definition in the third column. The grammar is explained in easy and progressive lessons. By the use of this book one will learn rapidly to talk German, by talking it,— the *natural* method. The steps are so easy and withal so fascinating that one finds it hard to lay the book down after reading the first chapter. It will be of great service to travelers who may wish, in Germany, to make their wants known. In addition it is, as its name implies, eminently a practical school text-book. New York: Isaac Pitman & Sons.

The Sign of Four. By A. Conan Doyle. Engraved in the Easy Reporting Style of Pitman's Shorthand. The Pitman system has this superior advantage, viz. —that it has a larger literature, more books printed in shorthand, than all the other systems put together. This is of real value to its students, enabling them to familiarize themselves, easily and with interest, with the characters used. The book before us is one of the latest additions to the literature of the system. New York: Isaac Pitman & Sons.

We acknowledge the receipt of a very artistic "Seasonable Kalendar" for 1899, "designed to be used by ye Manie Lovers of ye Great Poet," William Shakespeare. It contains a special quotation from the poet for every day in the year and appropriate selections for the months. It has received the hearty commendation of such well-known Shakespearean scholars as Dr. William J. Rolfe, Dr. Horace Howard Furness, Dr. William Preston Johnston, and others. Published at 85 cents by L. C. Poole & Company, Boston.

One of the most beautiful and unique works which we have recently examined is Hough's "AMERICAN WOODS," by Romeyn B. Hough, B.A., of Loweville, N. Y. The design of this work is to show in as perfect a manner as possible the characteristics of the various timbers of our North American forests. For this purpose three thin slices of each wood are made, one transverse and two longitudinal to the grain, showing both the heart and the sapwood. The sections are made so thin that the light strikes through them, showing the marvellous beauty of the structure in a fascinating way. The specimens are mounted on durable card-board frames, which bear the scientific and botanical names in four languages and the frames are enclosed in covers, the whole making an album, which, for purposes of instruction, study or trade, make the work exceedingly attractive and convenient. Dealers and workers in woods, teachers, botanists, microscopists, artists, painters and grainers, as well as a general public who may be interested in the revelation of some of nature's most beautiful secrets, will find the collection of great value. The work is issued in parts, each containing seventy-five to eighty specimens, covering all the more important timbers of the United States. Seven, of the twelve parts, are already published, at $5.00 each, in brown or green cloth: $7.50 in half morocco; $10.00 full morocco. We cannot too highly commend the educational value of this choice series.

A quaint, finely made, richly illuminated book is Charles de Kay's BIRD GODS, in which it is shown that birds, with their semi-annual migrations, their changing plumage, their curious instincts and interesting habits, have had a profound influence upon the minds of men, especially upon their religious thought and life. The soft, sad melody of the cooing dove, the mysterious flight of the swallow, the solemnity of the owl, the black wickedness of the raven, and multitudes of other qualities and influences of the birds are wrought into a curious tale which mingles history, tradition, myth, science and religion, making a fascinating volume which will appeal to the interest of a variety of readers. Bird-lovers especially will find the book a rich treat. New York: A. S. Barnes & Company. $1.50.

AMERICAN PROSE. Edited by George Rice Carpenter. This book gives choice selections of the best American prose from such authors as Cotton Mather, Jonathan Edwards, Benjamin Franklin, George Washington, Daniel Webster, Emerson, Hawthorne, Longfellow, Motley, and a host of others. There is a general introduction, and critical introductions by various writers. The volume will be of use in introducing classes to some of the masterpieces of American literature. New York: The Macmillan Company.

SONG STORIES AND SONGS FOR CHILDREN is the title of a pretty collection of songs, with accompanying reading matter, by Frances Stanton Brewster and Mrs. Emma A. Thomas. Most of the songs, both words and music, are original and the book is dedicated to little children with the hope that it may give them many happy hours, a wish which it is well calculated to fulfil. New York: The American Book Company. 60 cents.

ECONOMICS. By Edward Thomas Devine, Ph. D. The author defines economics as "The science of man in his relation to wealth." No one will question that the production of goods and the extension of trade are the great questions at the basis of the nation's material prosperity. These questions are studied in their various aspects in this volume and the principles regulating the making and consumption of goods are fully set forth in a form suitable for the individual reader or for the college class-room. New York: The Macmillan Company. $1.00.

In the Lakeside Series of Readings for High Schools we acknowledge the receipt of CARLYLE'S ESSAY ON BURNS, Illustrated; and SELECTIONS FROM BURN'S POEMS AND SONGS, Illustrated. The volumes are bound in enameled paper covers and include suggestive introductions and notes suitable for the use of students. Chicago: Ainsworth & Company; 15 cents.

A handsome edition of Fenimore Cooper's LAST OF THE MOHICANS, in two volumes, richly illustrated in colors by H. M. Brock, has been issued by the Macmillan Company, New York, at $3.00 for the set. The tale is so well known as to need no comment. The publishers have presented it in most attractive dress and the illustrations are spirited and effective.

A PRACTICAL METHOD TO LEARN SPANISH, by A. R. D. De Villegas. This is a new edition of a simple and helpful little book for those who wish to acquire quickly enough Spanish to travel with and transact simple, ordinary business. It is a timely book and will serve a useful purpose. New York: D. Appleton & Company; 50 cents.

A POCKET HISTORY OF THE LADIES OF THE WHITE HOUSE. By Olga Stanley. This is a pretty little blue booklet, giving portraits of the wives of our presidents, from Martha Washington to Mrs. McKinley, together with a brief historical sketch of each, and illustrations of the chief rooms in the White House. Published at 25 cents, by the Woolfall Company, New York, N. Y.

STUDIES IN EUROPEAN HISTORY, GRECIAN AND ROMAN HISTORY. By Fred Morrow Fling, Ph. D. This is a helpful monograph illustrating the value of the laboratory method, or, as the author calls it, the "Source Study" method, as applied to historical studies. The reader will not only learn much about Greece and Rome, he will also be stimulated and instructed in the art of original historical investigation, by the perusal of this volume. Lincoln, Nebraska: J. H. Miller, Publisher.

THE NEW ENGLAND POETS. A Study of Emerson, Hawthorne, Longfellow, Whittier, Lowell and Holmes. By William Cranston Lawton. The author spent twenty years in studying and teaching remoter literature, when the claims and attractions of that nearer at hand were brought to his attention and he returned gladly, to find rich reward in these earliest guides of our New England boyhood. In the authors named he finds the interpreters of our national life. His criticisms are just and discriminating, and his spirit is appreciative. The book will be helpful to classes in literature and good for supplementary reading. New York: The Macmillan Company. 75 cents.

THE UNITED STATES IN WAR WITH SPAIN. This volume gives a graphic and thrilling account of the war and includes a greal deal of interesting and instructive descriptive matter about Cuba and the Philippine Islands. It is written by Mr. Trumbull White, who was sent to Cuba by the Chicago *Record* as its war correspondent. He spent the greater part of two years in the island, proving of great service to Fitzhugh Lee at Havana, and witnessing the principal battles with his own eyes. He was on an American war ship when Cervera's ships were destroyed. His opportunities for preparing an authentic account of the stirring events of which he writes were thus of the finest, and his book is not made up of dry statistics but the several chapters are the dramatic narration of most exciting events, in the language of a past master of the art of war correspondence. The book is fully illustrated and is published as a subscription volume by the International Publishing company, Philadelphia, Pa., at $2.00 in cloth, $2.75 in half morocco.

OBSERVATION BLANKS FOR BEGINNERS IN MINERALOGY, by Herbert Ernest Austin, B. Sc., will prove valuable as a means of recording original investigations in the laboratory. Published at 30 cents by D. C. Heath & Company, Boston.

An excellent edition of HORACE'S ODES AND EPODES, edited, with introduction and notes, by Paul Shorey, Ph. D., is issued from the press of Benjamin H. Sanborn & Company, Boston, as the latest number in the Students' Series of Latin Classics. The series now includes some forty-six numbers.

THE BEST LIFE. An address by the Rev. Charles Franklin Thwing, D. D., LL. D. President Thwing seeks to answer in this little book the question "What is the best life?" He says that it is the life of *truth* and of *love*, love given and received. The address is especially intended for students and teachers, but it is suggestive and helpful to all. T. Y. Crowell & Company, Boston; 35 cents.

THE MASON SCHOOL MUSIC COURSE. Book Two. By Luther Whiting Mason. We havo noticed the first number of this useful series, in a previous number of EDUCATION. While designed to follow and complete the former volume this one is complete in itself. Music teachers and scholars in the schools will find new possibilities in the line of school music as they study and use the author's method and avail themselves of the songs in these books. Boston: Ginn & Company, 40 cents.

GILDERSLEEVE'S LATIN GRAMMAR. School edition. By Basil L. Gildersleeve and Gonzales Lodge. This is a condensed edition of the author's well known larger work which has long been a standard among Latin grammars. Historical detail and grammatical exposition have been left out and the phraseology has been simplified. Essentials have been retained, however, and the student will find in this volume a safe and scientific guide to the mastery of Latin. New York: University Publishing Company; 330 pp. 80 cents.

PHOTOGRAPHIC HISTORY OF THE SPANISH-AMERICAN WAR is a sumptuous volume containing a very full "Pictorial and descriptive record of events on land and sea with portraits and (brief) biographies of leaders on both sides." After looking carefully through these 335 large pages, one has a broad, full and at the same time compact knowledge of the countries and cities, the ships, munitions of war, "Jackies" and soldiers, as well as all the prominent leaders,—civil, military and naval—on both sides, in the "late unpleasantness." The illustrations are finely executed and five maps add to our knowledge of all our recently acquired territories. The make-up of this choice and timely work is admirable every way. New York: The Pearson Publishing Company, 114 Fifth Avenue.

In Appleton's Home Reading Book Series, a pleasing little PRIMER OF ASTRONOMY for young readers has just been issued, called THE EARTH AND SKY, by Edward S. Holden, Sc. D., LL. D. It presents the simplest facts of astronomical science in a way to lead the young child to verify them by his own observations. The book is admirable for home and school reading and belongs to a series of books that cannot be praised too highly. New York: D. Appleton & Company; 28 cents.

CHILD STUDY OF THE CLASSICS. Tales from Mythology; Flower Tales; Star Tales; Sea Tales. By Grace Adele Pierce. This choice little book has been written to prepare the young pupil for the later classics in literature. It is a valuable book for supplementary reading. New England Publishing Company, Boston. Boards, illustrated, 40 cents.

Vol. 4 in the Western Series of Readers, edited by Harr Wagner, is called TALES OF DISCOVERY ON THE PACIFIC SLOPE, by Margaret Graham Hood. San Francisco: The Whitaker & Ray Company. 60 cents.

Two timely books, uniformly bound, published by Charles Scribner's Sons, New York, are TWELVE NAVAL CAPTAINS, by Mollie Elliot Seawell; and POEMS OF AMERICAN PATRIOTISM, chosen by Brander Mathews. The former is illustrated with portraits. Price of each, 60 cents.

A dainty little volume in flexible cloth, gilt top, is published by Messrs. Fords, Howard & Hulbert, New York, entitled "DON'T WORRY" NUGGETS. It contains bits of ore gathered from such rich mines as the writings of Epictetus, Emerson, George Eliot, Robert Browning, etc. It would make a choice holiday gift. 40 cents.

PERIODICALS.

The American Monthly Review of Reviews for December reviews the November elections, the course of our negotiations for peace with Spain, and many other matters of national importance. It is pre-eminently the busy man's journal, enabling him to pick up quickly and accurately the thread of current history.——Martha Washington's part at Valley Forge has seldom received the credit it deserves, as an example of the virtues of the women of the Revolution. It is interestingly written up in the *Ladies' Home Journal*, by William Perrin.——In the *Century Magazine* for December, Captain Sigsbee gives his personal narrative of the explosion of the Maine. This story, related in his straightforward and simple style, is full of dramatic interest.——"The Coming Fusion of East and West," is the title of a thoughtful article by Ernest F. Fenollosa in *Harper's Magazine*,——Rudyard Kipling begins a new serial story in *McClure's Magazine* for December, called "Stalky & Co." Each story, month by month, will be complete by itself, but the continuation of the same characters through the series will give it a connected interest.——Mr. Benjamin Kidd, the distinguished English sociologist, contributes the results of his conclusions, reached during a tour of two months in the United States, in regard to our "Control of the Tropics"' to the current number of the *Atlantic Monthly*. Alfred Balch, writing for *Lippincott's Magazine*, takes the ground that reporters for the daily papers should be required to sign their contributions and then be held responsible for their utterances.——*The Youth's Companion* is out with its annual calendar, a very artistic production, and its prospectus of good things for 1899. The services of some of the best writers and most distinguished people of this and other countries have been secured for the benefit of the youth of our land.——The treatment of the Indians by the United States government is severely criticised by Charles Carson, in the *Catholic World Magazine*, in an article entitled "The Indians as they are."——The extreme importance of open-air play grounds for rural schools is pointed out in *Appleton's Popular Science Monthly*, by Isabelle G. Oakley.——*Germania* is an excellent monthly for students of German.——The announcement is made that Kellogg's *School Journal* will be issued at a subscription price of $2.00 hereafter, instead of $2.50 as in the past.——The Messrs. Palmer and Weber of St. Louis, Mo., issue some charming "*Merry Songs and Games*" for the use of the lower grades in the schools.——The Pope Manufacturing Company, of Hartford, Conn., has issued their Columbia desk-pad calendar for 1899. It is very neatly gotten up and will be sent for ten cents.

EDUCATION

DEVOTED TO THE SCIENCE, ART, PHILOSOPHY AND LITERATURE OF EDUCATION.

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THE RURAL SCHOOL QUESTION.

JOHN OGDEN, MINNEAPOLIS, MINN.

IT is clear, judging from reliable statements and from statistics gathered with great care from wide and diversified sources, that our old system of schools for rural districts, that have served such a noble purpose in the past, have more recently encountered difficulties, under changed conditions of society, that not only very seriously interfere with their present usefulness, but even threaten their existence, in many places.

A change of some sort must surely intervene in order to save them and to perpetuate them in some form — some improved form,— that shall make them what they are capable of becoming, the patterns and foundations of our national system of education.

Indeed, our whole system of public schools, both rural and urban, so justly popular among our people, have, under the more recent search-light of careful criticism, discovered weaknesses that demand serious attention. These two classes of schools, that should be really identical, since the distinctions are only local, need re-adjusting and almost revolutionizing in order to bring them into proper relations with each other.

The disparity in the ratio of attendance, and in the teaching talent employed in these schools is entirely too great for safety; especially when we consider that the country, to-day, offers by far the better natural advantages for carrying out the more rational ideas of education. But of this further on.

Our school system was wisely conceived and tolerably well

adapted to the conditions and wants of the people as they existed a hundred or even fifty years ago: though viewed from the standpoint of more advanced ideas, they might seem somewhat crude and awkward; for the modern schoolman could, doubtless, now discover many things to criticise, especially in the local management of these schools, as well as in the methods of teaching employed in them. But all this is readily accounted for on the score of general improvement in all other matters. Still it must be conceded that great credit is due our ancestors for their wisdom and zeal in devising a system of public education that has not only survived the changes of a hundred years or more, but, to-day, stands unparalleled in the history of nations.

But it must be remembered that all organic bodies require growth: that when they cease to grow, they usually cease to be useful: and that our school system is distinctively organic, having features of growth peculiarly its own, and dependent upon the nature and strength of the elements composing it; and also upon the condition of things that ordered it. Hence it is plain that it must keep pace with its environment, or with the altered and improved condition under which it now exists. It is plain also that it was intended to grow, and to adjust itself to whatever changed conditions may exist.

As before hinted, our school system originated in the condition and wants of an intelligent and progressive people, the early settlers of New England. At that time the settlements were small as to area, and necessarily more densely populated, both as a matter of safety from the assaults of a jealous and savage foe; and also for greater ease in cultivation. Agricultural implements were then comparatively crude, so that large plantations could not be cultivated with the same ease that they can now. And again, there were no large cities to absorb the rural population, as was the case later on. Hence the common district school was well suited to the wants of the people. And by reason of the absence of this condition of things, the New England system of public schools never prevailed in the Southern states, until the larger plantations were reduced in area. But New York, Pennsylvania, Ohio, Indiana, Michigan, Illinois and other Western states took their pattern from New England: and the same extended, eventually, westward and southward as conditions and circumstances permitted: and yet the larger wheat-growing farms

of Kansas and the Dakotas, those of from 1,000 to 20,000 and even 50,000 and 100,000 acres, made the prevalence of the schools, as planned in New England, impossible; and it is plain that until these large farms are broken up into smaller ones, public schools can never prosper.

So too, the depleting of the rural districts in the East, by the removal of families westward, and the still greater depletion from the absorption of the country populations by the rapid growth of cities, have rendered the old system almost inoperative, depleting the schools and rendering taxation for their support a burden too great to be borne by the ordinary population.

Our people therefore, are now confronted by a problem of serious importance, one hardly expected in the earlier stages of our educational growth: so that it seems that one of two things must take place, in order to perpetuate our national system, and to bring it to a degree of perfection yet unattained. Either the rural population must be restored and equalized by extending the cities and towns farther into the country — as is now actually being done — thus distributing their surplus populations, the country also taking possession of and ruralizing the cities and towns, (both these processes are practically the same as to results) or else the area of the school limit must be extended, so as to include a greater population.

This latter presupposes, or rather necessitates what may be termed "The Township-Centralization and Transportation" plan; and, as a temporary expedient is probably the best that can be done; and it will doubtless prevail a long time, where the population remains sparce. But this too is limited. It must have an end. It is only a temporary expedient — a necessary intermediate step that must cease to exist when the necessity ceases. Our fast advancing stages of civilization will, one day, reduce this necessity to its minimum, if not rendering it entirely unnecessary in most parts of our country.

This proposes an extension and perfection of our system scarcely dreamed of by either the founders, or the expounders and advocates of the American system. I call it *American*, for I believe it to be distinctively American, both in its inception and in its probable extension and completion; for it may be, and probably will be extended to other parts of the world. Recent indications point to its world-wide extension: else what means this

sudden and before unheard of triumph of American arms and American civilization?

We must not shut our eyes to these remarkable indications, to these new openings for the inculcation of our style of Christian civilization, of which the Common school is the just exponent. Other styles have had their day, and wrought their mission: but ours is distinctive. It embodies the excellencies of all its predecessors, and points to an era of expansion yet unheard of in the history of civilizations.

In support of this view of the subject we offer the following reasons.

1. *Those arising from the necessities of the case* as — the inadequacy of the present system, as originally planned, by reason of present inconveniences and paucity of attendance, and the consequent expensiveness of the small district plan. This has been shown in many ways, chiefly by statistics from various parts of our country.

This state of things demands some such change as that contemplated in the "Township-Transportation" plan. The poorer quality of teaching is an additional reason for a change, in schools falling below an average of, say twenty pupils, since no encouragement can be offered by way of salary, for better professional preparation. Hence, as matters have turned out, these and other inconveniences necessarily connected with the old plan, demand some such change.

2. Another necessity seems to exist, viz. a lack of suitable provision for such expansion of the system as circumstances may demand from time to time. The remedy for this, I think, however, is contemplated in the system itself. But people are averse to changes. They are prone to think the old is good enough, since it answered their purposes and those of their ancestors. They say, "Let well enough alone." They go upon the supposition that this world with "all that is therein," is finished and fixed — which is probably a mistake — and that all things should move on after the fashion of a hundred years ago, which is also a mistake.

It is true, the world *was* finished originally after the Divine pattern, and pronounced "Very good." It was exactly suited to its purposes which were subsequently declared. But many of the things connected therewith were properly and purposely left for

the finishing touch of man, who thereby becomes a fellow worker with God in the great plan of the universe; else wherein comes man's best education? For, in finishing the things of earth, that were handed over to him, man only completes himself, and, at the same time, furnishes forth his earthly abode. *This is the great central thought in education*; and it bears directly upon the point in hand. But in order to accomplish it there must be a revision, a readjustment of the forces, a recognition of this fundamental fact in our systems of public education. This will accomplish it, as we shall show further on.

Expansibility is necessary in all institutions and governments. Without it they lose their vitality, and fail to accomplish their purposes. Growth and perfection are the natural attributes of all things planned in wisdom for the good of mankind: and one of the best things about our system of education is that it can be improved. It can be altered without destroying or even injuring its vitality.

All human institutions are thus subject to change. It is a law of progress: and it has been already stated that growth is a characteristic of all organic bodies: and it may be added that death and decay are also conditions of these bodies; yet nothing good really dies. The good is imperishable; and evil is only the blasted ear of good in the great harvest field of human life. What we call death is only a necessary change in the eternal progress of God's affairs. The old, the well-worn, having accomplished its purpose, decays only that it may reappear in the improved life. It buds its forces to a new and improved growth; and this goes on eternally. Life itself is therefore imperishable and self-perpetuating, and is but the type of the everlasting. Nothing in the order of God's appointment can utterly perish and cease to exist in some form.

It is precisely so in our institutions, and hence in our school system. The good inhering therein is continually asserting itself while the evil is continually sloughing off. When it was first adopted, however, it was well fitted to the then existing conditions, but by this necessary law of progression, the old parts having served their purpose, were gradually and naturally absorbed in the new. Conditions themselves change, and this demands corresponding changes in the organism or system.

To use a figure, the garment was fitted to the age and condi-

tion of society, the wearer of the garment. But as the wearer grew, the garment proved inadequate from time to time, demanding expansions and extensions. It was like the garments fitted to the boy of twelve years: but when he is twenty, they are insufficient. They do not cover the new growth; and nakedness appears: and the patch-work, from time to time, the extensions upon the old garment, are neither comely nor comfortable.

So in our present school conditions, the people and our institutions are continually growing, and demanding covering. Our school system has been patched and patched, and altered and extended, here and there, to suit the new conditions; but still there are parts of the body politic unprovided for, naked and exposed. In fact our whole system, from this standpoint appears like one immense patchwork with excellent material, to be sure, all through it; material that cannot well be spared in the readjustment of affairs.

Yet it might be well, at this point, to inquire whether it were better to continue this patching, or to make an entirely new garment for this society, this fast growing young giant, whose strength and activity now seem to challenge the respect and admiration of the whole world. Whichever course is taken, I suggest that more respect must be paid to the real practical wants of the people; yea, the imperative demands of an age unparalleled in progress, yet big with a promise that challenges the profoundest wisdom.

CLEARNESS IN THINGS WITH AN EXPERIENCE.

SUPT. J. M. GREENWOOD, KANSAS CITY, MO.

LAST week I heard a gentleman read a beautiful and thoughtful essay on "Obscurities in English Literature." As a literary production it was artistic, and it answered most completely the object for which it was written and read. Only a short time before, it was my privilege to visit the Pacific coast in company with President Lyte, Secretary Shepard and Superintendent Lane, and on that trip I engaged in many conversations with these genial and whole-souled gentlemen, and much of the conversation from time to time, with President Lyte especially, was along the line of clearness in thinking, as opposed to obscurity and dullness.

Permit me to say that the wit and humor of Dr. Shepard are not always in the back-ground, as some unacquainted with him may imagine, but they lie near the surface ready to bubble up and over, as we found out to our own amusement and frequent discomfiture. Superintendent Lane, however, always sees things from enlarged views; yet he is proverbially modest in mentioning Chicago,—and takes it as a matter of course. He never enjoys far away discussions, but whenever he managed to get President Lyte, Dr. Shepard and myself into a heated argument over the little verb "is," he fairly chuckled with delight, and I must confess, that he is an expert diplomat, and he succeeded in introducing that element of contention once or twice each day when least expected. The opportunity was eagerly seized, and that small word as a "verb, or preposition," as we learned from an intelligent schoolboy in Denver, was made the target for our grammatical practice, with additions, probably, to the no small annoyance of non-pedagogues.

Lest I have lingered too long, I will go back to what I first had in mind:—namely, that whenever President Lyte and I began to talk on "illicit processes, undistributed middles, conversion, figures, quantification, etc.," we soon put our companions to sleep, except once, when Dr. Shepard said he had visited the most psychological normal school in the United States, at which school everything moved in cycles, and that he kept trying to catch the thing by the tail for two days without success, although every room was filled with it, the very atmosphere smelt of it,—yet it eluded him. Somehow, it was too rarefied to be either perceived or apperceived by any of his senses. However, the third day he learned that it would be dealt with in a very materialistic manner in a model recitation. Thither he hastened, and sure enough, he gathered it in—"thing-in-itself fashion," and he holds it even to this day as a part and parcel of the furniture of his mind. It seems proper in this connection, that he should be invited to giv a "solo performance" of his remembered apperception at the next session of the N. E. A.

SPADING FOR CONCEPTS.

A friend from the sunny south-land said, that a rich mind is full of concepts; the more of these a mind has, the larger is its bank account. Admitting this to be a correct statement and to induce clear thinking, can a mind that does not master definitions,

both real and nominal, be said to have riches on deposit in the shape of concepts? Is there not a clearness that comes from knowing just how one thing differs essentially from another? Clearness of thought leads to clearness of expression usually, although there are limitations to the use of language to express adequately the thought one always has in mind. A truth, likewise, may have several or many sides to it, and it answers back to each as he sees it,—interprets it and understands it.

To illustrate: When President Lyte turned suddenly upon me in Arizona—his eyes fairly sparkling and said, "what is truth—and no dodging?" I ran back instinctively to Schuyler's definition, and then had to go into an explanation of "harmony," "thought" and "reality." This is referred to simply for the purpose of illustrating a great truth in education, namely, there is a time when the mind should be stored with the meaning of terms and propositions, and these should never be taught in an obscure manner. Nearly all education consists in extending the elements of knowledge which one has in his possession, or else reducing the new knowledge back into terms of the old material, and then welding the two into a more complete unity. Physicists and chemists are always dealing with atoms, molecules, masses. They attach ideas to these words. The words may stand for realities *per se*, or for the understanding that the mind using them has when it attaches a relative meaning of its own to its knowledge. Unless the knowledge the mind has, harmonizes with the real thing itself, the knowledge is of no value whatever. It is on this ground that irrelevant witnesses are excluded from testifying in court.

If concepts be an evidence of richness as well as usefulness, what can be of greater value to the accountant than the multiplication table though this table contains no rich content. Yet children learn it with as much ease as they learn how to count or to spell one hundred and forty-four common words. No higher order of intellectual ability is required to learn in one way or another the ordinary and very useful tables found in our common school arithmetics. They have to be learned, and that is the end of argument. There are persons who adopt all kinds of devices to aid in learning or doing certain things which need little or no explanation. A real thing itself may be so covered over with staging and curtains that the learner is bewildered at the display,

and fails to catch a glimpse or even a shadow of the real thing. Children hear and fear thunder, but later in life, they learn to know that the thunder does not kill,—unless the objects be unhatched eggs.

What is insisted upon is, that words stand for things rather than for hazy shadows of things. Should not a teacher have clear notions of the following words?

1. *Intuition; empirical, rational,* and the sub-divisions that belong under this classification; also their order of development. It seems to me to be necessary, if one wishes to prove any psychological proposition or to read it understandingly.

2. What is meant by a demonstration, or the proof of a proposition or question? Upon what ultimate basis does the proposition or question rest, and how far must it be carried backward, or reduced to its simplest terms, to be accepted by all rational minds? If the validity of the demonstration implies the validity of the intuition or intuitions upon which the demonstration is based, is there harmony or opposition in the conclusion?

3. What is thought, and how does one know he has *thought a thought?* If it be the recognition of one thing under or in another, as a species under its genus, or a property in its object, what is included under the processes—conceiving, judging, reasoning? As to the products of these processes, they are—concepts, judgments, arguments. Following are the differences to be noted between concepts and judgments or propositions. A mastery of these elementary terms naturally leads one to examine the qualities involved in distinctness as opposed to indistinctness. So much in ordinary teaching is indistinct, incomplete, invalid and untrue. The opposite should prevail. Just beyond this point is where the Socratic method in questioning can be employed in probing for new knowledge, or in testing for the real in the old. Not only should pupils know a good definition when found, or when they make one evolved from their inner consciousness, but that they have the knowledge and the skill to test it, and to test it logically. Socrates never told the other fellow much, but he dexterously questioned till the other fellow saw where his answers landed him. Children in the third and fourth years of school can apply the principles of logical definitions with a good degree of judgment, if they have been skillfully taught. Test your knowledge is a safe motto.

All teachers should be well informed on the "Laws" governing definitions, because it is as natural for the young child to try to tell what a thing is, as it is to talk. Children are defining in a rude sort of way in very much of their conversation. It is a long step from their simple concepts to the doctrine of Kant, who believed that the extension of knowledge depended entirely upon the scope of the predicate of certain propositions. He saw so much in this apparently simple question that he constructed a new department of thought out of it. To make a child cautious and critical, the critical faculty of the mind must be cultivated intelligently and thoroughly. This, doubtless, is what Holmes had in mind when he spoke of the difference between "seasoned knowledge and green knowledge." There is much in this distinction, if one will work at it long enough to pick the thought out of its husk. As an aid to this suggestion, the laws upon which correct definitions depend are helpful. While the first law is important, young children would not understand it, but all upper grade and high school pupils would know whether the subject was equal to the predicate in its scope. The habit of converting the terms of a proposition will enable pupils to look at sentences with a view to their inner and real meaning, because the simple converse of a perfect definition ought to be true, and it is true, in all cases of coextension.

The second law is, that there should be no exception to a definition. An exception shows that the definition is defective in some respects,—too narrow, possibly, hence a definition should give the essential attributes of the thing defined so as to distinguish it, or the class to which it belongs, from all other objects of thought.

The third law may be stated as follows: A definition should be precise,—omit nothing essential, include nothing unessential. It must not include too little nor too much. As to clearness, a definition should not contain the name of the thing to be defined, or any derivative which involves the name of the thing to be defined. This species of defining is known as the vicious circle. A definition should not be made negatively. To say that a horse is not a cow is a mark of separation, not of definition. Neither should a definition involve what is known as a problematic judgment. By doing so it becomes indeterminate. So much for this basis upon which to work.

Now, I go back and ask again the old question,—"*What is truth?*" and if the answer be given as the "harmony of thought with its object," then a beginning is made; but a further question is to ascertain if all truth be of the same kind. A little reflection will be sufficient to convince one that there are different kinds of truth, for instance formal truth and real truth. Since logic is the science of the laws of thought as thought, then there must be a sort of truth designated as logical truth, and another as mathematical truth,—one harmonizing with the necessary laws of thought as thought, and the other harmonizing with the necessary relations of quantity. Mathematical truths certainly stand in a sphere of their own, and so do logical truths. This we know to be debatable ground, and yet I think the distinction is properly made. Under the subdivision of real truth—the harmony of thought with the matter as thought,—the following divisions appear to be necessary: (a) physical truth, the harmony of thought with external phenomena. This again involves the point whether the world is as we perceive it, or whether it is as each one thinks it,—builds his own world. Even the idealist argues and proves how it must be, but his very actions are in contradiction to his whole scheme of philosophy. All that is intended here is to note what may be called material truth. (b) Metaphysical truth—the harmony of thought with the necessary facts of mind; and (c), the harmony of facts with the contingent laws of mind. Learners as well as teachers need standards of measurement, and they ought also to be able to take any complex concept and trace it back to its very beginning, and this habit is one of the most valuable that can be employed in teaching,—a fixing of knowledge by steps. To cultivate the habit of analysis among pupils, not only separating—but tracing each item of knowledge to its simple indivisible element, is an excellent practice and cannot be too highly commended. In no other way can pupils see how far or in what manner they have progressed, except by measuring their progress from the first rudimentary conception from the beginning to the present. It is like traveling over a journey the second time, and noting again all new matter that was not retained in the first plan.

There is another side to this subjcct which needs attention, and the article would be incomplete without a brief discussion of such terms as "error, ignorance, etc." Every day teachers speak to

children of errors in this work, or that work; errors in speech in writing, in conduct, till the pupil arrives at the conclusion that he is a bundle of errors from head to foot. Error is the opposite of truth, and the child should be taught whether the error he made, be in his mode of thinking upon a given subject, or simply an error in the mechanical execution of his work. There is another distinction to be insisted on at this juncture, and that is the difference between *error* and *ignorance*. Ignorance is a want or lack of knowledge — it is a negation, while error is a pretense to knowledge.

There are many common terms that President Lyte and I talked over — such as investigation, belief, fact, fallacies, illusions, experience, experiments, demonstrations, evidence, proof, evolution, immortality, time, space, cause, beauty, sound, territorial expansion, music, poetry, child-study, sea-gulls, astronomy, properties of the "figure 9," psychic phenomena, how to bring up children and books from the fall of Adam to the fall of Havana. We could not argee on Carlyle, but it was not my fault. I did and he did n't.

Perhaps this article will put the reader to sleep as our discussions had a somnific effect on our two companions, yet we enjoyed the comparison of ideas, because each found the other interested along the same lines of thought. Neither must this be interpreted too literally, for frequently the discussions were carried on in a regular quadrangular contest.

I am thoroughly convinced that a person well equipped with definite, clear-cut, accurate knowledge is far better prepared to battle with life than one whose mind is a regular lumber-shed or back-porch, filled with all kinds of scraps. Scrappy knowledge is of little value in this life; I don't know how it is in the next.

In conclusion, I want to refer to one or two personal experiences. In 1888, I crossed the overland route with Dr. John Hancock, and it was on this trip, perfectly shut out from the outside world, that he and I discussed literature, history and philosophy, and no one who never met him on this large department of his life, knew anything of the real man, — and the same is true in regard to the journey with my companions in October. Each is a volume to be read, and how I enjoy reading living volumes, although I had Balzac and some other solid reading for recreation.

A NATIONAL UNIVERSITY.

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WHEN the Low Countries had fought through one of the noblest struggles for liberty, William of Orange offered the city of Leyden immunity from taxes so that she might recover from her intense sufferings. Leyden declined the offer and asked for nothing but the privilege of erecting a university within her walls. Likewise, after the battle of Kinsale, in 1603, the English army subscribed £1800 to raise a monument so as to leave a lasting memorial of their gallant achievement. Major Layard says: — "They did not raise any sculptured marble or graven brass, but they sent the £1800 to the celebrated Usher to found the Dublin Library." These noble efforts to foster the arts and sciences reflect great credit upon mankind. A nation or a city is impressed with the highest ideals when it founds a new institution of learning or makes liberal appropriations for the support of colleges and schools. Whether we look to the ancient or the modern world, we find that higher learning has generally been regarded as of vital importance to the welfare of nations. In our own country, its importance has been strongly emphasized by the recent introduction into Congress of a bill to establish a national university. To some of us, this may seem a new subject, but it is, in fact, a century old.

The work of the fathers of the republic did not end with the adoption of the Constitution, and setting in motion the machinery of the new government. In educational matters, their wisdom was equally far-reaching. After the close of the Revolution, one of the first subjects to demand the attention of statesmen was the intellectual improvement of the people. Although some of the colonial governments had taken steps to found schools at a very early date, the schools were largely maintained by benevolence. There were isolated efforts, but no general system, and the fact soon became apparent to our statesmen that the new republic could not long endure unless supported by morality and intelligence.

The whole subject took a definite shape in the Constitutional Convention of 1787, when on May 29, Charles Pinckney, of South Carolina, offered a plan for a constitution, which authorized Congress "to establish and provide for a national university at the seat of government of the United States." His plan was not adopted, and on September 14, James Madison moved to insert in the powers of Congress, a power "to establish a university in which no preferences or distinctions should be allowed on account of religion." James Wilson, of Pennsylvania, supported the motion, but Gouverneur Morris claimed that the exclusive power at the seat of government would reach the object. The whole subject was then dropped in the Convention, but when the new government began under the Constitution, the matter was again taken up, and it has been revived in nearly every administration since.

It is interesting to reflect upon Washington's deep interest in education. We are apt to look upon him as the hero of the Revolution, and the first President of the Republic, and forget his close relations to education. In 1788, the year before he was elected President of the United States, Washington was appointed Chancellor of the College of William and Mary, a position which he held until the day of his death. In his first message to Congress, he referred to the subject of a national university as follows: — "Nor am I less persuaded that you will agree with me in opinion that there is nothing more deserving your patronage than the promotion of science and literature. Knowledge in every country is the surest basis of public happiness. In one in which the measures of government receive their impressions so immediately from the sense of the community as ours, it is proportionally essential. Whether this desirable object will be best promoted by affording aid to seminaries of learning already established, by the institution of a national university, or by any other expedients, will be well worthy of a place in the deliberations of the legislature."

In his message of 1796, Washington again referred to the subject, this time in more emphatic terms than before: — "The assembly to which I address myself is too enlightened not to be fully sensible how much a flourishing state of the arts and sciences contributes to national prosperity and reputation. True it is that our country contains many seminaries of learning highly respect-

able and useful; but the funds upon which they rest are too narrow to command the ablest professors in the different departments of liberal knowledge for the institution contemplated, though they would be excellent auxiliaries. Among the motives to such an institution, the assimilation of principles, opinions and manners of our countrymen by the common education of a portion of our youth from every quarter, well deserves attention; the more homogeneous our citizens can be made in these particulars, the greater will be our prospects of permanent union; and a primary object of such a national institution should be the education of our youth in the science of government."

Washington's correspondence in his later years is filled with his views on a national university. The most interesting feature of his last will and testament is that which refers to the university as follows:

"It has always been a source of serious regret with me, to see the youth of these United States sent to foreign countries for the purpose of education, often before their minds are formed, or they had imbibed any adequate ideas of the happiness of their own; contracting too frequently, not only habits of dissipation and extravagance, but principles unfriendly to republican government, and to the true and genuine liberties of mankind, which thereafter are rarely overcome; for these reasons it has been my ardent wish to see a plan devised on a liberal scale, which would have a tendency to spread systematic ideas through all parts of the rising empire, thereby to do away local attachments and state prejudices, as far as the nature of things would, or indeed, ought to admit, from our national councils. Looking anxiously forward to the accomplishment of so desirable an object as this is (in my estimation), my mind has not been able to contemplate any plan more likely to effect the measure, than the establishment of a university in the central part of the United States, to which the youths of fortune and talents from all parts thereof may be sent for the completion of their education, in all the branches of polite literature, in arts and sciences, *in acquiring knowledge in the principles of politics and good government*, and, as a matter of infinite importance, in my judgment, by associating with each other and forming friendships in juvenile years, be enabled to free themselves in a proper degree from those local prejudices and habitual jealousies which have just been mentioned, and which, when carried to excess, are never-failing sources of disquietude to the public mind, and pregnant of mischievous consequences to this country. Under these impressions, so fully dilated,

I give and bequeath, in perpetuity, the fifty shares which I hold in the Potomac Company (under the aforesaid acts of the legisla-

ture of Virginia), towards the endowment of a university, to be established within the limits of the District of Columbia, under the auspices of the General Government, if that government should incline to extend a fostering hand towards it." The affairs of the Potomac Company were finally merged in the Chesapeake and Ohio Canal Company, and Sparks, in his Life of Washington, says, "the shares appropriated by Washington's will are doubtless held in trust for their destined object."

While upon foreign missions, Thomas Jefferson made a careful study of European universities. In 1794, Professor D' Ivernois, of the Geneva faculty, made a proposition to Jefferson "to translate the Academy of Geneva in a body to this country." Jefferson endorsed this scheme and he urged Washington to accept it. But Washington rejected the offer, as he desired an American university for Americans.

Various attempts have been made during the century to establish a national university, but from the beginning of our national existence, higher education has been left to the care of the several states. Jefferson, failing in his scheme to transfer the Geneva college to Washington, turned to his native state and labored zealously to establish the University of Virginia. Massachusetts performed well her part by creating the first public school system in America. The comprehensive University of the State of New York was organized with the idea of including all chartered institutions of learning in the state. Michigan has established a system closely unified from the kindergarten to the university, and supports it with pride and zeal. The constitutions of the Western states nearly all make provision for universities, as well as public schools. As a result of our American educational policy, we have forty-five state school systems and nearly as many state universities. The object in establishing a national university would not be merely to add one more to these institutions, but to crown a system based upon the public schools, and create a federal head to the state universities, thus closely unifying all our educational work.

Washington had two great objects in view in urging the establishment of a national university. He was opposed to sending youth abroad to secure their education, and he hoped that sectional pride might be turned into national feeling by the mingling of youth from all parts of the republic. In 1743, when Benjamin Franklin drew up the plan for the Academy of Philadelphia, he

stated among its objects, "that youth may receive a good education at home without being under necessity of going abroad for it." Like Washington, he also pointed out that it was a mistake for Americans to allow their children to be trained in Europe, as it was hardly possible to avoid their being trained there out of sympathy with the conditions of life they must encounter here. The second object of the university proposed by Washington was to unify national sentiment. It might be possible that the present broad spirit of American citizenship would have been developed earlier, if Washington's university had been established. We may also stop to inquire whether this might not have averted the Civil War. While foreign powers legislated slavery out of existence, in this nation, on account of sectionalism, it could only be done by the decree of the sword.

When Prussia was humbled and impoverished by French invasion, the moral and intellectual elevation of the whole nation was decided upon. Men like Stein, Humboldt, Niebuhr, Schleiermacher, Savigny, Fichte, Steffens and others, established the university in Berlin for the purpose of arousing German nationality. In less than seven years, that suffering kingdom arose and became one of the leading powers in the struggle against Napoleon. The new system of education served well in preparing the people for the hour of national need. We are not today, like Prussia at the beginning of the century, crippled and humbled by foreign oppression. Our greatest enemies are at home, in the shape of the demagogues who are continually kindling the fires of sectional feeling. For a century, the sections have been arrayed against each other on every great economic question. We need a stronger national sentiment, and the words of Doctor Lieber are appropriate: — "Should we, then, not avail ourselves of so well-proved a cultural means of fostering a generous nationality as a comprehensive university is known to be? Shall we never have this noble pledge of our nationality? All Athens, the choicest city-state of antiquity, may well be said to have been one great university, where masters daily met with masters; and shall we not have one for our whole empire, which does not extend from bay to bay, like little Attica, but from sea to sea, and is destined one day to link ancient Europe to still older Asia, and thus to aid in completing the zone of civilization around the globe?"

A national university would serve as the great exponent of

American liberty, for universities in all ages have been the natural nurseries of liberty, and their history is the history of freedom. In the Middle Ages, these specialized schools of learning with republican constitutions, grew up and became more and more powerful until they led the thought of Europe. The moment the masters of learning became organized, they formed potent centres of resistance to ecclesiastical and civil despotism. They not only upheld their own corporate rights of free thought and free organization, but they sent out thousands annually into every part of Europe, to fill the various professions, animated with the same independence of mind. When nations become despotic, they begin their assaults upon popular liberty by closing the universities. After 1820, when Prussia again drifted towards despotism professors were continually deprived of their office, and the freedom of the press and of the universities was cramped in every way.

In order to develop the broadest type of citizenship, Washington claimed that much attention should be given to the study of the science of government in the proposed university,— not the science of government from the standpoint of mere partisan politics, but he meant that the student should stand on the altitudes of history and review the grand memories of the past learning by no other lamp but that of experience. Washington also attempted to impress upon Congress "how much a flourishing state of the arts and sciences contributes to national prosperity and reputation." He also referred to the fact that higher education could not be properly developed without national aid. He said: — "True it is, that our country, much to its honor, contains many seminaries of learning highly respectable and useful; but the funds upon which they rest are too narrow to command the ablest professors, in the different departments of liberal knowledge, for the institution contemplated, though they would be excellent auxiliaries."

Adam Smith, with all his dislike for state activity, admitted the legitimacy of education. Both he and his followers, however, favored state aid to primary education only. Higher education they considered a luxury for the rich for which they should pay. While they recognized the public danger of illiteracy, they regarded all the benefits of higher education as matters of private concern only. Such a policy is wasteful to the resources of the

state and to the powers of the citizens. Washington was wise in urging upon legislators the importance to the republic of fostering the arts and sciences. Nations are paid back the money which they expend on higher institutions,— not in dollars and cents, but on great occasions and crises in the services of men of intelligence and culture. Civilization is carried forward by the great thinkers of the race, and a great service is rendered to the masses by training some men to the furthest point possible. Referring to this fact, Professor Newcomb says: — "Take a few physical investigators out of each generation and we should know nothing of the force of steam. Take away a few professors, who during the last century amused themselves with investigating the curious properties of electricity and we should have no knowledge of the practical uses of that agent. Take out a few philosophers, and we should not have our present ideas of human rights, liberties, or popular government. Had one man in a million been taken from each generation, we should reach the end of the nineteenth century with the world in the condition of the sixteenth."

Dr. Charles F. Thwing, in his book, "American Colleges," admits that it is the duty of the government to foster elementary education, but he claims that the permanence of the government does not hinge on universities. A very casual glance at the course of history would convince the reader that in the important epochs, men of intellectual power have led the affairs of state. Referring to the state papers of the Continental Congress, William Pitt said: — "I must declare and avow, that in all my reading and study,— and it has been my favorite study, — I have read Thucydides, and have studied and admired the master states of the world — that for solidity of reasoning, force of sagacity, and wisdom of conclusion under such a complication of circumstances, no nation or body of men can stand in preference to the General Congress at Philadelphia." A large number of these distinguished men had studied in institutions of a high grade. Thirty-nine of the fifty-six signers of the Declaration of Independence were college bred men. Of the fifty-five men charged with the work of framing the Constitution of the United States, nine had studied in Princeton, four in Yale, three in Harvard, two in Columbia, one in the University of Pennsylvania, seven in the College of William and Mary, one in three universities of Scot-

land and one in Oxford. The Geneva tribunal of arbitration was composed of men nearly all of whom were graduates of American or European institutions. More than two hundred members of the fifty-third Congress had received collegiate instruction.

The influence of higher education upon public life is well illustrated by two small colleges in Pennsylvania, Dickinson College and Washington and Jefferson College. Dickinson College was founded in 1783. The whole number of alumni is 3500, distributed in the walks of public life as follows:—Entered the professions, 1409; legal profession, 430; ministry, 431; medical, 180; college presidents, 30; presidents of professional schools, 30; professors in colleges, 74; army officers, 71; members of the legislature, 61; state senators, 30; members of Congress, 41; United States senators, 8; journalists, 45; chief justice of the United States, 1; associate justice of the United States, 1; chief justices of states, 11; judges of inferior courts, 42; cabinet officers, 7; governors of states, 2; bishops of Methodist Episcopal church, 2; bishops of Episcopal church, 3; President of the United States, 1. Washington and Jefferson College was organized in 1802, and, like Dickinson College, many of its graduates entered public life. Its record is as follows:—Alumni, 3502; lawyers, 817, soldiers, 444; army officers, 38; speaker of United States House of Representatives, 1; members of Congress, 39; territorial judge, 1; governors of states, 6; consuls, 3; United States district judge, 1. The alumni of the University of North Carolina include a President of the United States, Vice-President, Secretary of the Navy, and Minister to France. Up to 1884, among the graduates of Princeton,— one President of the United States, two Vice-Presidents, one Chief Justice, four Associate Justices, fourteen Cabinet officers, fifty Members of Congress and twenty foreign Ambassadors.

The above statistics indicate that a very close relation exists between a high grade culture and prominent places in the public service. This is also true in the case of a certain class of inventions. It was Washington who said, "a flourishing state of the arts and sciences contributes to national prosperity and reputation." With the aid of science, mechanical combinations are made which multiply the products of industry, affect commerce, increase the comforts of life, and contribute to the prosperity of the nation. James Watt studied English, mathematics, Greek

and Latin. He then proposed to become a maker of mathematical instruments. He went to Glasgow and was offered a place in the university buildings in which he could make the instruments. He enjoyed great privileges in the university through his contact with Prof. Joseph Black, who encouraged him to construct a steam engine.

The part which higher institutions of learning have acted in giving to the world the electric telegraph is great. Samuel F. B. Morse was a student in Yale college, and among the studies to which he was introduced was electricity. After graduating at Yale, he continued the study of electricity at the University of the City of New York and at Columbia College. He became a professor in the University of the City of New York, and here he was enabled to make many experiments with his electric telegraph instruments. John Marshall once calculated that the cotton gin, invented by Eli Whitney, a graduate of Yale College, had saved the United States $500,000,000. In 1855, Benjamin Silliman, Jr., a graduate of Yale College, and afterwards one of its professors, was engaged by a New York firm to scientifically examine petroleum or rock oil. As a result of his experiments, he pointed out the value of petroleum to the arts, and the mode of treatment of the crude oil in order to make it yield results useful to man. Four years later, the oil wells of Pennsylvania began to yield fortunes to their owners. Almost every industry is dependent more or less on one or more of the sciences.

The victories of science have been great in the past, but never has America had to deal with so many vital problems requiring the highest scholarship for their solution as now. The working classes have arisen to a prominent place in society. Their power is felt in the newer state constitutions and in legislation, and we have the difficult problem of capital and labor. Our social relations have undergone a radical change, followed by many vital problems. Our national policies are still shaped in the excitement of partisan strife. The tariff has never been adjusted according to economic principles, and it becomes an issue every four years. The negro problem awaits solution, and the restriction of immigration will, in the future, demand our attention. The increasing number of foreign complications in which we have been involved indicates that one of our needs is a corps of jurists well trained in the principles of international law, able to deal

intelligently with any cases that may arise in the future. The relation between higher education and agriculture should be closer than it is. A nation possessing so rich a domain as ours should use every means of developing the art of making the earth yield her treasures of food for mankind. The government should make wise provision for the special education of its youth respecting agriculture. A century ago less than four per cent of our population lived in cities, while to-day, the urban population is nearly forty per cent. This is partly due to the defect in our system of education, which better qualifies our young people for any other work than the tillage of the earth. In 1803, Jefferson referred to the subject of agriculture as follows: — "It is a science of the very first order. It counts among its handmaids the most respectable sciences, such as chemistry, natural philosophy, mechanics, mathematics, natural history and botany. In every college and university a professorship of agriculture and the class of its students might be honored as the first. Young men closing their academical education with this as the crown of all other sciences, fascinated with its solid charms, and at a time when they are to choose an occupation, instead of crowding the other classes, would return to the farms of their fathers, their own, or those of others, and replenish and invigorate a calling now languishing under contempt and oppression." In the field of medical science much advanced work will be required in the future. The crowded conditions of city life will render it necessary for physicians to go forth not only with the ability to combat disease, but also as missionaries of health to provide for the hygienic needs of the people. The schools of veterinary medicine are just beginning to introduce into this country some of the successful practices of foreign veterinarians in regard to the suppression of diseases among animals and their transmission to men. All of the above fields of work are of the most vital importance, and they require aid and resources which the national government alone can adequately provide.

Although we have many excellent state universities, still they do not perform the functions of a national university. From their very nature, these institutions are local in character, and they do not represent national thought in its widest sense. Their resources are often very limited, and in many cases their usefulness is crippled by the limits set upon liberty in teaching. If the

discoveries of universities are to kindle the brightest lights on the Muses' sacred hill, the greatest liberty must be granted to every professor to teach the facts of science as he discovers them. A national university would not be bound by sectional ties or interests, but the welfare of the whole country would be its chief concern. The utmost freedom in teaching could, therefore, be enjoyed, and the great issues of the day could be studied not from the partisan view of the present, but in the light of history and reason. It was Washington's idea that the national university should accomplish what none of our present universities does, that is, bring youth together from all parts of the United States and, by associating, cause them to free themselves from local prejudices and jealousies. The local character of our existing universities is shown in the fact that Harvard, the most venerable of our colleges, receives its chief patronage from New England, while of the 2834 students in the University of Pennsylvania, 1984 are from this state.

It is true the United States has rendered substantial aid to higher education during the century, and in this we may see the beginnings of a national tendency. The ordinance of 1787 contains the oft-quoted passage,— "religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." Next to the ordinance of 1787, the Congressional land grant of 1862 is the most important educational enactment in America. By this gift forty-eight colleges and universities have received aid, and thirty-three of these have been called into being by this act. To this was added a supplementary act in 1887, authorizing the establishment of experiment stations in connection with agricultural colleges. Besides the military and naval academies, the general government has established a naval observatory on the very site fixed upon by Washington for the national university. Then, there is the Congressional Library, which is in itself a great factor in educational work; while the federal government also controls the National Museum and the Smithsonian Institution, granting to the former an appropriation of about $200,000 annually. The national tendency in education is further illustrated in the organization of the Bureau of Education in 1868, as an office in the Department of the Interior. While this Department does not exercise national control over the admin-

istration of education, it does, through its reports, acquaint each part of the nation with what all the other parts are doing in education.

But in the presence of all these national tendencies, the truth still remains that the work of higher education occupies no prominent place in the administration of the federal government. We have a Secretary of Agriculture in the Cabinet, whose chief duty it is to send out garden seeds to a grateful constituency, while higher education is given a subordinate place in the Department of the Interior. Never, until we have a Secretary of Education in the Cabinet, will the United States recognize the true value of the arts and sciences in the Republic.

Although the United States has promoted higher education through land grants and by founding observatories, museums, etc., the results would have been of greater value, if all these energies were centered in a national university. Today, the various educational agencies supported by the government are working independently of each other, and very often their work is duplicated. If these agencies were all gathered together and enlarged into a national university, we could then present to the world an educational ideal superior to that of any other nation. Dr. William T. Harris has well said: — "When we consider the great advantages that would ensue from the connection that a great university would have with the several bureaus of our general government, and the digested results that would prevail from the investigation of the statistical data there collected from the various phases of our political life; when we consider the effort of collecting, by means of a vast endowment, the best educated intelligence of the time in a university faculty, and the resulting study of our institutions by free and disinterested investigation, the importance of the proposed university is fully apparent. From its lecture rooms will emanate the science that will solve our social and political problems, and furnish the philosophy of a true statesmanship."

ONE HEROINE—THREE POETS.

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II. IPHIGENIA IN TAURIS.

IN dealing with the story of Iphigenia we do not ignore the fact that the poets generally are not agreed concerning the most important particulars of her sacrifice. Eschylus and Sophocles in the Greek, and Horace and Lucretius in the Latin, sustain in their several works, by inference and otherwise, the opinion that Iphigenia's blood was in reality shed. But, as we have already related in the previous paper, Euripides followed the fable that at the moment of sacrifice Diana, the instant before so irate that naught else would appease her, relented, took pity on the young princess and substituted a hind in her place, leaving Agamemnon,

"Thinking it was upon me that he laid the sharp sword,"

as this poet makes his heroine say in Tauris. Racine, however, gives another ending. He says himself that Euripides' denouement might find belief in that poet's time but that it would be considered incredible in his own; so he chose to create the new character for the purpose of providing himself with the means of working the story out to an end such as he desired. Though the idea of the existence of this character, Eriphile, whose death at last is made to appease the goddess in his tragedy, he confesses to have borrowed from Pausanias, it is in reality a creation, and shows Racine's art, as it enables him to bring out in high relief the quality of magnanimity in his heroine that adds so much to her beauty, and at the same time it furnishes him with what he deemed a credible ending.

It is not our purpose at this time to speak of the inconsistencies that seem to beset us when we consider the acceptance by Diana of this Eriphile as a sacrifice, nor to discuss the somewhat twisted interpretation that the augur, Calchas, finds on second thought in the declaration of the oracle which makes that sacrifice acceptable. That he finds that Eriphile answers to "*une fille du sang*

d' Hélène as well as did Agamemnon's daughter is of no special import to our study. It suffices for us that this one did not die at Aulis. To quote the words put into her mouth by Goethe,

> "She was appeas'd, she did not want my blood,
> And wrapt me in a soft protecting cloud;
> Within this temple from the dream of death
> I waken'd first."

The distance between ancient and modern has widened considerably as we turn to the German poet's characterization of Iphigenia in Tauris and the comparison between the maiden of the later poet and that of Euripides is full of interest. How much this would have been heightened had Racine matured his plans for treatment of the same theme before he decided to turn his genius to religious subjects! The sketch of his intended work leaves us to regret that our study is thus limited. But let us consider further the story left us by the two who have portrayed Iphigenia in this situation in Tauris as the outcome of the former at Aulis. It opens in both tragedies with Iphigenia a priestess in the temple of Diana in Tauris. Thither her brother Orestes and his friend come, commissioned to bear away the statue of the goddess if the former would escape the vengence of the Furies persecuting him for the crime of matricide. There a mutual discovery takes place and, instead of falling a victim to the goddess, the fate of all strangers that set their feet upon those shores, they are saved, while Iphigenia escapes with them. Here again we have two different endings, as to the manner in detail of that escape. In Euripides the goddess Minerva interposes at the close to prevent pursuit of the escaping trio, but Goethe brings them away in safety through the personal appeal of Iphigenia to the king, who is thus led to allow their departure. It is possible that Goethe too, might have experienced what Racine expresses concerning the management of his denouement at Aulis — that the "crudity of a deus ex machina," as Professor Woodward puts it, was not the thing for a modern ending. Let us now turn to see how these two poets carry their respective heroines through the movements of the tragedy from the opening monodies to the triumphant close.

The very first lament of the exiled princess, is sounded in two keys. In Euripides, more Grecian than the Greeks, she accepts

her dreams without a question, without interpretation even, and proceeds to lament the death of her brother Orestes after a fashion that at once puts us in mind of her outburst of despair when the shock came at Aulis. She recurs to the announcement of her own fate there in a dismal, self-pitying strain, speaking of herself as "wretched," "a joyless sacrifice," "sighing a piteous cry," and "shedding a piteous tear." Then when the news of the approach of strangers is brought to her she finds herself in a mood to be "ill disposed toward anyone," her mind flies back to the first cause of her trouble, Helen, with feelings of revenge; then she recurs to her ills at Aulis and to her own passionate appeal for life, to be moved to pity a moment later as the stranger pair are brought before her for the first time. Goethe's heroine is not stirred by any depressing dream as she first presents herself to us. She is keenly appreciative of her isolated situation in Tauris, "with repugnance performs the rites" as priestess, but when she, too, recurs to the sad past it is to speak with sorrow, unmingled with harsher feelings, of that day, and of the father whom she deems afflicted sorely because of the demand at his hands at that awful moment. Not a line but breathes of patient resignation still. Here the contrast begins, sharply defined throughout the two; so we find it.

Euripides' heroine believes in fate still — happiness she leaves to fortune. She shows fine rage or complaint at every thought of the past and all connected with it. In the dialogue with Orestes, which Mahaffy declares to be the finest left us by any Greek poet, she voices it against Helen in

> "O hateful pest among the Greeks, not to me only."

In the rejoicing that follows the mutual discovery of relationship she becomes, as one might expect of the old Iphigenia at Aulis, almost hysterical, especially as she thinks of the sacrifice she was about to carry out in causing brother and friend to be slain. In the plotting and planning to overreach King Thoas and escape she enters heart and soul, seeming to consider deception to such an end perfectly legitimate. Her sole thought is how well she can succeed. She thrusts aside the plan of Orestes as not likely to compass the end sought and indicates at once that she has a "device" of her own. She binds the women of the chorus to secrecy, giving her opinion, the only one ventured con-

cerning the sex, that "we are women, a race well inclined to one another, and most safe in keeping secret matters of common interest." Craftily she proceeds with elaborate preparations designed to delude Thoas into the idea that she did all for the sake of purification, even to the unheard-of act of washing the statue of the goddess in the sea. Veiling herself under the inscrutable robe of her office, she hides her designs, ever ready with pretext, not hesitating at equivocation, glibly stating even falsehood without qualification when she says the goddess had closed its eyes. The one distrustful hint of Thoas that the strangers had given her charming news of home in order to save their own lives, she seems not to hear, his queries are met with brief and brusque replies, or, ignoring them, she continues her directions only at last deigning the pithy advice that has a touch of sarcastic humor in it — "to wonder at nothing," and winding up with the ambiguous prayer that the purification may turn out as she desires. She succeeds in imposing upon the superstitions of Thoas and the whilom priestess flees with friends and statue.

Recurring to Aristotle's charge against Euripides' other Iphigenia we have to note that fluctuation as to mood is as characteristic of her in Tauris as at Aulis. Euripides, who is said to have been a woman-hater, may have had method in picturing just such a character — vacillating in many respects, unfaithful as well. It is interesting to remember in this connection that later he makes the messenger who brings news of the escape, fling at the women of the chorus both taunt and charge in the words

> "See, how faithless is the female race! And ye are partners in what has been done."

Turning to Goethe's tragedy we again find it necessary to take issue with DeQuincy — this time in reference to his affirmation that the tragedy as a whole is nearer the Greek model than is Racine's. We find the picture that Goethe holds up for us to be nearer the type of eighteenth century (we had almost said nineteenth) womanhood, rather than the womanhood of Euripides' times or even that of the seventeenth century; and the heroine's attitude colors the whole as much as it did in the former tragedies under consideration.

This womanhood that we find here is ingrained in Iphigenia from the outset. Instead of Grecian "stout-heartedness" we

have a large degree of firmness growing out of the lofty sincerity, the vein of appreciation of right that runs through every sentence — so lofty that Orestes' friend says of her,

> "Pure soul! Thy scruples will destroy alike
> Thyself and us."

And Orestes himself testifies to her high plane of purpose thus,

> "Cunning and force, the proud boast of man,
> Fade in the lustre of her perfect truth."

Goethe's heroine is also desirous of seeing again the old home, but with all the joy at discovering her brother, with the prospect of a return, she spurns all their plans for deceiving the king, for the use of the sacerdotal veil to carry them out — sadly perhaps, but none the less firmly. She shrinks from deception as she shrinks from shedding blood, and at last she determines, come what will, to take the straight-forward course, to reveal all and trust to the promise of the king who had sought her hand, and in a noble speech, criticised by some as not befitting a barbarian, had pledged himself thus:

> "If thou canst hope in safety to return
> Back to thy kindred, I renounce my claims."

Goethe's Iphigenia is borne down in her exile by sorrowful thoughts of the past, of that "unrelenting curse" that made such havoc with her life when

> "It vanished then, the fairest charm of youth,
> The simple gladness of life's early dawn."

And as she reviews the empty, melancholy days she exclaims

> "A useless life is but an early death,"

nor is affrighted at the thought of the end whenever it may come; nay, it would seem that she might welcome it with the nearest approach to joy that has been hers since that awful time. But Euripides' heroine exhibits the old fear of the shadowy close of life when she cries out as she contemplates the possible result if her strategems are discovered:

> "And how shall I escape death!"

The Greek poet's heroine is possessed of a limited intellectual range, perfectly in keeping with Grecian ideas of woman, it is

true, but narrow nevertheless and sharply in contrast to the characterization at Goethe's hands. The former enters into no comparisons of moment; she only says as she weakly accepts woman's place as it is accorded her,

"For a man who dies from among his household is regretted, but a woman is of little account."

She is not free with opinions of man, and she utters only a commonplace one when she mistrusts Pylades may forget when in safety, to deliver her letter to Argos,

"No man's the same in trouble and when he changes from fear to confidence,"

though she does venture another in saying,

"Honorable is it for a man who possesses a faithful tongue."

She sees in her present abode only unpleasantness growing out of her discontent. The "safety and peace" the other Iphigenia finds in spite of her grief do not exist in this one's mind. There is only the utmost joy at thought of escape, chafing and fretting over her situation, brooding over the past, not troubled for a moment at the possible charge of deception or ingratitude that may arise if her schemes succeed; and in these schemes of cunning to outwit the king she shows herself so shrewd that Orestes in admiration compliments her with,

"Ay, cunning are women to find out tricks."

On the other hand note Goethe's creation. While Euripides gives us a woman of antiquity, Goethe paints his heroine as a modern woman broadened and chastened by suffering, a princess still, proud of her lineage, never swerving from the filial loyalty that Racine makes so prominent in his heroine at Aulis, and though keenly appreciative of her isolated situation, freely acknowledging it by every movement as far better than that under the sacrificial knife at Aulis. This Iphigenia is reflective, introspective, assertive. She recognizes that she is a woman and she is antagonistic to all Grecian ideas regarding the sex. She has ideas of her own, and she expresses them freely and fearlessly, marking out for herself a course that she follows unswervingly to the end. She knows the heart of woman and her lot; she knows man too, and she projects comparison between the sexes at every turn as to position, thought and act:

"Yet truly woman's lot doth merit pity.
Man rules alike at home and in the field," etc.

"How circumscribed is woman's destiny!"

"A useless life is but an early death;
This, woman's lot is eminently mine."

When Thoas in a rage taunts her as a Greek or a modern barbarian might have done,

"Be quite the woman, swayed by each desire,"

or when he says a moment later,

"Yet 't was to be expected; knew I not
That 't was with woman I had now to deal,"

she answers with a haughty dignity,

"Upbraid not thus, O king, our feeble sex.
Though not in dignity to match with yours,
The weapons woman wields are not ignoble."

Steadfast in her resolve, the nearest approach to consent to further in any way the schemes of others for escape is found when she sadly says,

"* * * Me they have supplied
With artful answers, should the monarch send
To urge the sacrifice. Alas, I see
I must consent to follow like a child.
I have not learned deception, nor the art
To gain with crafty wiles my purposes."

Yet she exclaims at the next instant, "Detested falsehood!" and in the end refuses to speak the untruth, though urged so strenuously that she laments her inability to close her ears to the voice within in words that bear a trace of sarcasm:

"Oh, that I bore within a manly heart.
Which, when it hath conceiv'd a bold resolve,
'Gainst every other voice doth close itself."

Goethe's Iphigenia believes no more in fate than did Racine's, so when Pylades argues

"What fate commands is not ingratitude,"

she answers,

"Alas! it still remains ingratitude;
Necessity alone can justify it."

Claiming to have known obedience from youth she dares to deny that she has been taught compliance "with the voice and savage mandates of man" when Thoas insists upon obedience to the ancient law commanding the slaying of strangers, which fills her with repugnance—a feeling foreign to the other Iphigenia. At the reiterated command she stands firm and with increasing dignity declares for freedom of thought and freedom of action in a manner worthy of a woman of the present.

> "Cease! nor thus seek to cloak the savage force
> Which triumps o'er a woman's feebleness.
> Though woman, I am born as free as man.
> Did Agamemnon's son before thee stand,
> And thou requiredst what became him not,
> His arm and trusty weapon would defend
> His bosom's freedom. I have only words
> But it becomes a noble-minded man
> To treat with due respect the words of woman."

Fancy Euripides' heroine speaking with such independence of spirit and lack of respect for man *per se*. Pushed to extremity, meditating whether to unfold the truth to Thoas and cast herself upon his promise she asks as she girds herself, for the "noble enterprise,"

> "* * * * * * * Doth man
> Lay undisputed claim to noble deeds?
> Doth he alone to his heroic breast
> Clasp the impossible?"

Schlegel says that Goethe's tragedy is but in beauty and effect a mere echo or reverberation from the finest strains of the old Grecian music. We do not see just why it cannot be fine and yet not be a "reverberation" even of the Greek. That it is fine we cannot fail to see, but the echo we do fail to hear. Nor can we agree with all that is implied in Mahaffy's criticism that it is a somewhat unfortunate mixture of Greek scenery and character with modern romantic sentiment. That Goethe makes more of sentiment should not despoil it of beauty. In commenting on the Tauric Iphigenia of Racine, as indicated by the abstract of his intended play, the same critic sarcastically remarks that the French dramatists insisted as usual on improving on Euripides especially by introducing a love affair. Evidently Mahaffy fails

to see that an exhibition of sentiment may be given and a high standard still be maintained.

We said at the beginning of this paper that it was not our purpose to speak of inconsistencies; neither is it our purpose to criticise the general plan of these tragedies, nor to inspect the personality of the other characters. We have nothing to say of the way in which dramatic situations have been managed, nothing to express but admiration concerning the undoubted artistic genius of the three poets. We have purposely refrained from widening the scope of our study, viewing the heroine in the light of her own words, analyzing her as she shows herself to us. Racine presented her at Aulis, as we have said, as the "Christian girl," and we feel confident had his plans for the second tragedy been carried out he would have reproduced another "Christian girl," "French manners" notwithstanding. In our opinion, Euripides in his second characterization is absolutely true to his first "inconsistencies" or whatever they may be deemed, included; while Goethe seems to have had in mind not only Racine's "Christian girl" but a still more modern type. Rather than to have built upon a pagan ideal, this type, based upon Racine's, he has expanded intellectually and spiritually. It is this individual type of womanhood that we have studied, whether ancient or modern, pagan or Christian, natural or an imitation; and we place that type before us and ask which is preferred?

The one who is wrapped in admiration of all that savors of antiquity will doubtless choose that of Euripides; the unprejudiced — free as one of different nationality must be and willing to concede that modern work may approximate ancient in beauty of structure — must choose Goethe's type as that of the most perfect womanhood. One question remains to us at the close — a question suggestive of interesting possibilities — Had Goethe also pictured his heroine at Aulis, how would he have fitted into that peculiar situation such an introspective, epigrammatic, independent heroine as he has given us in Tauris? How would she have talked and acted there?

IS HE EDUCATED?

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A YOUNG man who was about to leave one of our colleges as a graduate, said to me, "I do not know as much as when I entered college. At that time I had some accurate and systematic knowledge; now I have a mixed up ollapodrida of Latin, Greek, mathematics and half a dozen sciences; with more or less Biblical literature mixed in and the result is that I have not an absolute mastery that is a thorough satisfaction in anything. When I turn to the other side of the question I do not see what I can do with what I have accumulated. The fact is my information is too much like the contents of a garret. Each year has laid aside a lot of studies that I had practically got through with. It is an interesting storehouse in some respects; but now my business must be to sort, arrange, combine and compare and find out what I can do with my acquisition. I know a little about a great many things but am not so positively master of anything that I know just what to do with it." I said to him, "yet they have not pronounced you master only batchelor in science and arts. I suppose they mean that they have only prepared you for future studies. "True enough," he replied, "but that does not relieve me of my difficulty for here I am in need of something distinct and thorough. I must be prepared for the world's demand or what does education mean? It seems to me hardly worth the while that I can go and teach to others what is unsatisfactory to myself for that is too much like deeding over the contents of the old garret. On the whole is not this matter of education pretty much the keeping of a procession of fools?"

As near as I can recall his explanations they were substantially as follows: "In the first place I did not know what to study when I came here. Before that I had to follow a set program, for I knew that otherwise they would not admit me to the college classes; or in other words let me go forward with my education. They did not consult my tastes or adaptations but they did give me something definite to do. When I entered college I had set before me a number of choices among courses. But you see that my previous preparation had by no means fitted me to make

an intelligent choice. On the contrary it had biased me so that I was almost certain to make unwise choices. But at any rate for the first two years I was compelled to study a large amount of ancient languages. For this sort of work I had neither fondness nor aptitude. However, this course of study kept me from forming a bias for scientific pursuits. When the third year came, I might elect sciences with some freedom, but with very little knowledge of their relation to one another, and their particular effect on what we call education. I plowed on, until, take it all in all, I am in a muddle of information. I should be glad if today I knew one science thoroughly and well."

I told him it seemed an unpleasant truth to acknowledge, both as concerned himself and our collegiate methods. "However," he added, "that is not all, for now I am just finding out that there is a life of things as well as of books; and I am utterly untrained outside of book knowledge. As for my hands nothing has been done for them. I can do nothing with them but make gestures on the commencement stage. From first to last, not the slightest recognition has this educational system taken of the fact that hands are a chief part of human evolution; and hand-art the craft that puts us ahead as human beings." "But," I said, "you can go to farming, or into some mechanical employment, and learn to use your hands." "Well, sir," he said, "the fact is, I should be ashamed to go to farming. It is presumed that collegiate education fits for professional life, and lifts us above manual labor. It is a blunder, but then there it is, and I don't care to have my classmate, Judge S., and my other classmate, Judge M., ten years from now say, "Hello, Johnson, how are turnips and what's the price of young pigs?" I asked him if he really believed that college education led to a separation of that sort, and a scorn for honest work. "Well," he said, "will you count up how many of our graduates go into farming, or mechanical employments, or mechanical industries." "Beside," he added, "you must bear in mind that the scientific facts that I have accumulated have not been presented with a bearing upon agriculture and mechanics. There is a careful distinction drawn in our textbooks between those facts which make engineers, farmers and traders, and those facts which create teachers, preachers and lawyers. That is, our collegiate education leaves out the *intent* of making anything but professional men."

"But," I said, "Johnson, you can point toward a professorship." "In what," he replied. "So far I have no special fitness for any one. I must use up several years more, in some direction, to specialize myself, and undo the tendency to laxity of aim and diversity of purpose. Meanwhile I've got to live. No, sir, I must go to work at once, to pay up my college debts and get even with the world. It costs a pile to get through being educated, and most of us have to earn the equivalent either as we go along, or soon after. I cannot see the way except to secure an engagement to teach." I said, "you mean you will become a teacher? That is a grand profession. I should think it would delight you. Nothing in the world could be nobler than the profession of guiding the young." However he checked my enthusiasm by saying, "Oh don't go off on that strain. I don't intend to be a teacher. I only propose to teach long enough to pay my debts." "But," I asked, "will they have you on such terms? Do the schools take amateur teachers, and let them experiment awhile; and then try others? That would be as bad as a lot of young doctors experimenting in our families until they could get money enough out of us to pay their debts. Fine doctrine that, and a rare outlook for our health!" "Well, the schools do work on that principle," he answered; "and I guess I can get a position. I have a diploma as having finished my education, and I have here several letters from members of the college faculty endorsing me. Here is one declaring me qualified in German; and here one that makes me proficient in biology. Of course I know better, for I have only a smattering of knowledge in either German or biology." I suggested to him that he must be qualified to teach entomology. "I don't know one bug, beetle, or insect from another," he said. "Can't tell an ichneumon fly from a wheat midge." Botany, I suggested. "Oh, possibly"; he replied. "I might be able to tell catnip from mustard, by the smell. I have a little knowledge of one of the nerves in a frog's leg. And I remember that we studied for two or three weeks the difference between the eye of a house fly and that of the horse fly." I expressed some emphatic opinions about his posing as a teacher, and about any system that would admit teachers so thoroughly unqualified to do pedagogical work. He admitted that a change was going on, and that the openings for amateur teachers were not as sure as formerly. "The old academic system," he said, "was

better for us. The graded union system is hard on us, and there is a strong pressure on the part of the leading educators to compel every teacher to go through a professional training, as carefully as a physician or a lawyer is so compelled."

I knew something of the boy's difficulties and limitations; but wishing to know more, I suggested, "Yet you did get, in your educational process, a good, mental drill. You secured discipline, and know how to use your faculties to the best advantage." But the young fellow checked me by saying, "That's just where the pinch comes. I have heard a great deal about discipline. Do you call it mental discipline to be shunted from Latin two hours to astronomy two hours, and then psychology two hours, all in the same day? Do you call it discipline, when after all this, I cannot read Latin, or write Latin, or speak Latin? They used to do it in the old colonial days in Harvard, but there is no more of it. Then for four years we spent two weeks out of each term of twelve weeks posting for examinations; and if we passed them that for most of us was enough. Beside that we had a lot of cheap prizes to tempt us off on side paths, to exhaust our energies in getting baubles." I said, "you certainly are not in a good mood—probably have not taken any prizes." In reply he threw up a trunk-cover and showed me five. "And yet," I said in some amazement, "you are not satisfied." "No, sir, I am not satisfied. I know just enough to comprehend the utter emptiness of this prize system, and the worse than emptiness of the examination system. I know that I don't know what I ought to know. I know I have spent my best years in not the best manner."

"Partly," I suggested, "your own fault." "Yes," he answered, "I am ready to admit that. We college fellows have had a good deal too much of what we thought were good times. But no, we did *not* think so. We were not brought up to think so. Most of us could not forget that we were cheating our parents, and for that matter cheating ourselves. But we had n't pluck enough to establish a manlier ideal; and there was no power to check us. The old paternalism of college life is entirely gone, and there is nothing else to take its place." This opened the way to a good deal of talk, the gist of which was that it was high time that fraternalism gets established in the place of paternalism. In other words, when folks send their boys to college, those boys should find some sort of a home and home influences. It is asking too much of parents to send boys, in their most impressive years, out

of the home circle, to meet with all the temptations which are difficult to be mastered even by maturity. College professors should habitually open their houses to these young fellows; and if no longer controlling them as parents, they should be helpful to them as brothers. In a few cases this is done. In a few cases also paternalism still remains in some force. But fifty years ago, when a boy went to college, he was expected to obey the faculty in all respects as he obeyed his parents. His associates were looked after; his hours were regulated; and his money was deposited with the president, or with a committee of the faculty, to be expended at their discretion. Now a boy of fifteen is placed upon his own responsibility as to his financial affairs and his associates.

The conversation led me farther to ask other questions of other young men; and I find that there really is a problem which can be stated fairly as—Does education educate? "Education," says a distinguished expert, "is that furnishing of the powers of a young man, that will render him able, in the struggle of life to win his way with the best." "Really," says another educator, "education is coming to be tested by its fitness to enable a graduate to take his place easily, in church, and in state." The first of these definitions is open to criticism for being too material in its end; in other words as leaving the boy too completely in the brute force struggle for existence; without taking account of the development of altruism. The second definition is criticised as not leaving to education an end within itself. Is not mere education of some use, in and of itself? says the critic. Is it not worth while merely to know botanical or astronomical facts, apart from their value in securing a living? Herbert Spencer has modified these definitions by saying that "to prepare us for complete living, is the function which education has to discharge; and the only rational mode of judging of an educational force is to find in what degree it discharges such functions." He farthermore says "we must know in what way to treat the body, in what way to treat the mind, in what way to manage our affairs, in what way to bring up a family, in what way to behave as a citizen, in what way to utilize those sources of happiness which nature supplies: how to use all of our faculties to the utmost for ourselves and for others." This leaves no object in the mere knowledge of the science itself; but places all value in the use that can be made of it.

THE LICENSING OF TEACHERS.

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MANY annoyances and injustices suffered by teachers are due to custom, the origin of which is lost in the mists of antiquity, and the indisposition to make needed changes in the laws, owing to the lamentable ignorance on the part of our legislators of the requirements of modern pedagogy. The science of teaching has advanced; the laws governing teachers are, with few exceptions, as they always have been. Possibly those regulating the licensing of teachers are as unjust as any now on the statute books, and it is the purpose of the writer to offer some suggestions outlining a few needed reforms which would tend to relieve them of much inconvenience and result in greater efficiency, as well as a more professional spirit among the teachers themselves. I do not pretend to speak "ex cathedra," but will merely give the conclusions I have reached after nearly a quarter of a century of experience and observation in the work of our profession.

These propositions may be laid down as the basis of what follows, viz.

1. There should be three grades of teachers' certificates, Primary, Grammar School and High School.
2. Certificates should not be granted to any persons not graduates of State Normal Training schools.
3. All certificates, after five years of successful experience on the part of their holders, should be made good for life.
4. Life certificates should be valid in any state or territory of our country.

The foundation laid, let us investigate the merits of these propositions.

First, as to the three grades of certificates. The injustice, not to say absurdity, of requiring all teachers, in whatever grade of work they may be engaged, to take the same examinations should be apparent to every thoughtful mind. It is true that there are certain fundamental principles with which every teacher should be acquainted, but they are general rather than specific in their character. For primary teachers one kind of qualifications is necessary, for those in the grammar school another, while the high school demands something different from either; "each in its place is best," but out of its place may be but a hindrance.

As the laws of many states now stand, all must be proficient in certain studies before they are allowed to teach. The same certificates are given to all who have had a certain amount of experience, and make above the stated percent, no matter in what grade

of work they will engage; one of these certificates once in hand, the teacher can go into a primary school, or a high school, just as he elects,—if he misses one he can take another. To thoughtless persons this may seem an advantage, but not to the initiated, for in addition to the danger of teachers being misplaced, those engaged in lower grade work find themselves unable to pass in the higher branches when their certificates have expired. In order to pass they must spend time and strength in preparing for examination, which would be used to better purpose in perfecting themselves in their particular line of work, and in broadening their horizon.

Said a primary teacher to me, "I would like to study primary methods in a good training school and obtain the instruction and inspiration which I feel that I need, but what good will it do when examination comes? No matter how well I may fit myself for my special work, no matter how competent I may be, every so often I will have to take examination in subjects with which I have not come in contact for several years; and if I fail to make the required grade, even in one branch, I shall be refused a certificate,— and not all my experience and success can save me. It takes all my spare time to prepare for examinations."

It is rank injustice to require this; is a knowledge of cube root, or the exact location of Timbuctu essential in teaching five-year-old children? or of kindergarten methods to a high school instructor? Some one may question in return, "Would you, then, have primary teachers possess no knowledge beyond the branches they must teach?" This is not necessarily implied in the above; it is requiring them to pass examinations, time and again, in the higher branches to which objection is made.

The same holds good as to the upper grade teachers; each has his own kind of work and should be held accountable accordingly. The culture of every teacher should be both broad and deep — a culture which it is not possible for him to obtain under existing circumstances, under the tyranny of which he must spend his spare time in "studying up" for examination. If these things were remedied, each teacher could prepare himself for that work for which he is best adapted, and, for reasons apparent to all, there would not be so many misfits as there are now.

2. Certificates should not be granted to any not graduates of State Normal Training schools.

It is said that the work of the teacher is second to none in importance; and when we consider the opportunities he has to implant in the mind of the child the germs of either good or evil, —how easily the young are impressed, and how lasting are those impressions, we are ready to admit, with all due modesty, that the value of the teacher and his work has not been overestimated. Yet how often are mere boys and girls, not yet out of their teens, found posing as teachers! What but crude work can be expected

from them? or who can wonder that very inadequate, and even undesirable results come from their employment? It is true that many of our best teachers have had no normal training, but they are successful in spite of that fact, not because of it. Besides, who knows how much more efficient they would be if they had its advantages?

Men are very careful to employ none but experienced hands to take care of their stock; they will not hire an apprentice to build a house; few will send for an inexperienced physician when sick, but for their children's minds,—for the immortal soul—they have no such care. Are not the children of infinitely more value than stock or houses?

Graduates of state normal training schools, and no one else, should be permitted to teach; for no matter how great one's acquirements otherwise, he knows little or nothing about teaching, unless he has had actual experience; and it is much better for him and all concerned, that he gain this under the direction of trained instructors, than that he acquire it by experimenting upon the helpless children an ignorant and careless public has placed under his charge.

The change from the present system could be made without hardship to those already in the teachers' ranks by accepting three or five years of successful experience in lieu of a diploma from a training school. What a revolution would be made in the character of the schools, and in the results obtained, if every teacher, from the country district to the graded school, was thoroughly trained for his work! What a vast saving of time there would be! How much greater the good to the children! What a gain, in every way, to the state!

Then, too, the teachers themselves would feel more pride in their work, for it would be a profession—which it never can be as long as anybody who is able to answer the requisite number of questions may teach school. As long as the teacher's calling is made the stepping-stone to something else, as long as men enter the school-room merely to earn enough to pay their way through a medical, a law, or a theological school, and women—or girls—until they see the shadow of the coming man falling across their pathway, just so long will our work be "despised and rejected of men," and teachers the foot-ball of partisan politics, or the victims of unprincipled boards of education. But make the work respectable,—make it so that teachers, after qualifying themselves for it, can be members of a profession—make the position of those engaged in it permanent, and the schools—the children would be the infinite gainers; and in no way can this be accomplished save by requiring a professional training of all who enter the school-room as teachers.

3. After five years of successful experience on the part of the holders, certificates should be made good for life.

Though it is a manifest injustice to require teachers to be rëexamined every two or three years, yet life certificates should not be issued to those who have not had sufficient experience, and adequate success, hence the special mention of these requirements. If a teacher has made a success of his work for five years, there is little risk in making his certificate permanent. Is he not more competent to instruct after he has taught for five years, than when he began? Does ignorance come with experience? Then why that bane of the teacher's life,— the periodical examination? If one has proved himself capable, and expects to make teaching a life work, he should be relieved of all anxiety on account of examinations. Then he would be more efficient in every way, for he could pursue special lines of study, or could indulge in a course of reading which would broaden and develop him; he could enter upon courses of special work, of which now he cannot think, for he will need another certificate when the present one expires, and then no amount of culture and general knowledge will be accepted instead of correct answers to problems never met with outside of examinations, or the ability to parse the "underscored words," or the power to give the exact situation of some insignificant island of the Indian seas.

To sum up:—The issuing of certificates good for life would relieve teachers of much needless work and worry, give them time for reading and special study, render them far more efficient in their work, and elevate the vocation to a profession in the estimation of the public, and of the teachers themselves,— all of which are impossible under existing laws.

4. Certificates issued under the proposed conditions should be valid anywhere in the United States.

At present, state certificates and life diplomas are valid in the state where they are given, very few states honoring those issued by other states. Within the several states, certificates are good only in the county for which they are issued, and this, too, when many states have uniform examinations, the lists of questions being furnished by the State Board of Education.

This is certainly one of the most unjust requirements of the system of absurd laws relating to schools and teachers. Why require a reëxamination every time a teacher passes from one county or state to another? as if the crossing of an imaginary line nullifies all knowledge, experience and skill? If a man is capable of teaching in one place, is he not, other things being equal, just as competent in another? or is there any just or sensible reason for requiring him to be reëxamined when he leaves the county or state in which his certificate was issued, to enter upon the same line of work in another place? None at all, except that custom, and laws founded upon custom, require it. If one has taught successfully for a sufficient length of time to earn a life certificate or diploma in his own state, it should certainly be valid in an adjoining state, perhaps not half a mile distant.

Under existing conditions it is almost impossible for the schools to progress as they should, and that they are improving, when weighed down by so many traditions and bound by so many obsolete customs, shows to some degree what might be accomplished if they were left untrammelled. As it is, we can neither use our best intelligence in teaching,—in organizing and conducting schools — nor are we always able to command an appreciative hearing when we desire to make things better.

If the mass of antiquated, contradictory and useless school laws now in force could be revised and codified — could be made uniform — the gain would be great. Until something of this kind is done there can be but little expectation of any wide-spread reform being accomplished. The educational system of the whole country needs remodeling, and to be brought into coherence, for under present conditions there is an enormous outlay of money, a prodigality of effort, a frightful waste of force, and a thoughtless expenditure of time — as if time were of no value — and all to very little purpose compared with what might be done under favorable circumstances. If, in the past, the schools have accomplished so much, what could they not do if they were emancipated from the bondage of ignorance, custom and general indifference which has so long held them in thrall and prevented adequate results from the efforts put forth.

The most important step in this direction, it seems to the writer, is the elevation of the position of Commissioner of Education to that of a Cabinet office, and make its occupant Secretary of Education; but this is not strictly within the line of my subject and must be deferred.

IN MEMORIAM.

W. S. S.

I.

The winds of autumn, when the leaves are sear,
Have sweet communings with the soul of earth,
Nor chant they dirges of the dying year
But with the deep-voiced woods make solemn mirth
For that which, changing from immortally,
In firmaments and hidden seeds of earth,
Is e'er the same, and so fore'er shall be,
The Conqueror of Death, the Lord of Birth.

II.

O, Soul of Light! the hills are dumb, and all
The flowers are dead; the leaves are whirled afar,
And birds of darkness in the twilight call
From forests 'neath thy loved Chocorua.
But still I know that what our mortal sight
Deems night, is day, and tho' thou seemest far,
I know thee, brother, an immortal light
Merged in the glory of a greater star.

F. M.

INACCURACIES OF CURRENT NOMENCLATURE.

F. W. CHAPMAN, FAIRHOPE, ALA.

IT is a generally understood fact that proper names and appellations were originally significative — expressive of leading qualities in the subjects to which they were applied, or given on account of some noteworthy aspect, resemblance, act or event in connection with such and such individual persons or things receiving them, as is true among uncivilized peoples at this day. They have thus been derived from generic or abstract terms. Thus *Abraham* originally means father of a multitude, *Peter* a rock, *Edward* guardian of property, *Ralph* or *Rudolph* famous wolf, etc.

More general appellations to countries and institutions were similarly predicative in character, their mere utterance or presentation suggesting not merely the existence of their subjects but something distinguishing in the character or nature of the latter; thus, *Albion*, White land, originally given to Britain on account of its prominent chalk cliffs, *Mesopotamia*, land between the rivers,—allusive to its situation, *Anglican*, English,—applied to the Church of England.

It is scarcely necessary to state that with the progress of time proper names have become quite arbitrary in their application, their signification being in many or most cases unknown to those using and bearing them. The meanings of many proper designations, personal or otherwise, have been quite lost to the world and become matters of conjecture only, the terms themselves persisting through tenacious custom and convenience. Such are well enough left as they now are.

There are, however, in current use other names existing side by side with the abstract and common terms or other proper names from which they have been derived, but which as used at the present day do not conform in meaning to the latter,—not rightly corresponding to the analytical definition which their construction would suggest. Many geographical names have originated, as is well known, in mere blunders and are curiously discordant with the characters of the localities bearing them. *Greenland*, for

instance, a name properly suggestive of a country of perpetual verdure and an inferential warm and sunny clime, has become fastened upon, identified or associated with a bleak, ice-covered arctic territory. *Iceland*, misapplied to its island neighbor on account of the masses of ice found in its harbors, which had drifted over from Greenland, would be a more fitting name for the latter land of bergs and glaciers. The *Mediterranean* sea — *Mittelländisches Meer*, as the Germans call it — has been long ago found to be no more in the middle as regards its position to the earth's countries than any other sea; and the "peaceful" or *Pacific* ocean owes to one of its mere fortuitous happy moods a designation of character which it is far from always bearing out.

According to the long-received explanation of its christening our great western continent should be called *Columbia* in plain matter-of-fact prose as well as in eulogistic verse; but as the derivation of *America* from the given name of the Florentine gentleman who, following in the track of the great Genoese navigator, robbed him of the honor which should have been his, (to the great indignation ever since of the world's successive generations of school children), has been latterly controverted, and evidence brought forward showing or suggesting its origin in a native local term, it will not be insisted on here as a case in point. The name as it stands exhibits an agreeable uniformity and alliteration with those of the other great land-bodies of the earth, Asia, Africa and Australia.

But, *America* being conceded as a sufficiently appropriate name for our continent in its two divisions of North and South, the derivative appellation *American* consistently belongs to all the peoples dwelling throughout its extent from the Arctic archipelago to the Horn inclusive, as we apply the designation *European* or *African* to the natives or inhabitants of any part of Europe or Africa, as the case may be, and never restrict the term to those dwelling in one portion only of one or the other of these latter grand divisions. It will suffice to note, in passing, what is generally recognized, that the people most entitled to the name *Americans* are the aboriginal inhabitants of this continent, who however, through one of the usual tenacious blunders which characterize the nomenclature of discoverers and explorers, especially those of the past, have received the name *Indians*, i. e., "inhabitants of India," with which remote country they have never, so far as known, had anything to do, and to whose people (anciently and properly bearing the name) they have less affinity than has our European stock.

As a special and sole designation for the people of this republic the name *American* is inadequate and inaccurate. When the signers of the immortal Declaration of Independence and framers of the Constitution of "these United States of *America*" adopted the foregoing as the official designation of the new republic, they overlooked or disregarded the little circumstance that there was a much larger portion of America lying outside than within the domain of the government which they were so nobly instrumental in setting up. It is true these were at the time the only states "free and independent" upon the continent, the remainder thereof still groaning under foreign domination, and the title may be allowed to have been, therefore, at first in a sense sufficiently accurate. But with the later revolution among the Latin peoples to the south and the political separation of the Spanish and Portugese colonies from Europe, there arose yet other States, forming among themselves Unions under the collective appellations of *Mexico*, *Central America*, *Peru*, *Brazil*, etc., but being all unquestionably *American* states; and, thus, from the date of the independence of these the designation "United States of *America*," no longer denoting a general union of the free states upon the American continent, ceased to be accurate as used with sole reference to that of the more northern English-speaking states, conveying, likewise, a suggestion of vain assumption on our part and depreciation of the sister republics. *United States of North America* or *Anglo-America*, as official title for our country and *Anglo-Americans* or *North Americans*,* as our southern neighbors term us, as designation for our people, were either of them superior in distinctive fulness of expression and meaning to the present equivocal national terminology which irreflective custom has sanctioned. The first of these proposed titles would properly distinguish our people, if not altogether Anglo-Saxon in blood, eminently so in language and institutions, from the Latin-Americans; the latter name would distinguish us as the most northern of free American peoples, evidently destined to eventually occupy the entire North American continent.

Leaving here the further consideration of geographical and national designations, and turning to those used in speaking of schools of thought, religious bodies, etc., we find many cases of unfitting terms, which, more particularly in this class of subjects, are made very manifest and call for rectification. Of course professors of or believers in any certain doctrine or set of doctrines will adopt for themselves a name which will embody their own views as to its weight or value and their relations to outsiders; but these latter are not thereby bound to employ a, to them, incorrect title, and its general adoption may be regarded as impinging upon and rendering obsolete the right use of the word so employed.

*Norteamericanos.

For example, the terms *Spiritualism* and *Spiritualist* as designations referring to a certain modern sect, are, used in this connection, thereby turned from the meaning legitimately belonging to them. These words, according to their regular formation, should be used as opposed in significance to *Materialism* and *Materialist*, as the belief in or the affirmation of Spirit is opposed to the denial of all things but Matter. *Spiritism* and *Spiritist* would better characterize the sect and its teachings claiming to practice intercourse with spirits, and would not be in form a radical change from the other terms.

Some other designations like *Quaker*, *Shaker*, etc., which might also come under the qualification of inaccuracy or inadequacy, have doubtless become too fixed as historic terms to admit of their present substitution by more worthy appellations. Baptists, indeed, were more truthfully styled *Immersionists*, and of the two designations actually in use, *Anglican* is far preferable in its distinctiveness to the more customary "Episcopal" or "Episcopalian" as applied to the established church of England and her offshoot in America, — the latter term being with equal justice applicable to other religious bodies having a government by bishops.

The term *Catholic*, which we encounter quite frequently in matters of religious reference more especially, is one we observe used with very diverse meaning. It is generally well understood that this word, originally from the Greek, is synonymous with the Latin term *universal*, and, therefore, as an ordinary adjective, properly expresses comprehensiveness — a general all-embracing quality; it is therefore nearly or quite equivalent to such expressions as "broad-minded" and "liberal," as applied to the religious attitude of one's mind, it expresses in a compact way a recognition of universal spiritual and human brotherhood independent of and reaching over the boundaries of creed. Therefore, were we, disregarding a very popular present day use of the word *Catholic*, to apply it as a designation to any specific church or faith, it would be either to one universally held to or to one eminent for its broad liberality. At the present day no one of the many religious organizations and creeds existing can be said to be *universally* held to; though several of them are widely diffused over the globe, thanks to the efforts and enterprise of their respective missionaries; no one of them can be said in this sense to be more Catholic than any of its rivals.

It then becomes a curious circumstance to note, that this very term Catholic as a designation is now quite emphatically claimed by the most conservative branch or branches of Christianity, — by those which scarcely either claim or recognize the spirit of liberality as one proper to a church. The Roman church, indeed, is popularly so termed by those outside of her communion; the Greek or Oriental church is also frequently so spoken of, and the

Anglican church, especially in its more ritualistic and retroactive part, also often so speaks of itself.

Of course, as employed by these, the word "Catholic" has an altered meaning and has come down to them as a legacy from the church — of which they must be admitted to be the most direct historic continuation — universally recognized as such throughout the old Roman Empire in contradistinction to the various local heresies or sects within the same. But, although, as in the case of the Roman church, her adherents will continue to apply the title to her, its use in this way by those not of her communion is incorrect and confounds the sense by turning an attributive expression of the grandest significance into a mere meaningless cognomen for a local ecclesiasticism.

Pushing still further this analytical scrutiny of appellations, a certain inaccuracy is perceptible in a name yet more general in its customary application and for the employment of which frequent occasion has arisen in the immediately foregoing lines, but which probably from the sacred associations inherent therein will never be supplanted by one more logically correct.

The name first given at Antioch, *Christian*, when subjected to the same process of definition as ordinary titles, would mean, a believer in Christ. *Christ* — more properly, *the Christ* — is a title derived from the Greek and synonymous with the Hebrew *Messiah*. The Jews believed in a Messiah or Christ from the earliest ages of their history and do to this day; *they* might therefore be very properly called *Christians*. The distinctive belief of Christians commonly so-called, is not, however, in a Christ merely, but in the identity of the Christ with Jesus of Nazareth, — "that Jesus was Christ," and divine.

The two terms, *Jesus* and *Christ* are not synonyms, except as made so by theological belief. *Jesus* was simply the given name of the Galilean carpenter and teacher, a name in very common use in his day among his countrymen, — bestowed often with no regard to its original meaning — Saviour, and borne, according to Josephus, even by robber chiefs in Palestine, as it is not unfrequently at this day in Spanish countries. Those therefore who accord to Jesus of Nazareth the title of *Christ* can indeed properly share the appellation of *Christian*; but a more distinctive appellation would be that which we find actually applied in their early history, *Nazarenes*, or that which has been in later history appropriated and identified with an order of proselyting monks in the Roman church, *Jesuits*, and probably unfortunately debarred through its fixed associations thereby in the minds of many from ever being used in the more proper and general way here indicated.

It were needless to further lengthen this article by the citation of examples, many more of which might doubtless be presented, of the deflection of terms from their original meanings to others

almost opposite. It would be probably a hopeless undertaking in many if not most cases to turn these back again to their first and preferable usage. Modern scholarship, from the love of exactness which should characterize it, might be supposed to effect this; but the often counteracting principle of association is a very potent factor even in the mind of the erudite. With the more careful watch which said scholarship may be expected to maintain upon the languages of our day, such deviations from sense may be avoided in the future. Changes of the kind herein indicated can only be looked upon as a degeneration and perversion of speech, arising as they have in all manner of illogical assumptions and blunders and confirmed through ignorant or careless usage.

SLANG.

EDWARD WM. DUTCHER, STILLWATER, MINN.

Fit spoken words, conveying good desire,
Are counted best, as gold refined by fire.
If we go racing through the realms of thought
On donkey steeds in fancy colors wrought,
Like clowns who make contortions with the tongue,
To win applause the sordid crowds among,
We miss the true, ideal companionship,
The sweet communion of the heart and lip.
Speech is the bearer of our thoughts to men
In word or phrase, oft by the hand and pen;
And if we strive the choicest to impart
We win respect and gain the hearer's heart.

EDITORIAL.

THE year 1898 was full of momentous events and notable successes. May 1899 reap such fruits of our victories on sea and land as will merit not only the hearty endorsement of our own people but the respect of the world and the approval of God.

WE do not pretend to endorse every statement made by our contributors, but aim to open our columns, within proper limits, to a free discussion of topics which are of general interest to the educational world. We think our readers will find the article of Superintendent Cowdrick, in the present number of EDUCATION, exceedingly interesting and suggestive and we believe that his position in regard to the licensing of teachers will in the main meet with a hearty support from the majority of educators. The tendency of the times is unquestionably toward a fuller and more careful preparation for the great vocation of teaching and this tendency is one of the best results of the development of the modern educational spirit. With one of his fundamental postulates, as presented by Mr. Cowdrick in his article, we would, however, take issue. He is too sweeping in his proposal to lay down the law that "Certificates should not be granted to any persons not graduates of State Normal Training schools." We presume that he does not mean to *retire* every good non-graduate teacher now in the field, simply on the ground that such teachers were not educated in a particular way or at a particular kind of school. He probably means his rule to apply to all those who in the future seek to enter the ranks of the profession. But we would emphasize in every case the teaching *gift*, the genius and instinct which leads one to teach, and which fits one for teaching, as strongly, if not more insistently than the mere method of equipment and preparation. Some adequate education is of course necessary, and we would not lower, but rather do all we can to raise the standard. But to insist absolutely on a candidate for this great profession being a graduate of a particular kind of school, is, in our opinion, going too far. As parents we would prefer to place our children under a teacher who had the faculty of awakening the intellectual life and stimulating the dormant powers of mind and character, even though only a partial course of preparation had been pursued by such teacher, than to place them under a graduate of the best normal school in the land who did not know how to inspire and who was naturally disqualified for the skilful impartation of knowledge by a lack of that impalpable, inde-

scribable, psychic force which made Arnold such a prince among teachers, and which is shared in by every true teacher. We would not try to hinder any true teacher from teaching, but would recognize the value of inspiration for this profession as equal to the value of preparation. And we would honor success wherever and in whomsoever found.

WE are inclined to think that the advocates of our improved University system are somewhat overdoing the matter in their claim for the influence of the American college and university upon the national character in the past; and the almost supreme function of the university of the present in training, especially the higher civic ability necessary to deal with the new and larger problems of national life that lie before us. Because a large percent of the men distinguished in public and professional life have been college graduates, it does not follow that they owe their superiority wholly or in very large degree to their college training. Indeed the half dozen men who stand up in our past as historical monuments; Washington, Franklin, Marshall, Roger Sherman, Jackson and Lincoln, represent the type of men who have made the greatest impression upon, and in turn been the best representatives of our most characteristic America; all owing but little to the schools, but educated in God's grandest University—the American life of the last 300 years. And the larger group of public men who, like Jefferson, Calhoun, Webster, Seward, Blaine; all the Ohio presidents; who were graduates of the college of half a century ago, were distinguished from the multitude of their classmates who never rose to distinction, by the capacity to be educated by life rather than by schools and books. This contention was well answered by Macaulay, in his great parliamentary argument for the education of the people. In reply to the statement that the publicists of Great Britain largely had been the graduates of the system of exclusive higher and secondary education then on the ground, he called attention to the very obvious fact that, at any given time, in any country, the families desiring education for their children use the facilities then on the ground as the best thing to be done. This argument, in our country, overlooks the fact that where education is in the hands of the whole people, every family and community has its own way of supplementing the defects of even the best school system that can be maintained. It is not necessary that the advocates of the college and university should press considerations like this, in order to maintain the standing of the higher education before the community. In point of fact, today, many of the men and women in every walk of life that make the Republic the best it is, owe nothing personally to the college and university. They have received the kind of mental discipline that we are told can

only be found in the higher sort of school. But the best school is that which best trains its graduates to enter the great university of American life. Certain it is that a very prevalent type of materialistic, exclusive and pretentious expertism that is now demonstrating in high educational circles can neither furnish the mental sanity, soundness and breadth; to say nothing of the moral, spiritual, executive and æsthetic discipline; without which the university man is in danger of becoming a useless or a dangerous member of society.

ONE of our most popular monthly magazines has recently indulged itself in a sort of revel in the romance land of public morals which is the favorite "stamping ground" of a considerable class of our high-pressure social and civic reformers. An estimate is made of the cost of the late war with Spain. It is shown conclusively that, if this vast amount had been at the disposal of the writer, he could have planted half a dozen Harvard Universities, Massachusetts Institutes of Technology, Graded Systems of city schools bristling with fads, and "up-to-date" little red schoolhouses, all over Cuba, Porto Rico and the Phillippines. Unfortunately, if the amiable and eloquent writer had been entrusted with this "mint of money" a year ago, and sailed for the West or East India possessions of Spain, he would have learned the one fact that resolves this dream of a millenium into a snap-shot at cloud-land. In other words, he would have learned to his dismay, that, eight months ago, the Republic went to war, just because Spain, since the days of Christopher Columbus, had been at work to make it impossible that any such system of education as now prevails in Massachusetts should ever be established in one of her colonies; the colonial policy of Spain, for 400 years, had been an object lesson to the world of about everything that the Government administered in the interest of Christian civilization should not be; that the marvellous mixture of civil and religious despotism characteristic of this Government had gone on like some terrible self-acting enginery of destruction; destroying the lives of more people in the colonies than are alive in Spain today; "learning nothing and forgetting nothing"; until the only question to be debated was,—How this remorseless process should be arrested and to what civilized nation the duty of arresting it should be entrusted? It would have been just as impossible, a year ago, to plant the Massachusetts system of universal education in Cuba as in 1860, with half a billion of money and a hundred thousand northern missionary teachers, to have established the present system of education for the eight millions of negroes, now in operation in these sixteen states. In 1860 it was a high penal offense in several of our southern states to teach a slave to read. It required a war of four years, the slaughter of half a

million of American men, and an investment in powder and shot of the earnings of an entire generation to destroy the institution of slavery and the order of society created thereby, before the southern people could be brought to the expenditure of $500,000,000 for the common school and $100,000,000 for the schooling of the freedmen. Despite all dreams of the millenium, the hard fact remains: If you desire to build a magnificent temple in the heart of a city slum, you must clear the ground of what now encumbers it; drain, reclaim and practically re-create the ground; and build anew on foundations that cannot be moved. The Great Teacher tells us that this is God's world and God's will is finally to prevail. The theologians differ as to what the Infinite wisdom and love proposes to do with the people who get across the track of the irresistible Providence that moves on, bound for the kingdom of heaven. But there is no question among believers in any genuine form of religion and morality that every human institution, arrangement, or nationality that provokes a decisive collision with truth, justice and the Infinite love will perish in "unquenchable fire." In a way that nobody could predict a year ago, this Republic has been led to take upon itself the task of "making a finish" of the colonial policy of the one nation in Christendom which stood up as a standing affront and defiance to the Christian civilization of the time. The old rickety structure of Spanish Imperialism in the government of her colonies has been "burned out"; and several millions of people, in various stages of preparation for good government, now stand, practically helpless, amid the ashes, cinders, smoking ruins and fire brands of the burned district. The one question now is,—Shall the Republic that has done this undeniable service to humanity now follow the suggestion to withdraw and leave these people to their own devices, sure to bring upon the scene a group of the great European Empires, with new complications of interminable strife. This is a type of "Imperialism" which the friends of this policy do not seem to have considered; but rather, just now, to be exhausting their vocabulary of denunciation, high moral contempt and civic scorn, in proving that this Republic will be itself destroyed by an honest attempt to educate a few millions of the myriads who now "sit in darkness" towards the American type of a Christian civilization. Eighteen centuries ago the disciples of the world's great Teacher, statesman and Saviour were talking in the same strain, of what could not be done. The reply came in that mighty saying; which for well-nigh 2000 years has stood up, the lighthouse of modern civilization: "If ye have faith like a grain of mustard seed, ye shall say to this mountain be ye removed and be ye cast into the sea, and it shall be done. And nothing shall be impossible unto you."

THE ETHICS OF CHILDHOOD.

BESSIE L. PUTNAM, HARMONSBURG, PA.

"OH MAMMA," exclaimed three-year-old Ted as he rushed breathless into the room and crawled under the sofa, "You won't tell Mrs. Van Sicklin where I am, will you?"

This woman lived next door and was the mother of a little girl about his own age, with whom he often played,—and sometimes quarrelled.

"Certainly, if Mrs. Van Sicklin asks for you," replied his mother, "I shall feel it my duty to tell her where you are. If you have wronged Lizzie, you must make the matter right."

"Oh don't, mamma, please don't," exclaimed the terrified child. "*She'll skin me alive. She said she would.*"

Thus was a child whose mother had scrupulously guarded against making rash threats, and as conscientiously put any minor ones which occasion demanded into execution, first made acquainted with a falsehood.

"No, Maggie won't lie," iterated another mother emphatically, when the teacher hinted to her that her own child had mis-stated the circumstances in a little difficulty with a playmate. "If I should catch her in a lie I would cut her into inches."

What more effective promoter of untruthfulness could be devised than such language in the presence of a child, who well knew the strong parental affection would neither inflict nor allow to be inflicted such injury, yet too young to understand the intricacies of figurative language! Surely the hyperbole is not a legitimate factor in the training of children! Say what you mean, and do as you say.

One of the fundamental rules for securing honesty is the creation of an impression upon the child — by general deportment, not by words — that you *expect* it; — in short, that you expect nothing else. No more effective barrier to honesty can be presented than the revelation either by word or look that a child's shortcomings in this direction are known, or that he is a subject of surveillance. If he has been ccused of theft by the community send him to the store for some trifle, simply handing him your pocketbook and letting him feel that you trust his ability and willingness to return the correct change. Of course it is not necessary for him to know that you are aware of the price of the article to be purchased, or that you had previously noted the exact amount of change in your purse. This implied confidence has in more than one instance proved the needed stimulant to a nobler ideal.

An instance in which a different mode of treatment was administered with satisfaction has recently come to my notice. A boy probably twelve or thirteen years old appropriated a dollar which his teacher had

left in her cloak pocket. The whereabouts of the missing coin was soon determined and the matter reported to the principal, who, instead of calling the lad to the office for reprimand, simply placed the matter in the hands of the constable.

Now this official happened to be naturally endowed with a penetrating eye before which few guilty ones save hardened criminals can appear without flinching. He looked the boy over severely and then gave him to understand that the preliminary treatment for this offense would be a trip to the county jail. However, as the boy confessed his guilt and seemed truly penitent he was allowed, after a consultation with the principal, to refund the money with the assurance that so long as he maintained good behavior no further action would be taken. To this he gladly assented, returning all but ten cents,— which he had spent, and which was replaced as soon as he could earn it. This occurred nearly two years ago, and the lad has never, so far as I have been able to learn, shown any inclination to repeat the offense. It was probably the first offense, and the scare thoroughly cured him.

Had the matter been disposed of solely by the teachers, it is more than likely that the experiment would have been tried again, though possibly not with the same parties. But by thus impressing upon him the duties of citizenship and the requirements of the law a most practical and wholesome lesson in civil government was learned.

I do not wish to be understood by this as advocating the treatment of all offenders as criminals. The method so effective in the instance above cited might under different circumstances utterly fail; and in this failure but add to the seriousness of the condition by fostering a contempt for law, as the result of too great familiarity. The natural disposition and home training of the subject require careful consideration. The matter should never, save in extreme cases, be referred to an officer unless it is known that said officer is a man of integrity, sound judgment and tact, one who relies upon a power stronger than hand-cuffs when dealing with such subjects. Brute force alone seldom contains any of the elements of reform; there must be coupled with compulsion an understanding of the justice therein. This skillfully accomplished, the culprit becomes impressed with the full magnitude of his wrongdoing and truly penitent. But this end is much more easily and completely secured by teaching the offender the fact that legal authority is a necessary safeguard rather than a vengeance-wreaking machine.

That an only child is usually selfish, is a trite saying. And what else could be expected — especially if the bump of destructiveness is left to run riot? Granted that it is taught to care for its playthings, it naturally tries to shield them from the wear and tear of other children, not having yet discovered or been taught the distinction between saving and hoarding. But let the child enter a true kindergarten, the cheerfulness and beauty of which depend largely upon mutual sympathy, interest and love. The film of selfishness, which undisturbed until schooldays would have become too thick to break, or in the shattering left jagged edges to disfigure through life, is still

sufficiently pliable to be re-modeled and give its all to the growth of a nobler life.

Gentleness,—in how many ways it may be encouraged, in relations with those older, with playmates, or with animals. So easily cultivated in most children that it seems to have been inborn, if allowed to lie dormant the weeds of rudeness, hectoring and even cruelty soon choke it out entirely.

The study of nature furnishes ample opportunity for lessons on this topic; and a study of the most insignificant insect falls short of its object if it does not inspire so much of wonder and admiration in its structure and adaptations as to check the desire for its destruction.

Under this banner, too, may be arrayed a host to protest against the merciless slaughter of the birds. And I know no more stirring martial music for enthusing such a band with the righteousness of their cause than a poem entitled "Dead Birds and Easter," which has been going the rounds of the press. I do not know who wrote the lines, but the hard facts should appeal even to the hardest hearts. The poem is too long to give here in full, but two stanzas are selected to show its drift.

"What does it cost, this garniture of death?
It costs the life that God alone can give;
It costs dull silence where was music's breath;
It costs dead joy that foolish pride may live.
Ah! life and joy and song, depend upon it,
Are costly trimmings for a woman's bonnet.

"Ah, who would stop the sweet pulse of a lark
That flutters in such ecstacy of bliss,
Or lay a robin's bright breast cold and stark
For such a paltry recompense as this?
Oh! you who love your babies, think upon it,
Mothers are slaughtered just to trim your bonnet."

And thus we might consider the entire category of ethics, finding each element a necessity in the correct moulding of child-life. We are told that in France the elements of ethics are given in the primary grades. Yet on this side of the water the study is deferred until the senior year of high school or college work. If we are to understand an ideal education as one which draws out the best and noblest in ourselves, should not the topic which preëminently aims to accomplish this be simplified and adapted to the first years of life?

FOREIGN NOTES.

ENGLAND. THE NEW UNIVERSITIES.

The bill for the reconstruction of the University of London which was passed in August last, just at the close of the session of Parliament, brings to a close efforts and agitations extending over twenty years. The bill provided for the creation of a Statutory Commission whose advice will determine the ultimate character of the new university which it is settled shall be a teaching university. The commission has already entered upon its duties and the reports of its investigations promise a very complete view of the agencies for higher education that exist in London. Many of these will eventually be included in the new university.

It appears certain that higher commercial instruction will find place in the University curriculum, even a Faculty of Commerce is proposed and there is already talk of a preparatory course in commerce, in some secondary school, as the City of London College, which shall lead to the university course. It is also probable that the London school of Economics recently established, will be added to the list of institutions to be recognized as schools of the university.

It will rest with the commission to advise a site for the university. The place already named is the home of the Imperial Institute one of the finest structures in London.

The decisive action taken with respect to the University of London has given an impulse to the movement for a new Midland University. The proposed University for Birmingham is advocated by the trustees of Mason college, by merchant princes, by the Bishop of Hereford and Mr. Chamberlain. Pledges amounting to $480,000 have already been received and it is confidently believed that the entire amount needed for its foundation will be forthcoming.

ACTIVITY IN SCHOOLS OF COMMERCE.

The immense importance which commercial training has assumed in Europe is indicated by the great activity in respect to the equipment of old schools of commerce and the establishment of new schools. The buildings of the *Nouvelle Ecole Supérieure de Commerce* in course of erection by the Paris Chamber of Commerce are nearing completion. The cost is estimated at one and a half million dollars beside the $120,000 contributed by the City of Paris. The *Fédération des Associations Commerciales et Industrielles*, of Liège has established a higher commercial school similar to that at Antwerp.

FRANCE. THE BANQUET OF THE EDUCATIONAL PRESS.

The general association of the Educational Press recently formed in France assembled for its first banquet on the 19th of October. Sixty-

six members and guests were present and in the absence of M. Bourgeois, Minister of Public Instruction, M. Liard, the Director of Superior Instruction, presided. The president of the association recalled with pride that the minister, who bears great responsibility in the present crisis of France, was thoroughly identified with the cause of education having been himself a teacher, an educational writer, member of the Press Association and twice Minister of Education. M. Buisson was a centre of peculiar interest partly because of the bold stand which he has taken in the Dreyfus case, his noble appeals for justice and for moral integrity against the wild clamors of military devotees, and partly because of his constant devotion to the cause of education. Speaking as Dean of the Educational Press he eulogized it, as independent of all official interference, thoroughly moral, free from denunciation and calumnies and united by a common purpose.

The objects of this association, as set forth by the president, are to assure the material, moral and intellectual solidarity of its members, to unite all periodicals of this class by friendly ties, and to excite general interest in their subject. Beside the leading members of the University the banquet was graced by the presence of many public officials.

The exercises closed with a ceremony of unfailing interest in France namely the conferring of the academic palm upon four members of the association.

MOVEMENTS IN GERMANY.

The remarkable work by Demolins on the causes of Anglo-Saxon superiority presents a keen analysis of the famous discourse of the German Emperor at the opening of the conference on higher education in 1890. On that occasion the Emperor complained that the system pursued in the higher schools of Germany did not accomplish the results aimed at and in particular that it failed to form the sort of men who could carry out his purposes. Even then the Emperor foreshadowed the policy of expansion which he has since so vigorously pursued and which demands practical men capable of managing affairs and of "holding their own in foreign lands with the best equipped representatives of other nations." The changes which the Emperor proposed as a remedy for the evils of which he complained were radical. They struck at the base of the system, the study of antiquity, and at the methods, which he declared from his own experience tended to repress the will and enervate the body. He insisted that Latin should be deposed from its supreme position in favor of German: in this was to be included not alone the grammatical study of the mother tongue, but the history, the industrial conditions and the social progress of the country, "We must found our gymnasiums," said the Emperor, "On a German basis." It was easy to infer from the address that he regarded the higher schools as instruments which should foster the Imperial ideal and withstand the forces of social democracy. The effect of these authoritative utterances in modifying the secondary programs is well known, there are also indications that the universities have not been able to resist the influence altogether in spite of their opposition to whatever threatens the cherished principle of the "liberty of instruction," (Lehrfreiheit), according to an English authority an indication of the effect produced by this address is seen by

the comparison of the lecture list of the Berlin Faculty of Philosophy for 1865–6 with that of the summer term for the present year. This discloses a marked development of the courses pertaining to practical questions of political economy. At the earlier date three professors with a single privat-docent to supplement their lectures sufficed for the subject. The time devoted to it was thirteen hours a week with an additional eight hours for the theory and science of finance. In the present programs the time for the subject is doubled, its range is greatly extended, and the number of professors increased. Among the problems included are "Labor rights in Germany," "Currency problems," "Social protective legislation." The efforts made from time to time to impose official restraints upon the treatment of these subjects have so far failed, but they are not abandoned. The law regulating the appointment of the privat-docenten, which was passed in the Prussian Diet on the 7th of May last after three months heated discussion, is apparently intended to increase official control of university instruction. Hitherto the candidate for the privileges of a privat-docent has been examined by a committee of two named by the faculty and has received his "habilitation" from the faculty, the authorization of the Minister being also required. The new law transfers the balance of power in the matter of the appointment to the Minister of Education. Under the law the right to lecture may also be withdrawn by the Minister "not alone on grounds of intellectual inefficiency, but for sins of opinion inside or outside of the class-room." The bill was defended by Dr. Bosse but excited a protest signed by forty-one professors In the opinion of Prof. Magnus whose account is here followed the law will prove a dead letter.

The official statistics of the twenty German universities show a total of 31,963 students for the summer semester, 1898. They were distributed as follows: Theology; Evangelical, 2682, Catholic, 1263; Philosophy, 10,954; Law, 8747; Medicine, 8047. Berlin led with 4822. The total number of students included, 2265 foreigners. There were also included 309 women distributed as follows: Berlin, 166; Heidelberg, 24; Marburg, 23; Breslau and Göttingen each 21; Bonn, 18: Konigsburg, 17; Kiel, 13; Halle, 6.

The increased provision for technical training in Germany is in line with the views of the Emperor as expressed in the address already referred to. The State Technical colleges are being constantly equipped with new chemical laboratories where experts are trained with a special view to the advancement of German commerce. It is estimated that there are at present 4000 technical chemists in Germany who have enjoyed a university education. The Commercial college of Leipsic which was opened in 1898 aims at training business men who shall be intellectually and socially on a par with university men.

A. T. S.

AMONG THE BOOKS.

To accommodate readers who may wish it, the publishers of EDUCATION will send, postpaid on receipt of the price, any book reviewed in these columns.

MATTER, ENERGY, FORCE AND WORK. By Silas W. Holman. In this book Professor Holman presents in a logical manner some fundamental ideas and definitions of physics. Engineers and members of other technical professions will find the volume an aid to clear thinking and thorough practical work; while students of physical science will find here laid down many great principles that will reveal to them the deeper reaches of their own scientific studies. In part second will be found an admirable summary of the chief theories of the nature of matter, energy and force. New York: The Macmillan Company. $2.00.

THE COLONIES, by Helen Ainslie Smith, is the second book in the very interesting Historical Series now being edited by Supt. Samuel T. Dutton of Brookline. The object of this book is to present "to boys and girls true and interesting pictures of how the Colonists made their homes in the wilderness, built up their towns, their counties, and their miniature states, as Old England's provinces." In this the author has been eminently successful, and has given "a real living interest," as Superintendent Dutton well says, "to the people and events of Colonial times." We see the early settlers in all their privations and hardships struggling on until all difficulties are overcome and success achieved. It is a capital book for boys and girls to read. They will here get a clear, full, accurate picture of those early, stirring times in all the Colonies from New Hampshire to Georgia. The book is very fully illustrated. New York: The Morse Co.; price, 80 cents.

Volume I. of THE REPORT OF THE COMMISSIONER OF EDUCATION is a splendid mine of educational treasure, worthy of the Department and the great mind at the head thereof — Dr. Wm. T. Harris. A vast system of education, embodying the best modern methods and showing forth the most exhaustive researches is mirrored in this grand volume. A brief notice cannot do it justice; but wise students in this field will here find rich stores of original matter. Department of Education: Washington, D. C.

LESSONS FOR BEGINNERS IN READING, by Florence Bass, presents by easy stages, (beginning in script because children learn more rapidly that which they attempt to reproduce), the study of reading to the smallest children. Each lesson is headed by an attractive picture, about which teacher and pupil can talk. The covers are in colors and the little learner will be sure to fall in love with this dainty little book. Boston: D. C. Heath & Co., 25 cents.

ELEMENTS OF PERSPECTIVE. By Christine Gordon Sullivan, A. M., Ph. D. In this book, which is one of the Eclectic System of Industrial Drawing Series, the student of drawing will find a clear statement of principles, with attractive and easily comprehended illustrations of the same, by which he will be irresistibly led on to skill in artistic representation. New York: The American Book Company; 50 cents.

AMERICAN ELEMENTARY ARITHMETIC. By M. A. Bailey, A. M. The volume before us is intended to cover the first five years' work. The arrangement is superior in that the subjects are presented in order from the simplest to the most complex. The problems are carefully selected with a view to training the student in the actual exigencies of business life. New York: The American Book Company; 65 cents.

One of the most interesting of the many books relating to the early history of our country is Mrs. Alice Morse Earle's HOME LIFE IN COLONIAL DAYS, published by the Macmillan Company. Mrs. Earle has made a very careful study of the details of domestic life from the earliest days of the settlement of the country. The first chapter describes the cave dwellings of the pilgrims, who sought such shelter as they could find until they had time to fell the trees and build themselves frame houses. The kitchens of our forefathers and mothers are graphically described, the various utensils whereby they prepared their food, their clothing, their "tallow dips," etc. The book is sumptuously illustrated and every famed article, such as the spinning-wheel, the foot-stove, the brass knocker on the door and the old-time cider mill, is presented to the eye and faithfully pictured in words. The volume is a fascinating one, and the vast army of admirers and students of the olden days will be grateful to the author for gathering together and putting into permanent form so much accurate information concerning the homes of our ancestors. Price, in cloth, $2.00.

A PURITAN WOOING is a thrilling and intensely interesting "Tale of the Great Awakening in New England," by Rev. Frank S. Child. A sweet and tender love story centers in Esther Hardy, the favorite daughter of the village schoolmaster, and Philip Livingstone, a hale young merchant from New York and her faithful and devoted lover. But the special value of the book is in its faithful mirroring of Puritan life a century and a half ago. Old Light and New Light religion, the teachings of Jonathan Edwards and Whitefield and finally of Wesley with something of Church of England views and even Roman Catholicism are clearly, vividly depicted. Staid village customs; youthful longings for something less severe in thought, custom and religion; the breaking away from iron-bound creeds and ways of life,— all is here clearly set forth. It was a time of ferment and change. The many children of Master Hardy found rest in diverse faiths and his righteous soul was terribly exercised thereby; but what a noble family of young folks — independent in thought and action but right in spirit — they all were! As a picture of the times it is admirable. As a story of pure and chastened affection it touches the heart. We thank Mr. Child for the good work he is doing. New York: The Baker & Taylor Co. Price, $1.25.

THE HOMERIC PALACE. By Norman Morrison Isham, A. M. The attempt is made to gather together in this book the main facts about the palace of the Homeric times and to explain the same by illustrations. The standpoint from which the book is written is that of the architect. But it is also that of the lover of Homer and students of the great Epic Bard of the Greeks will find it a fascinating study, made by a ripe scholar and throwing new light about the Homeric poems. Providence, R. I., The Preston and Rounds Company.

We acknowledge the receipt of a very sympathetic and just memorial address upon the life and character of Professor William Seymour Tyler, of Amherst College, delivered in the College Church at Amherst, on May 29, 1898, by Rev. Samuel Edward Herrick, D. D., of Mount Vernon Church, Boston.

WHAT A YOUNG MAN OUGHT TO KNOW. By Sylvanus Stall, D. D. The books of the "Self and Sex Series," to which this volume belongs, have been previously noticed in our pages, but we are glad to again call attention to them as being of especial importance and value to those who instruct the young. The sins, errors and indiscretions combatted in these books are fearfully common in our schools, and teachers and parents alike find the subject a difficult and delicate one to handle. Doctor Stall has written fearlessly, plainly, and yet in a refined and elevating way, and every youth in the land should have a copy of this book placed in his hands. The Vir Publishing Company, Philadelphia, Pa. Price, $1.00.

DE SOTO AND HIS MEN IN THE LAND OF FLORIDA. By Grace King. A romantic chapter in the history of our country is here treated in a graceful style by a competent writer. In these days when one hears so many invectives against Spain it is pleasant to turn to a nobler period in her history and to read of achievements wrought by her sons that have contributed to the world's advancement. The book abounds in exciting incidents and thrilling adventures. It is handsomely illustrated by George Gibbs. New York: The Macmillan Company. $1.50.

THE STORY OR THE ENGLISH. By H. A. Guerber. This is a recent number of the Eclectic School Readings Series, and presents the salient facts of English history in a simple way that will be attractive to young people. An admirable portrait of Queen Victoria forms the frontispiece. New York: The American Book Company.

HISTORY READER FOR ELEMENTARY SCHOOLS. By L. L. W. Wilson, Ph. D. The chapters are related to the holidays, as they occur in the several months and choice selections, descriptive matter, explanations, etc., abound, which will make the book one to be greatly sought after by those arranging holiday exercises. It is also an instructive reading book for regular classes. New York: The Macmillan Company. 60 cents.

THE MAGIC NUTS. By Mrs. Molesworth. This is a choice story for young readers, a fairy story, yet teaching truth and fact, suited to the comprehension of children. The style is pure and the plot engaging. There is just enough of the fairy to stimulate the imagination and not enough to vitiate the taste. The book is illustrated by some artistic vignettes by Rosie M. M. Pitman. New York: The Macmillan Company. $1.25.

We acknowledge "SOME GREAT LEGISLATORS," Henry Clay, No. 3 in volume 2, of American History Studies, by H. W. Caldwell; also, "CIVILIZATION DURING THE MIDDLE AGES: SELECTIONS FROM THE KORAN." By Guernsey Jones, Ph. D.; both are published by J. H. Miller, Lincoln, Nebraska.

A SHORT COURSE IN MUSIC. Book Two. By Frederic H. Ripley and Thomas Tapper. This course of music is especially recommended for use in schools where an extended course is impossible. It presents the natural principles of music plainly and lays the foundation for further work where that is possible. The melodies in the beginning of the book are largely national and familiar. New York: The American Book Company; 35 cents.

FRIDTJOF NANSEN. By Jacob B. Bull. This little book gives the main facts in the life and work of the great Norwegian explorer, in a form suitable for young readers. It will stimulate a manly spirit in the hearts of all who read it. Boston: D. C. Heath & Co.; 30 cents.

A PRIMARY ARITHMETIC, by A. R. Hornbrook, A. M., gives easy and progressive number studies for the second, third and fourth grades. New York: The American Book Company.

In Park's Language Course, we have LANGUAGE LESSONS, including composition and inductive grammar, by J. G. Parks, A. M. The chapters are attractively illustrated and lead the little learner on to think for himself about the meaning of text and pictures. The motto, "Learn to do by doing," has been kept in mind by the author throughout the book. New York: The American Book Company.

GEOGRAPHICAL NATURE STUDIES, by Frank Owen Payne, explains the elementary facts of geography for primary scholars, giving them correct notions of the occupations of the people of different sections, such as stock-raising, mining, etc. An interesting and useful little book. New York: The American Book Company; 25 cents.

The Doubleday & McClure Co., New York, N. Y., issue a very pretty little edition of CYRANO DE BERGERAC, by Edmond Rostand, translated from the French by Gertrude Hall; and make the generous offer to send it post-paid to any address on approval, to be paid for (50 cents) if found satisfactory, or returned if not wanted.

OUTDOOR STUDIES. A Reading Book of Nature Study. This is an interesting little book, belonging to the Eclectic School Readings Series, and presenting facts about common things in nature, that every child should know. New York: The American Book Company; 40 cents.

PROBLEMS IN ARITHMETIC. By George Gay. Book II. for Grade IV. One thousand problems are here presented, which are practical, comprehensive, progressive and adapted to the comprehension of the grade of scholars specified. Boston: Benjamin H. Sanborn & Co.

CALIFORNIA PLANTS IN THEIR HOMES. A Botanical reader for Children. By Alice Merritt Davidson. The author loves plants and she loves children. She has the faculty of introducing her young readers to the lovely flowers and ferns of the Pacific slope in a way to attract and instruct them. The great principles of botany are explained as the teacher and pupils wander over poppy-spangled fields and through fern-clad dells. It is a delightful volume, happily conceived and admirably executed. Los Angeles, California: B. R. Baumgardt & Co. $1.50.

We acknowledge the receipt of the following, in paper covers:—French Review Exercises for Advanced Pupils, by P. B. Marcou, Ph. D., published by D. C. Heath & Co., Boston; Keats' Ode on a Grecian Urn, and other poems, which is No. 127 in Houghton, Mifflin & Co's. Riverside Literature Series; Educational Creeds of the Nineteenth Century, edited by Ossian H. Lang, and published by E. L. Kellogg & Co., New York; Manual of the Public Schools of Boston, printed by the city printers; Interpretation and Use of the Prophecies of Daniel, Paul and John Arnold Publishing Association, Boston; The Story of the Rise of the Oral Method, (of teaching the deaf) as told in the writings of the Hon. Gardiner G. Hubbard, Press of W. G. Roberts, Washington, D. C.; Barnes's Series of National Vertical Penmanship, eight books, published by the American Book Company; Some Differences in the Education of the Deaf and the Hearing, by A. G. Washburn, The Volta Bureau, Little Rock, Ark.; and, from the same source, The Difference Between the Two Systems of Teaching Deaf-Mute Children the English language.

UNDER DEWEY AT MANILA, OR THE WAR FORTUNES OF A CASTAWAY. By Edward Strathmeyer. There is a true ring about this book. It recounts the adventures of Larry Russell, who found service on the "Olympia" and participated in the exciting events which changed the destiny of nations, at the destruction of the Spanish fleet in Manila Bay. A clear picture is given of life in the modern navy. Every page is clean and elevating. The book will prove very popular with boys, not to speak of grown people. The author is a worthy successor to Oliver Optic as a writer of stories for youth, and promises a series of patriotic stories. Boston: Lee & Shepard; $1.25.

A YOUNG VOLUNTEER IN CUBA. By Edward Strathmeyer. This is an interesting story for boys, relating to the late war with Spain. It belongs to the same series with "Under Dewey at Manila," which has attained a great popularity. The story is full of life and incident and reflects accurately the historical facts of the war that has already proved of such significance to our own and other countries. It inculcates the lessons of manliness and patriotism and will be enjoyed by all boys. Boston: Lee & Shepard; $1.25.

THE BOYS WITH OLD HICKORY, by Everett T. Tomlinson, author of "Tecumseh's Braves," etc., etc., is a book to delight the hearts of boys. In this volume,—the last of the War of 1812 Series — Andrew and Henry Field and the two Spicer boys see quite a little of naval warfare on the Atlantic and in the Gulf of Mexico. They have a great many thrilling and often bloody adventures and finally take part in the battle of New Orleans, where the cool American marksmen fairly slaughter the British regulars. The boys meet "Old Hickory" and are very proud of the fact. They admire the courage and indomitable will of stern old General Jackson. Their patriotism burns brightly at all times. This is a stirring book; just what boys delight in. It teaches them some history and awakens their love of country. Boston: Lee & Shepard. Price, $1.50.

PERIODICALS.

Destructive and Constructive Energies of our Government Compared, is the title of a timely article by Charles W. Eliot in the *Atlantic Monthly* for January.——*Harper's Weekly* reflects the life of different lands, both on its serious and its humorous side. We note in a recent number an interesting sketch of Home Life in Puerto Rico.——In *Scribner's Magazine*, Russell Sturgis, Jr., writes instructively about Mural Paintings in American Cities. In the same magazine, Theodore Roosevelt continues his story of the campaign of the Rough Riders.——Charles Cotesworth Pinckney in *Lippincott's* for January, revives the great debate of 1833, in which Calhoun and Webster were pitted against each other.——In *Appleton's Popular Science Monthly* Professor James Jastrow, who has studied deeply the psychology of the special senses, discusses The Mind's Eye, from the standpoint of a psychologist, correcting a number of curious optical illusions. ——*McClure's Magazine* contains the second story in Kipling's new serial of school boy life.——*The Electrical Review* is the oldest electrical weekly in the United States. The latest issue is one of the best we have seen.——Mr. W. T. Stead has recently made a visit to the Czar of Russia, and the account thereof appears in the *American Monthly Review of Reviews* for January. The significance of the interview will be appreciated by the many people who have been interested in the young Czar's disarmament proposition.

EDUCATION

DEVOTED TO THE SCIENCE, ART, PHILOSOPHY AND LITERATURE OF EDUCATION.

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TOO MANY PUPILS IN THE HIGH SCHOOL?

(IN REPLY TO MAYOR QUINCY OF BOSTON.*)

SUPT. C. F. CARROLL, WORCESTER, MASS.

BY common consent, and under public statutes, all children have been educated at public expense from the very beginning of our history. This theory of free education appears to have originated with our forefathers when they came to this country. Such a doctrine in itself is sure to be progressive. The high school was early put within the reach of all children. Subsequently, children of certain ages were required by statute to be in school. During the present year, school attendance has been increased more than one year and now extends from seven to fourteen. All children must be in school between the ages of fourteen and sixteen, unless they are employed. The act of 1898 formally legalized the Kindergarten, Manual Training and other recent additions to our curriculum. Nor has this expansion reached its limit. We have reason to expect that children will eventually be required by law to attend the high school until they are sixteen or even eighteen years of age.

It should be noted that many studies formerly confined to the high school are now found in the grammar schools, and that the present high school is becoming very much like the college of twenty-five or thirty years ago. Both the high school and the

* A discussion at the meeting of the Schoolmasters' Club, held in Boston, December, 1898.

college curriculum have taken on new lines suited to the present needs of children and their environment. Our civilization calls for these changes.

The aim of education is to uplift the masses, to advance the general scale of intelligence, and to make men more effective and more capable of true enjoyment. The proposition before us would prevent certain pupils from entering the high school, or it would exclude them after they had been admitted to the high school, if they should fall below a certain arbitrary standard of scholarship. The law permits no such exceptions to be made in the graded schools. The public would consent to no such exception, if it were duly informed, even in the high school.

Too many pupils in the high school! Whose child shall be excluded if every man is taxed for the support of the high schools? How dull must a boy appear that he may not be allowed the enjoyment of his birthright — that distinctive feature that marks us as different from any other nation under the sun? Why should this line be drawn at what is now known as the high school age? Why not cut off the dunces at ten or twelve years of age and let them contribute to the wealth of the country rather than to waste their time in seeking to attain the impossible?

I am entirely in sympathy with the conception which probably prompted the recommendation offered in the argument which has been presented. In its last analysis, it means that some children are capable of doing more than others; that the slow are dazed by the quicker activities of the swift and the swift are wearied and nauseated by the monotonous repetition necessary for their slower companions.

This body has long been discussing a proposition which ought to produce an effective and natural remedy.

The art of teaching proposes to reach the individual. Never has the exercise of this art been in such demand. Never has it been so apparent that there is an art of teaching as at the present day. Never has it been so apparent that high school teachers as a class need more careful preparation for their work and more skill in their art.

It is a humiliating fact that high school teachers are, at the present time, wholly untrained in the art of teaching. In acquiring their art, thousands of children must be sacrificed. It follows that many children drop out of school of their own accord because

they are soon led into deep water or are asked to advance at a rapid rate which they cannot maintain. Before entering the high school, they have been successful as students, have passed their examinations, and have been recommended for admission to the high school. The conditions under which they enter the high school are wholly unfavorable. Teachers are frequently changed and many of them, from the very fact of their superior education, seem to work above the heads of their children. The sympathy which the children have always received from their teachers is often wanting here. No one now can be responsible for the individual. No one is able to relieve his pains or guide his steps. The whole atmosphere changes. He must rely upon himself. Even if teachers do their very best, many children must fall by the way. The first year in the high school reminds us of the first campaign of a volunteer army, unseasoned and untried, in a tropical climate.

I wish I could stop here in this description, but more must be said to enable us to get a reasonably complete view of the facts of the case. Some high school principals, perhaps I should say many, advance the theory that it is a good thing to begin immediately the weeding out process. Teachers quickly take the hint and the process of squeezing and freezing out the children in the first year is quietly carried into effect. Should a statute go into force requiring children to attend a public high school, a large number of such teachers and principals would suddenly find themselves at a tremendous disadvantage. They would be compelled to change their theory of humanity and their methods of teaching.

I do not wish to be misunderstood in regard to what I have said concerning instruction in our high schools. Our Worcester high school teachers are a magnificent body of men and women. I can bear living testimony upon this subject. Many of the instructors have been with us for many years and many early came to appreciate the value of human life and the need of individual sympathy on the part of children. They are worthy of a reputation and an advertisement which they never receive, though they are quietly honored by the community and by a host who pass through their hands.

But the principle that I have stated, namely that the average high school teacher suffers inevitably and indefinitely from lack

of training, and lack of a knowledge of the most elementary principles of pedagogy, is not invalidated by this statement. Nor does this statement change the fact that thousands of children are yearly discouraged and disappear from our high schools because of the bungling work of untrained teachers. Nor does it reduce the force of the statement that any teacher is responsible to man and to God for the theory that he should render it impossible for the children who enter the high school to succeed, even though they do their best to meet the requirements put upon them.

The question of expense must, of course, be considered, but I am convinced that the expense of our high schools might be materially reduced. Much of the work done at the present time in the high schools could be admirably and successfully performed by teachers who have not received a college education. More than this, there are at present hundreds of college graduates who are anxious to teach but are utterly unable to find occupation, and whose services could be secured at merely nominal rates. Our whole theory at this point is artificial and might gradually be revised to suit the conditions that I have indicated, and that, too, without necessarily affecting the occupation or the salaries of those now engaged as high school teachers.

The teacher of the graded school has indeed an herculean task before her. To teach the individual, she must divide her class into at least three or four sections in certain subjects. The grade requirement which lays out the work in the text-book by pages must be forever buried out of sight. But there is light in sight, and we may reasonably hope for vast improvement in teaching within the next decade in the graded schools. The high school teachers have the best opportunity for improvement, for the numbers in the classes are here much smaller.

The drift of the discussion at the last meeting of superintendents favored a most vital change in school economy. It was to the effect that each child should be called upon to do what he was capable of doing; that a more severe requirement should be put upon a part of the class; and that the requirements should be adapted to the individual members. This, at least, was the logic of the suggestion.

In every recitation there may be a period devoted to teaching the fundamentals of the subject in hand. This exercise should be made equally profitable to every member of the class. In addi-

tion the precocious and more intellectual may be given fare suited to their peculiar needs, and the balance of the class may be asked to do what is fairly within their reach.

I have in mind teachers whose work is conducted almost wholly upon this basis, and both their pupils and their associates recognize them as masters of their art. They are an inspiration to their profession in the city where they live and work.

We have been slow in reaching these apparently simple propositions, but they contain the germ of mighty changes that will surely speedily take place.

There is no good reason why there should not be a school for pupils of superior intellectual attainments or of superior habits of industry. Some of our private academies come very near to being special schools of this sort, and I see no reason why there might not be in the city of Boston a school of this kind.

But to seriously propose that the high school be made practically inaccessible, except to those who can pass an examination of say ninety to ninety-five percent for admission, is a very revolutionary proposition. The genius and intellectual "all in all" has his function to perform, but society and civilization are scarcely dependent upon this class of individuals. Occasionally, a college valedictorian proves to be a good business man and contributes his apparent share to the enrichment of the world, but the valedictorians with whom I happen to be acquainted would have a very low average if estimated upon this basis. In fact some of them present but a pitiful spectacle to their classmates and early admirers. A poll of the men to-day most useful, most effective in education, in the spiritual, the social, the business world, of the state and the great city, would scarcely warrant the theory of discrimination and of elimination before us for consideration. Many of us, judged upon this basis, could scarcely have eaten food at this table to-day.

Emotional forces react tremendously upon the intellect, while the opposite is scarcely true. The theory that the understanding is supreme is not popular among the philosophers and best thinkers of the hour. Emotion and feeling, and character and will evolved therefrom, are given a new place. Eliminate the slow pupil? God forbid that we should live to witness such a performance. The great and good men of the earth have scarcely been its intellectual prodigies. No such theory could be con-

sistent with the history of mankind and the ordinances of heaven. Such a theory is neither democratic nor patriotic, neither republican nor Christian. It would sap the foundations of educational institutions and educated society, would take away emulation and ambition, and make cold and heartless the work of both teacher and pupil. Such results have followed wherever the high school has been made an instrument intended to promote the intellect to the exclusion of emotion and character.

Our words are positive and so are our convictions which call forth these words. But there should be no mistake in our utterances, for the very foundations of our educational system and of the Republic are at stake in such a discussion as this.

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WE AND TIME.

ELIZABETH PORTER GOULD, BOSTON, MASS.

From shore unto shore we are paddled by Time,
In our earth-born attire.
We drop it at last; we reach a new clime —
Time never goes higher.

BEREA COLLEGE AND THE CUMBERLAND MOUNTAINS.

WILLIAM E. BARTON, D. D., BOSTON, MASS.

(*Author of "A Hero in Homespun."*)

A MOUNTAIN GIRL.

AMONG the foremost of Southern educational institutions stands Berea College, situated on the dividing line between the mountains and the blue-grass region of Kentucky. An old and established institution whose roots go down "before the War," it has taken on new life in recent years and has doubled its attendance, having now an enrollment of 700. It is interesting for many reasons; chiefly for the variety of its patronage, the unusual character of its history and the hopefulness and breadth of its work for the people of the Cumberland mountains. The school is the only one in the South freely attended by white and colored pupils in considerable numbers, and the only one that draws a large group of students from the North, who find the attraction of the school in the mildness of the climate, the thoroughness of the course of study and the low cost of living. At Berea a student may have board, tuition, room rent and fuel for $100 a year.

Berea is perhaps the only surviving monument of the anti-slavery sentiment of the South. There was such a sentiment, and it was strong. The anti-slavery sentiment of the North may almost be said to have grown out of it. William Lloyd Garrison became an anti-slavery man through a visit to Boston of Benjamin Lundy, who had for years been publishing an anti-slavery paper, *The Genius of Universal Emancipation*, in the mountains of Tennessee. The paper had recently been moved to Baltimore, and there Garrison joined its editorial staff and wrecked the paper with one of his intemperate editorials, whence he came North and founded the *Liberator*. That anti-slavery sentiment of the South was cherished by almost every great statesman of Virginia in the

beginning of this century, and it was the Old Dominion, which, in ceding to the general government its claim to the Northwest Territory, stipulated that that great dominion, out of which five mighty States have been carved, should forever be free.

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ion, as in race, it is 'no respecter of persons.' Its colony of Northern students is a great addition to the value of the school, and quite without a parallel in institutions of the kind. Its teaching force is superior to that of any school in the South supported by the North; while, in itself, it is a native growth, from the stern necessities of the progressive life of one of the foremost southern states. That such a school should exist, founded by southerners, and having large access to the southern people without excluding the colored, is in itself a finger of Providence."

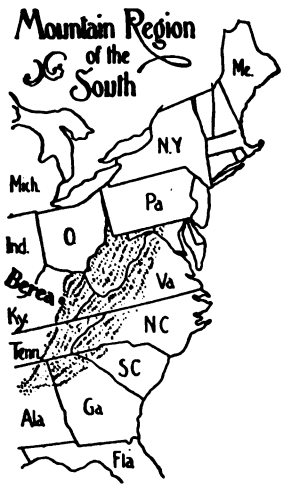
The romantic story of these Southern mountains in the great struggle for freedom I have tried to tell in "A Hero in Homespun." When the Civil War came upon the nation, these moun-

taineers who had many ties that bound them to the South, had more that bound them to the undivided nation. Spite of pleading and of threats, the abuse of foes and the misunderstanding of friends, they remained unswerving friends of the Union. They fought fiercely, deperately. They were among our best soldiers, and the number of them is incredibly large. One hundred and fifty thousand men they gave to the Union army, and turned the tide of battle. A college which ministers to such a people has a decided mission.

A SUNDAY SCHOOL OF NARROW GAP.

Berea College does a large "extension work." It is of a somewhat primitive sort, and the name "university extension" as applied to it may well provoke a smile at first. But it is genuine and thorough. In the first place, the bringing together of seven hundred young people, black and white, from north and south is in itself a sort of college settlement work. Then, the scores of student teachers who go from the college out into the hills for summer schools are specially trained with reference to the needs of the communities to which they are going. And, finally, there is a system of lectures, circulating libraries, teachers' institute conductors and school visitors who have a large and increasing mission.

President William Goodell Frost, who has brought up the school from the day of small things, though good things, to this



condition of larger usefulness, considering what were the half dozen books over which the Kentucky mountain lad, Abraham Lincoln, pored in his youth, has it as one of his ambitions to place in every mountain home those same books. He is a constant discoverer of ways and means to the accomplishment of the visions which he sees, and may yet live to see this accomplished.

Though this is but one-third of the work of Berea College, it is the part of the work that is just now of special importance. These mountain people well deserve to be annexed to our sympathies and affections. They are our own people, a retarded but still a hopeful people, largely unknown to the country at large and full of interesting possibilities. They are worth more to the country, these three million native Americans, than any ten or twenty million Malays or Filipinos. The $500,000 which President Frost is seeking for an endowment is a trifle compared with what we are paying for the latter, and ought to be quite as cheerfully contributed by a nation that owes many thanks to these hospitable and loyal mountaineers for an undivided nation.

CAPTAIN JOHN WILSON AND MEN OF THE 8TH KENTUCKY PLANTING THE UNION FLAG ON LOOKOUT MOUNTAIN.

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enlisted, forming of themselves a great army of a hundred and fifty thousand men, who followed the old flag. Their country to-day has a greater outcome in the near future than any region east of the Mississippi. Just on the border of this great educational mission field now stands Berea College, with better equipment, more valuable experience and larger opportunities for doing this work than any school with which I am acquainted. In relig-

A GROUP OF MOUNTAIN GIRLS.

ion, as in race, it is 'no respecter of persons.' Its colony of Northern students is a great addition to the value of the school, and quite without a parallel in institutions of the kind. Its teaching force is superior to that of any school in the South supported by the North; while, in itself, it is a native growth, from the stern necessities of the progressive life of one of the foremost southern states. That such a school should exist, founded by southerners, and having large access to the southern people without excluding the colored, is in itself a finger of Providence."

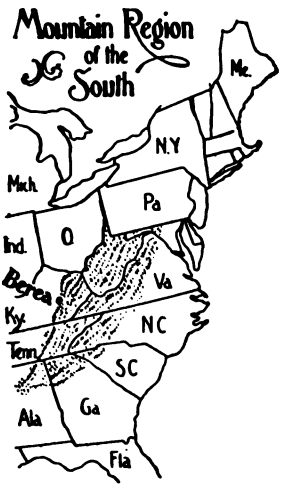
The romantic story of these Southern mountains in the great struggle for freedom I have tried to tell in "A Hero in Homespun." When the Civil War came upon the nation, these moun-

taineers who had many ties that bound them to the South, had more that bound them to the undivided nation. Spite of pleading and of threats, the abuse of foes and the misunderstanding of friends, they remained unswerving friends of the Union. They fought fiercely, deperately. They were among our best soldiers, and the number of them is incredibly large. One hundred and fifty thousand men they gave to the Union army, and turned the tide of battle. A college which ministers to such a people has a decided mission.

A SUNDAY SCHOOL OF NARROW GAP.

Berea College does a large "extension work." It is of a somewhat primitive sort, and the name "university extension" as applied to it may well provoke a smile at first. But it is genuine and thorough. In the first place, the bringing together of seven hundred young people, black and white, from north and south is in itself a sort of college settlement work. Then, the scores of student teachers who go from the college out into the hills for summer schools are specially trained with reference to the needs of the communities to which they are going. And, finally, there is a system of lectures, circulating libraries, teachers' institute conductors and school visitors who have a large and increasing mission.

President William Goodell Frost, who has brought up the school from the day of small things, though good things, to this



condition of larger usefulness, considering what were the half dozen books over which the Kentucky mountain lad, Abraham Lincoln, pored in his youth, has it as one of his ambitions to place in every mountain home those same books. He is a constant discoverer of ways and means to the accomplishment of the visions which he sees, and may yet live to see this accomplished.

Though this is but one-third of the work of Berea College, it is the part of the work that is just now of special importance. These mountain people well deserve to be annexed to our sympathies and affections. They are our own people, a retarded but still a hopeful people, largely unknown to the country at large and full of interesting possibilities. They are worth more to the country, these three million native Americans, than any ten or twenty million Malays or Filipinos. The $500,000 which President Frost is seeking for an endowment is a trifle compared with what we are paying for the latter, and ought to be quite as cheerfully contributed by a nation that owes many thanks to these hospitable and loyal mountaineers for an undivided nation.

CAPTAIN JOHN WILSON AND MEN OF THE 8TH KENTUCKY PLANTING THE UNION FLAG ON LOOKOUT MOUNTAIN.

THE PUBESCENT PERIOD.

OSCAR CHRISMAN, Ph.D., STATE NORMAL SCHOOL, EMPORIA, KANSAS.

"IS there some one period in the life of the child from birth to manhood which causes more trouble than any other period to parents, to teachers, and to others? If so, when is it?"

I have received quite a number of answers to this question. They are unanimous, except one, in naming the same period. This period is known as the pubescent period.

The pubescent period begins about the time of gaining the permanent teeth and ends at the time when the function of reproduction is in its initial stage, that is, from near the age of ten to the age of about fourteen or sixteen. Girls reach puberty about a year earlier than boys. There is, of course, variations in the age. In hot climates puberty is reached somewhat earlier than in our temperate zone. Hard work and privation cause it to come later, while luxury and idleness may hasten it. The late appearance of this in an individual may be caused by ill-health but it is not in itself the cause of ill-health.

There have been some cases noted of remarkably early puberty. In the Handbook of the Medical Sciences fourteen cases are given ranging from the appearance of puberty at a few days of age up to five years of age. One such case at three years appeared physically mature, though without beard. Height, 3 feet 4 1-2 inches, weight, 51 1-4 pounds, circumference of cranium, 20 inches, and of waist, 24 inches.

At this period the voice changes in the male, dropping an octave, the beard begins to grow, the shoulders to broaden, and the muscles to develop. In the female the form becomes more rounded, the catamenia appear, the mammary glands are developed, and the pelvis undergoes a great change. In both male and female changes occur in the pubic region.

At birth the boy is slightly heavier and taller than the girl. Their growth is about the same till near six. From six to nine the boy grows slightly more than the girl. Then at ten the girl begins to grow rapidly till at thirteen maximum growth is reached, then decreases till fifteen, when very slow growth goes

on till at near eighteen full growth is attained. The boy grows but little between ten and thirteen. At thirteen growth sets in rapidly till at sixteen the maximum is reached, when growth decreases till at eighteen when very slow growth continues till about twenty-one and full growth is attained. Girls may grow on very slowly till twenty-one and boys till twenty-five. Girls between the period of ten and fourteen are taller and heavier than boys and also have greater brain weight. In consequence of which girls at these ages are mentally superior to boys.

During this period the human being has greatest power to ward off disease and the fewest deaths occur. In the early part of the changes necessary for puberty the girl may have headaches, backaches and other troubles. Inherited pulmonary consumption may arise here. At a time in which so great changes occur necessarily must be found nervous disorders. Insanity, rare before this period, after puberty becomes quite common. A large proportion of cases of epilepsy date from this period. Hysteria originates at this time in even larger proportion than epilepsy. Self-abuse usually begins at this time. Boys begin to smoke in most cases now.

There is very little of lateral curvature of the spine among young children and among boys of any age. During the early pubescent period in the girl the heads of the femora are pushed forward and somewhat thrown out of the line of gravity. This brings the knees closer together and causes a weak-kneed condition. (Woman's knee caps touch or overlap, hence in walking, the knees must be thrown around one another which produces the peculiar gait of woman). If too much strain is put on the legs the weak-kneed condition becomes aggravated and further strain breaks down the arch of the foot. Usually as only one foot is effected the pelvis is thus thrown out of line and the spine is curved to preserve the balance and so lateral curvature of the spine is produced.

There is a strong awakening of the intellectual powers at puberty. It must be kept in mind, though, that this comes near fourteen with girls and near sixteen with boys. Hence the girl is stronger intellectually at fourteen than the boy of that age.

In some tests in memory with boys and girls under fourteen the boys showed nearly half as many more errors as girls. During the pubescent period the boy is beginning to exchange the intui-

tion of his mother for the reason of his father. The girl makes but little change in this as intuition continues strong with her through life.

One investigator found that the girl fatigues more easily at thirteen and the boy at fourteen. Another found that pupils of eleven and twelve showed strong fatigue in work continued for thirty-five minutes, making many errors in the closing minutes, doing poor writing then, and not being able to write rapidly.

In asking for what children wish to do after leaving school it is found that up to about thirteen the occupation of the parent is chosen by the boy but after that age more independence in choice appears. With boys the occupations that give best returns in dollars and cents rank first, with girls money is a secondary consideration. Boys choose occupations which require activity and often are dangerous, as engineer on a railroad. Up to thirteen the girl chooses teaching first of all, at thirteen dressmaking and millinery work rank with teaching, but at fourteen millinery drops out of first choice. The mother-love shows in the girl at this time as the love of children prompts the desire to be a teacher.

As boys and girls reach this pubescent period a marked difference in their games occurs. Boys' games become of quite a rough character and especially are games of high repute in which some one may get hurt, even though it be themselves. Also they like games in which there may be chance for personal combat. This is the time when most fights occur. Girls like active, outdoor games but not of such a rough nature as those of the boys.

This love of activity coupled with the love of nature is that which makes truants, perhaps unpleasant home and school surroundings may aid. The average age of truants is thirteen, which corresponds very closely with the average age of children leaving school, which is about fourteen. This period in the child seems to correspond with the hunting and fishing stage of the race. The truant is not lazy, for nearly all go to work. He is not a loafer, for seldom is one found on the streets.

By far the largest percent of children who are sorry in the fall when school begins is in the pubescent period.

This is the period of secret languages, of puzzles, etc.

The emotional activity of the child is greatly increased at this period. The rapid growth, the rushing in of new ideas of life, and the like, tend to put the child into an emotional whirlpool.

With the young child there is nothing he will not attempt to draw, even abstract things are drawn. When the child reaches the pubescent stage, he becomes conscious of his inability to represent things correctly and seems to begin to see the many things to be done to make his drawings right. So at thirteen and fourteen the child will no longer draw anything and everything for you and often refuses to represent things in drawing.

In colors, more girls prefer red and more boys prefer blue.

Knowing the confiding nature of children, it is somewhat noteworthy that it is stated that girls under fifteen will not give love experiences.

In religion, the greatest number of conversions occur at twelve and thirteen in girls, and at fifteen in boys. The second greatest number are at sixteen in girls, and eighteen and nineteen in boys. With girls, the relapses are three times as many in the first period as in the second, and among boys twice as many in the first as in the second. The great need of studying this period is shown by the fact that in girls the beginning of the storm and stress period, the maximum growth, and the greatest religious awakening all occur at about thirteen, and in boys these all occur near the age of sixteen.

During pubescence begin the sex-feelings. Instinctively the boy is drawn towards the girl and the girl towards the boy. This sex feeling is natural and is necessary, for later it becomes the means of the perpetuation of the race. Most often there is attraction for members of the opposite sex, but sometimes there is a seeming repulsion, which really is only shyness or timidity. This latter occurs more with boys than with girls, and is very detrimental to the interests of the individual concerned. For the female of all animal nature is more or less indifferent and the male must pursue and cause a liking to spring up in the female for him. The girl likes the boy who can in some way be superior to his fellows. Hence we find the boy trying to outdo his fellows in deeds of daring and the like. (All will see Mr. W. A. White's hero walking on his hands in front of his girl). In the well-balanced girl, womanhood will take hold of her and that sweetness of manner so much admired in girls of this period will be the result. In the ill-balanced girl, womanhood and girlhood will fight for possession and the half-woman, half-girl will be placed before us. But both will like the boy.

The moral life during this period undergoes a great change. The boy and the girl listen not so much to parents and to older people, but begin to form a code of morals for themselves. This is the time for strong friendships. This is the chum age.

The strong points in early childhood may become the weak ones at pubescence; as a keen moral sense may be broken down.

Most authorities state that after twelve, reformation is hard to accomplish and also that waifs and strays past twelve years of age sent into a family rarely do well.

Boys say it is wrong to steal, fight, and such offences, but girls usually speak of the lighter crimes, as climbing trees, crying, etc.

The first crime which comes in contact with the law is vagrancy, later comes crime against property, and this is followed with crime against person.

Man's stronger physical nature and the animal sexual instinct which causes him to war against his fellows for possession of the female, causes in the boy the production of much more crime against person than in the girl. At twelve and younger, the proportion of females to males for crime against person is one to six, and for crime against property is one to six. From twelve to sixteen the male almost doubles his crimes against person, as the ratio of females to males is one to eleven, and against property one to five. In comparison with the male this period from twelve to sixteen is the best period in the life of the female.

One who has studied much on the question of crime among children, says: — "I have come to the conclusion that much of crime is a question of athletics," and he further says that the boy's energy must work off in some way and if not in athletics it will in a criminal way.

Below are some replies to an inquiry for recollections of this period. They are from people ranging in age from eighteen to fifty-four:

"The desire to give up the plays of childhood, and a beginning to realize the responsibilities and meaning of life. A feeling of out of step with the world and a dissatisfaction with my environment and position in which I found myself. Inclination to day dreaming, to wishing for impossibilities. A desire for knowledge."

"I felt as if people could get along without me much better than they could with me and some would be glad to do it. I felt

as though they had no regard for my feelings, and I had a desire to do something to make them wish they had not treated me so."

"At this period, I remember being cross and very nervous. It seemed that my brain would not work and that I could not think. I suffered intensely with backache and had no life or ambition about me. I had horrid dreams and never wanted to keep still."

"I generally felt, at this age, as nearly as I can remember, gay and full of life. Enjoyed excellent health, had a desire to roam, and be always a girl, had a horror of growing older."

"Preferred to remain a little girl, brought up to feel no harm in playing with boys so long as I conducted myself properly. I felt just as much at ease with a group of boys as with a group of girls."

"Did not want to stay indoors. Hated indoor work and music practice. Delighted in vigorous play, romping. Particularly fond of playing with boys (few girl associates were accessible after ten years of age). Domineering. Wanted my own way (generally had it) but when I didn't the cross was bitter grief, and filled the bill with just what was absolutely necessary, sought the company of those older and outside of family. Often tried to win confidence of home-folk and make myself understood but failed."

"I felt that if I only had the chances of other boys how much better I could be. General feeling of selfishness and the idea that I was an isolated being (this at the age of fifteen and sixteen.")

"I felt that my parents were very cruel in restricting me and not letting me go where and when I pleased and exercise my own judgment. Of course thought of leaving home, as most boys do, and made plans how I should do when I got to making money for myself."

"At that period I seemed to have the feeling that every one was against me and no one seemed to understand me. I was forbidden to do things I felt as if I could do as well as not. I desired to know 'Why'? And if no clear reason would be given, felt as if they had a pick on me."

The pubescent period in the human race is the most unexplored field in the animal kingdom.

*AMERICA AND THE UNITY OF HISTORY.**

WILLIAM J. MANN, WORCESTER, MASS.

THE first reason for selecting America as a central point for the study of history is that such a method gives us a great enthusiasm for our work. A master mind has said that enthusiasm is the one thing necessary for history and surely the story of our own land appeals peculiarly to our hearts as well as to our intellects.

No American can visit Independence Hall in Philadelphia without feelings of the most profound and tender interest. As you enter that sacred room immortalized by the signing of the Declaration of Independence and of the Constitution of the United States you see looking down upon you from the walls the faces of those who were participants in these memorable events. There is the desk upon which both of these great documents were signed. There is the chair which Washington occupied during the sessions of that Federal Convention, and still dimly visible upon it may be seen that Rising Sun which Benjamin Franklin made forever historic. Here assembled the members of that Convention in the month of May, 1787.

As we think of the work accomplished by these illustrious men and of its beneficent influence upon all peoples and all lands we can but feel a deep reverence for that constitution they so wisely framed and an abiding affection for that nation which then took on its formal embodiment.

A second reason for selecting America as a central point in the consideration of the unity of history is that the great epochs of our national life are also great world epochs. Let us think for the moment of history as a stately procession passing before our view, and let us watch three of the divisions of that procession as they move rapidly by us. And the first division carries at its head a banner on which is inscribed *The Discovery of America.* Now what do we see marshalled under the lead of this banner? We see great inventions springing up almost simultaneously and

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as by the wand of enchantment. Printing, gunpowder, paper, the mariner's compass, — are so closely connected with the time of the discovery of America that they naturally march under this banner. We see art and beauty leaping into life. The rough block of marble pulses into life, and when the cunning chisel has wrought its work forth leaps the majestic creation. The bare and meaningless canvass learns to catch the witchery of the Mona Lisa smile, or is irradiated and glorified by the matchless beauty and tenderness of the Sistine Madonna. It is the time of Raphael and Michael Angelo; it is that wondrous age of art. It is the Renaissance. Italy is now a magic land and Florence is enchanted ground. The glories of Greece and Rome revive again. How are the ancient statues exhumed from their hiding places to delight and inspire that newly awakened, that joyous, that youthful spirit which again returns under these Italian skies. We see the philosophies of Plato and Aristotle revived while Homer and Virgil again sing their lofty songs and are the daily companions of the people. Musty manuscripts are brought forth from their hiding places and the classical masterpieces of the past are transcribed by eager students. It is a glorious age when, as one has said, but to live was to be filled with new and strange delight and to be young was very heaven itself!

What else do we see marching under this banner of the Discovery of America? We see the eight hundred years of Moorish domination passing away and the banner of the cross and the victorious standards of Ferdinand and Isabella planted far up upon the heights of the Alhambra. How they glisten in the morning sunlight! We see Boabdil, the unlucky, pausing on his winding mountain path and turning back to look once more upon the ancient city of Granada.

We see a wonderful impetus given to geographical investigation and exploration, maps and charts revised and reconstructed and triumph upon triumph achieved over "that vast, that salt, that dread, eternal deep." We see a wonderful widening of the mental horizon and a gaze looking far away and beyond the confines of the Mediterranean.

But the procession is moving on and the second division with its banner is quickly before us, and on that banner we can read *Homes in the New World*. And what do we see? We see all Europe torn with conflicts, agitated with strife; no rest, no peace,

no quiet homes and the hope of the world turning to America for a haven and a refuge where the unhappy differences of the past might be forgotten and where men might learn to dwell together in harmony and to grow into a peaceful unity. I can fancy I see written on this banner of Homes in the New World these lines which you may know:

"Give me white paper!
This which you use is black and rough with smears
Of sweat and grime and fraud and blood and tears,
Crossed with the story of men's sins and fears,
Of battle and of famine all these years
When all God's children have forgot their birth,
And drudged and fought and died like beasts of earth.
Give me white paper!

"One storm-trained seaman listened to the word;
What no man saw, he saw; He heard what no man heard;
In answer he compelled the sea
To eager man to tell
The secret she had kept so well,
Left blood and guilt and tyranny behind,
Sailing still west the hidden shore to find;
For all mankind that unstained scroll unfurled
Where God might write anew the story of the World."

What else do we see under this banner? We see that it is the time of Shakespeare, of Milton, of Bunyan, the time of the creation of the masterpieces of English literature. We see on the same day that Shakespeare died the young Oliver Cromwell writing his name as a student at Cambridge. We see the telescope turned to the starry skies and an order discerned in the majestic revolutions of the heavenly bodies. We see the discovery of the circulation of the blood, the structure of plants analyzed and the science of botany constructed. We see a young student of Cambridge college returning at vacation to his home where in that garden at Woolsthorpe the fall of an apple indicated a law which his great and comprehensive mind works out into the universal law of gravitation. All this and much more we might see marching by us under this banner of Homes in the New World — but the procession moves hurriedly on and the third division with its banner is soon before us and on this banner, which denotes the

time of Nationality, appears the legend "The New Roof," as men then loved to call the new constitution, which was indeed to be a shelter to them and to their children from so many storms. And what a wonderful division of our procession is this third one of the time of our Federal Convention and of the adoption of our constitution. What are those wild scenes of tumult and blood-shed? It is the French Revolution blazing out in our very sight! We see the majestic figure of Washington hardly seated in the presidential chair before Lafayette sends to him the Key of the Bastile. But who is this wonderful thinker writing his great essays on Perpetual Peace and a Cosmo-political State? It is the time of Immanuel Kant and of great progress in political and philosophical thought. Chatham, Burke and Pitt are unfolding the principles of government and bringing about a parliamentary reform. It is the time of the steam-engine, of the spinning-jenney, of the construction of a system of comparative anatomy and a classification of the animal kingdom. It is the time of Schiller, of Cowper and of Robert Burns. But whose is this other serene countenance manifesting so wonderful, so comprehensive a range of thought? Watch him in his garden as he studies the plants and demonstrates that the pistil, the stamen, the corolla, that all parts of the flower are but modified or metamorphosed leaves. See him bending over the skull and showing it to be but a modification or variation of the vertebra. So you may look at the poet Goethe and see how he, with others, are founding the modern doctrine of evolution and establishing a new era in thought. Note well also how his poet friend, Schiller, and those associated with him, are founding sociology as a distinct science or discipline. Here in this third division of our procession you will see the foundations being brilliantly laid for the scientific thought of this Nineteenth Century of ours. Much more you might see. Frederick the Great, Wordsworth, coming upon the scene — but quickly the division passes and now we can see it no more.

Hurried, however, as our view has been, we have yet been able to catch enough to refresh our recollection of the march of events so that these three divisions of our procession — these three epochs of the history of America — must be apparent to us as world epochs and it seems clear that the history of our country is well adapted to serve as a central point around which to establish a system of unity in modern history.

But this is not all. Had our view not been so hurried we might have noted—perhaps some of us did note—that under the banners we have been watching the nations of the past have lived again and that theirs has been the spirit animating the throngs who have moved by us under the ensigns of modern history—the ensigns of the epochs of American history. In Florence, Athens lives again, and in that time of the Renaissance, the time of the discovery of America, we catch the youthfulness and joyousness of the human spirit which again blossoms out into art and song, into science and philosophy, while the waiting continent is being uncovered to the eyes of men. And Israel! How manifest is its influence in this time of discovery. It is now that the human soul speaks out from the canvas as it first spoke in the consciousness of Israel. Under the chisel of an Angelo, the serene and majestic countenance of Moses again appears before the people. That plaint of the poor, that cry of the lowly, is again beginning to be heard as it was first heard by Israel and will not down until modern democracy is firmly established. So, too, in the epochs of Settlement and of Nationality the influence of Greece and of Israel is equally apparent and in fact their living spirit again appears. We can catch something of the sternness of the Hebrew prophet while yet the air is fragrant with the choicest flowers and fruits of literary expression and while science is opening up new avenues of knowledge to men. And Rome, that great unifying and order-producing force, how mightily is her power seen in the epochs of modern history and in that law of which it has been said that "She hath her seat in the bosom of God, her voice is the harmony of the world."

The epochs of our national history furnish, then, not only a central point for the study of modern history, but they present also a remarkable revival or recrudescence of the ancient spirit. How strikingly is the unity and continuity of history thus manifest in regarding carefully these great epochs or divisions of our national life.

There are peculiar reasons why we as students of history should at this time take broad views and seek for the widest possible horizon. The world is fast growing into a certain unity. China must soon outgrow her childhood, or be broken into pieces. India, under the influences at work, is no longer to be entirely abandoned to her dream of blissful unconsciousness. The civ-

ilized nations are fast reaching out to those lands that have been dormant and are themselves growing into a certain relationship that must presently find some international embodiment. Integration, that primary, that fundamental principle in all evolutionary philosophy is surely, and it would seem somewhat swiftly, doing its work. We saw how Goethe in his garden walks discovered that the leaf is ever modifying or varying its shape, its color and its texture and that all parts of the flower are but modifications or variations of the leaf. Now this principle of variation of differentiation is so universal, so far-reaching in its effects that we lose sight of the fact that after all the underlying and basic principle of evolution is integration. If the leaves are ever varying and taking on new shapes and colors it is only that they may be re-united into the greater, the completer whole, and thus reveal the beauty of the perfect flower. So it is in political life: there is a constant variation, a differentiation going on, but only that these seemingly heterogeneous parts may be re-united into a larger and more perfect whole. For an illustration, look at the story of our colonies. Massachusetts did not understand Roger Williams but the island gift of Miantonomah is at his hand and we see a variation, a differentiation of the leaf taking place and the new colony of Rhode Island assuming its definite form and shape. The Quakers were unpopular in New England and Pennsylvania takes on a new and varying form of the leaf.

Catholic Maryland, under the mild and beneficent policy of toleration pursued by her, exhibits another modification of the leaf. So it was with the other colonies. Each one of those original thirteen colonies represents a special variation or modification of the shape, the color and the texture of the leaf. Then came the Federal Convention and we see how these varied, these differentiated colonies, or states, or leaves, re-united in that completer whole; how by the adoption of the Constitution those varied, those differing leaves became that flower of consummate political beauty — these United States of America. That principle of integration did not stop with the framing of our constitution. It is as we have said a fundamental, an eternal principle. As the original thirteen states were shaped into certain lines of proportion and harmony and fitted to take their parts in a symmetrical whole, so are the nations of the earth being so moulded and fashioned that in a like manner they may become the pistil, the

stamen, the corolla of that most wonderful flower, that flower most perfect in shape, most satisfying in its color, most exquisite and life-giving in its fragrance, that flower of an international state in which the whole work of the variation of the leaves shall be revealed as a work of the highest art, and in whose unapproachable beauty the nations of the earth shall learn to see their true aim and destiny. This principle of integration is so basic, so fundamental, so all-pervading, that we must reckon with it whether we will or no. We may wish that it had been given to us to remain apart and separated from the difficulties and problems of the old world. We may think of the security we have enjoyed in the past and tremble as to the future. But the truth remains. The nations of the earth have been drawing closer together and coming into a certain relationship. We, together with the other nations, have been taking on certain variations of color, form and texture only that we may be united into that fuller, that completer expression of international political beauty which shall serve to interpret to men their destiny in a common brotherhood.

As a nation we may, through our form of government and the structure of our constitution, hope to have a most helpful formative and shaping influence in this great work of intregation which is in progress. Our constitution embodied a novel principle theretofore unknown to men, viz: the harmonious adjustment between the state and federal governments, each supreme in its sphere, and every citizen brought into direct relations not only with the state but with the federal government. Did our states lose anything of their dignity or authority by establishing a national tribunal — a national supreme court which should have jurisdiction over the individuals of the separate states and over the states themselves in their national relations? Did the individual citizen become less loyal or valuable to his state because brought into direct political relations with another supreme power? May it not well be that this same principle first set forth in our national constitution may be applied to the consideration of international polities and furnish the basis for some international bond of union that shall still the war cries of the nations and render possible the peaceful solution of the great world problems which are in the near future? May not this constitution of ours be indeed the bud which is to later blossom out into that conpleter, that matchless political flower?

Here, then, we see the study of our history as a nation, the study of our frame of government leading us to a consideration of the highest possible political unity; in fact to a cosmo-political unity.

The events of the past few months make vivid the necessity for such a widening of our political horizon as we have thus been contemplating. We have taken a sudden leap into the arena of international polities. New problems of the greatest moment are pressing upon the attention of our statesmen. Whether for better or for worse henceforth we take our part in the settlement of the affairs of the world. The presidents of our leading universities are calling for a new study of our Declaration of Independence, of our Constitution, of the primary charters of our government. And it is to our attitude as students in the light of the events we have been witnessing that our thoughts are naturally directed in this place and at this time. Hereafter we shall naturally seek for a wider method of treatment in the study of our history and of our fabric of government and our minds will thus be led to a thoughtful consideration of our relations to other nations in the past and thus guided to some extent in determining what our future place in the world's history is likely to be and ought to be. One thing is certain, a worthy destiny for our nation is to be found in no purple and gold dream of conquest. It will not be the conquering legions as of old, but the march of the universal idea, of the thought adapted to mankind as a unit that shall usher in that international era of which we are already beginning to catch glimpses. If the recent exciting events in our national history have forced us to a new and wider point of view, yet is it equally true that the trend of the thought of our day naturally and inevitably leads to a similar result. The need of the hour is for a philosophy of history broad enough and vital enough to unify the records of the past in the light of the results achieved in the modern departments of biology, of psychology, of anthropology, of sociology. Sociology is indeed attempting to unify or correlate the results worked out in the various special departments of knowledge and in so far as it is treated upon the historical method, represents to a certain extent what may be called the new philosophy of history. A philosophy of history which from the biological standpoint recognizes the principle of growth in all forms and developments of society, from the psy-

chological standpoint regards the soul of man as a moving factor in all such social phenomena and, from the standpoint of anthropology, looks to the study of primitive man and to child-study as great illuminators of the history of the development of society and of the race. Recent events and the latest results of modern thought alike, then, admonish us to be content with no narrow or shut-in vision when we turn our attention to the history of our own country. We may well keep before our minds the thought that the framers of our constitution were building a structure not solely for themselves and for us, but one that may serve as a model for a larger and more splendid edifice.

We may well continue to hope that the leaves of this new expression of the tree of state may serve for the healing of the nations. We may seek to promote the reign of that greater United States which is looked forward to hopefully by the best thought of our times. Above all, we must remember that nations are moral persons having the duties and responsibilities incident thereto. As citizens we must look well that our national policies shall be founded on

> " . . . right, truth, on the absolute scale of God,
> No pettiness of man's admeasurement."

If on this scale, this basis, our mission — our destiny — shall seem to call us to a more active participation in, a greater responsibility for, the affairs of the world than has hitherto been our lot, let us not be fearful of the results.

As students our first responsibility is to study carefully the history of this land of ours which we love so well; to study it from a comparative standpoint in its relations to general history both ancient and modern; to study it from a scientific standpoint in its relations to the modern disciplines of biology, of psychology, of anthropology and of sociology; to study it always from a philosophical standpoint and while drinking deep from the wisdom of the masters of the past, to be eager and earnest in the light of the new studies and disciplines of to-day to discover new relations, to make new groupings, and to assist in unfolding a new philosophy of history which shall be to us as Americans peculiarly helpful and shall take America as a central point for that most fascinating and helpful of all studies — the study of universal history, which is indeed none other than the study of the dealings of God with man.

Let us as students and as citizens do our part to hasten the coming of that day when,

> "Nations shall unconsciously aspire
> By looking up to thee, and learn that good
> And glory are not different. Announce law
> By freedom; exalt chivalry by peace:
> Instruct how clear, calm eyes can overawe,
> And how pure hands, stretched simply to release
> A bond-slave, will not need a sword to draw
> To be held dreadful . . . . . ."

* * * * * * *

> "Drums and battle cries
> Go out in music of the morning-star —
> And soon we shall have thinkers in the place
> Of fighters. Each found able as a man
> To strike electric influence through a race
> Unstayed by city-wall and barbican."

THE PEDAGOGICS OF GEORGE MACDONALD.

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IN some departments of modern literature the schoolmaster and his work furnish a most important topic. Newspapers and magazines, orators and essayists, statesmen, — even the German Emperor himself — all find sufficiently weighty themes in the interests and methods of education. The schoolmaster, his aims and his means of attaining them, his methods and their results, are subjects of some of the most thoughtful writing of our day. Yet the department of Fiction, though it uses the schoolmaster, as it uses other characters in the everyday world, uses him for the most part with no thought of his ethical importance. Dr. Holmes in Elsie Venner, a novel expressly dealing with the problems of heredity, gives us carefully drawn pictures of two teachers; but they are done with no pedagogical interest whatever, with no thought of the problems of education. They are necessary to his story, and they help to illustrate his theories of New England peculiarities and inheritances. The heroine of Cape Cod Folks is a schoolmistress, and in the most unconcerned fashion possible violates every principle of professional ethics, betrays unblush-

ingly the most delicate confidences, and holds up for the amusement of the reading public, the oddities and extravagances of her neighbors with apparently no thought of her own shortcomings. She certainly has no pedagogical purpose in her delineation of character, though those who are training teachers might very well use the book as an illustration of "how not to do it."

Charlotte Bronté studies the teacher in all seriousness. In her limited world the schoolmaster and the governess are important members of society, and she treats them as such. The scenes of Villete and the Professor are laid in boarding schools, the hero of Shirley is a tutor, and the heroine of Jane Eyre is a governess. She even recognizes the habitual ascendancy of the mind of the teacher over that of the pupil when she enables the somewhat priggish Louis Moore to win the spirited Shirley. Yet she exemplifies no pedagogical principles, she has no theories of instruction to advance, she does not care whether other teachers improve upon her characters or are misled by them. The interests of the pupils do not touch her, her mind is upon her story and not at all upon any teaching of teachers.

Dickens too uses the schoolmaster. He satirizes him in Squeers and Dr. Brimble. He contrasts his nature with his calling in Bradley Headstone. He makes us pity prim little Miss Peecher and revere the dear old schoolmaster who befriended Little Nell. Dickens is purposely a reformer; he rails at abuses everywhere, and holds them up for our ridicule while he makes us pity their victims. But he does not seem to find many pedagogical abuses, and in but one case, that of Mr. McChoakumchild in Hard Times, does he find fault with existing pedagogical customs and methods. Even here his opposition to the teaching of facts exclusively is only a phase of his opposition to that hard materialistic way of looking at life, of which Mr. Gradgrind is so notable an example.

It may seem strange, but as we glance over the field of modern fiction, notwithstanding the apparent interest of the age in matters pertaining to teaching, we find but one prominent author of novels who seems to be thoroughly interested in pedagogical problems and their solution, who has definite theories on the subject of teaching, and is eager to expound and exemplify them.

George MacDonald uses the teacher in many of his books as a leading character. Sometimes the hero is himself a tutor of unusual wisdom in the home of some wealthy man. Sometimes

he is under the instruction of some noteworthy pedagogue with theories of his own and a peculiar way of applying them. If there is no character in the story fitted to be the mouthpiece of the author's notions, he himself by his reflections upon influences surrounding his characters, makes us feel that the pedagogical purpose underlies every story, and that the author is especially concerned in teaching teachers how to teach, and other people what good teaching is.

Perhaps we shall see this more easily if we compare his methods with those of George Eliot in cases as nearly as possible parallel. Bartle Massey in Adam Bede is introduced into the plot to account for Adam. Mr. Graham appears in Malcolm very largely to account for Malcolm. Neither hero would have become what he is represented as being, but for the influence of his teacher. Mr. Graham and Bartle Massey are both village schoolmasters, both men of kindly sympathetic natures, both conscientious teachers. Mr. Graham, as befits the Scotch schoolmaster, is the more learned, but his learning does not hold a prominent place in his presentation. He is a thinker, and a teacher of thinking; while Bartle is a teacher of reading, writing and casting accounts. But this is not the main difference between the two men. Mr. Graham has grown sweeter through disappointment, his own troubles have made him only the more thoughtful for the dangers and pitfalls that await unconscious feet. He thinks not only about the ends for which he is working, but also about the best means for reaching those ends. He has formulated in his own mind certain principles by which he will work, and he applies those principles scientifically. He refuses to contradict error, but instead enunciates the opposing truth, and lets it fight the error until it conquers. He disciplines his school by means of pet names, assigning them only when the pupil has shown that he deserves the distinction, and withdrawing them when in any way they have been forfeited. The author's interest in him, the reader's also, is in him as a teacher, and in his theories and methods of teaching. Bartle Massey on the other hand is not especially interesting as a teacher. The author shows him to us in but one schoolroom scene, and there she is more interested in making us see the character of the man than in his methods as a teacher. She shows us his tenderness toward the great, overgrown children struggling in the night school with

words of three letters; she tells us of his biting rebuke of the laziness and indifference of the lads whom he accuses of thinking that knowledge is to be got cheap — they may come and pay Bartle Massey sixpence a week and he'll make them clever at figures without their taking any trouble. But she balances this scene by the following one in Bartle's kitchen, where we see his hatred of woman, his tenderness for dumb animals, and his love for Adam. In fact it is as Adam's friend far more than as the schoolmaster that she shows him to us at all. Bartle as a man with all his eccentricities is interesting to her, Bartle's pedagogics she cares nothing about.

To the most casual reader of George MacDonald, however, it is evident that his purpose is an ethical one, and that his ethics include considerable pedagogics. Man's relation to himself, to his fellow-man, to his God, — these are the themes that occupy his pen and absorb his thought. In fact, unless the reader is entirely in sympathy with him, the preaching he gives, or puts into the mouths of his characters, often becomes wearisome. But preacher as he is, he is no mere casuist, no rehearser of empiricism. He deals less with the outward act, than with the inward springs of action; he does not lay down the law, but goes down to the motive. He acknowledges that, "It is infinitely better to think wrong and to act right upon that wrong thinking, than it is to think right, and not do as that thinking requires of us." — St. George and St. Michael. Perfect honesty with oneself, and with the world, loyalty to duty, obedience to conscience, — these are perhaps old-fashioned virtues, but such as they are, they are the warp and woof of MacDonald's ethics.

A teacher thus himself, though not always of youth, MacDonald realizes the importance of early training, and spends much of his thought upon actual teaching. He not only often makes his hero a teacher, and lets us in that way into some of the secrets of the profession, but he shows us different types of teaching, compares them, and sometimes comments upon them and their results. The following from Wilfrid Cumbermede, is a fair illustration of such comments, and the wisdom with which they are made:

"I soon perceived a great difference between my uncle's teaching and that of Mr. Elder. My uncle always appeared aware of something behind which pressed upon, perhaps hurried the fact he was making me understand. He made me feel, perhaps too

much, that it was a mere step to something beyond. Mr. Elder, on the other hand, placed every point in such a strong light that it seemed itself of primary importance. Both were, if my judgment after so many years be correct, admirable teachers, my uncle the greater, my schoolmaster the more immediately efficient."

MacDonald enters into the delights of the teacher with full sympathy. He says in St. George and St. Michael: "I delight in the questions of the docile, they are the little children of wisdom."

In David Elginbrod, "Few delights surpass those of imparting knowledge to the eager recipient" and he makes one of the most attractive of his heroes, Donal Grant, say: "I would rather till the human than the earthly soil, for I take more interest in the schoolmaster's crops than in the farmer's."

To Donal Grant the true aim of the teacher, the crop which he is expected to produce, is a man, — character is the one thing to be cultivated; and somewhere later he says:

"No teacher's object should be to train such as the world counts heroes or successful men, but lovers of the truth — such as will not think great things of themselves because they do what anyone is a coward or a liar for not doing." Here he agrees closely with that greatest of Greek teachers, who considered the first thing in education was to know the truth, the next to do the truth, and who was so humble that he was amazed that the oracle called him the wisest man in Greece, until he considered that he perhaps was the only man who knew how little he knew. Certainly if ancient authority is worth anything, this is good pedagogy.

But in thus exalting the ethical side of education our author does not by any means underrate the intellectual side, or the practical. He speaks of the joy that lies in making things obey thoughts, in calling out of the mind as from the vasty deep, and setting in visible presence before the bodily eye, that which till then had neither local habitation or name. He shows how the teacher leads to intellectual effort by suggesting a motive for that effort, usually by a desire for information. In St. George and St. Michael, he makes the old Puritan refuse to instruct his son in his political beliefs until he can ask intelligent questions, and when he asks for further information on which to ground his questions, he is told to keep his ears open. But while such a stimulus as

this will pique an adult and render him the more eager to find out what he wants to know, our author is too wise to recommend it for children, and Donal Grant, when Davy thinks writing a story would be much pleasanter than learning about nouns and verbs, shows him that even to write a story well, one must know about all kinds of words. Hugh in David Elginbrod, refuses to let Harry study any more Latin until he asks for it, and leads him in such a way that he does ask for it, and is willing to do the drudgery in it for the sake of what he wants to know that will come afterward.

In this respect MacDonald is a good Herbartian. He believes in rousing interest, in making as easy as possible the paths of learning. Wilfrid Cumbermede again says:

"I believe a part of my uncle's theory of education was that as little pain as possible should be associated with merely intellectual effort: he would not allow me therefore, to commence my studies until the task of learning should be a light one."

Hugh, in David Elginbrod, agrees with this theory:

"In a short time Harry's health was so much improved, and consequently the strength and activity of his mind so much increased, that Hugh began to give him more exact mental operations to perform. Just as if he had been a reader of Lord Bacon, which as yet he was not, and had learned from him that 'wonder is a seed of knowledge' he came by a kind of sympathetic instinct to the same conclusion practically in the case of Harry. He tried to wake a question in him by showing him something that would rouse his interest. The reply to the question might be the rudiments of a science. Things themselves should lead to the science of them. If things are not interesting of themselves, how should any amount of knowledge about them be? To be sure there is such a thing as a purely or abstractly intellectual interest — the pleasure of the mere operation of the intellect upon the signs of things; but this must spring from the highly exercised intellectual condition and is not to be expected before the pleasures of intellectual motion have been experienced through its employment for other ends."

Again:—"Hugh was as precise about the grammar of a language as any Scotch professor of humanity, but he thought it time enough to begin that, when some interest in the words themselves should have been awakened in the mind of the pupil. He hated sloven-

liness as much as anyone, but the question was, how best to arrive at thoroughness in the end, without losing all the higher objects of study; and not how, at all risks, to commence the study of thoroughness at once, and to waste on the shape of a pin head, the intellect, which properly directed, might arrive at the far more minute accuracies of a steam engine."

Nowhere does MacDonald inculcate any other motive for intellectual work than this one; always the desire to know is the motive he appeals to. The one more frequently used by teachers in this country, Emulation, he despises, for he says,—

"No work noble or lastingly good can come of emulation any more than of greed; I think the motives are spiritually the same. To excite it is worthy only of the commonplace, vulgar schoolmaster, whose ambition is but to show what fine scholars he turns out, that he may get more pupils."—Sir Gibbie.

Our author concerns himself not only with the motives to be used in intellectual education, but also with the methods to be adopted. We have had a hint of this as we have noticed his suggestions of motive, for in the beginnings the two are inextricably involved. We see already that he favors the inductive method, and we see it more plainly as we continue our study. Of Alec Forbes he says, — "The fact of his being no scholar arose from no deficiency of intellectual power but only from no intellectual capacity; for the definite enlargement of which a fitting excitement from without is alone requisite."

He makes Wilfrid Cumbermede say again of his uncle, — "He would seize opportunities of beginning things. He thought more of the beginning than of any other part of the process."

In David Elginbrod he says, — "I think the only way is to make the operation of the intellectual tendency on the one side reveal to the boy his deficiency on the other. This once done all will be well."

"He showed her things of the mountain, things in the sky, things in the pools and streams wherever they went. He did better than tell her about them, he made her see them, and then the things themselves told her."—Sir Gibbie.

Could the observational method be more plainly indicated? Note too the sympathy of the following: — "For one thing, Mr. Simon always in anything done, took note first of the things that pleased him, and only after that proceeded to remark on the faults

— most of which he treated as imperfections, letting Cosmo see plainly that he understood how he had come to go wrong." — Warlock of Glen Warlock.

All this shows that MacDonald does not undervalue the intellect, and that he has thought much about the motives that should be used to rouse and stimulate it, the methods which may train it, and the proper attitude of teacher to pupil in order to obtain the best results. Yet he gives us a clue to his own feeling of relative importance when he says in Sir Gibbie, — "In her own case she found that her brains were never worth much to her until her heart took the education of them."

Intellectual education is necessary, brains are valuable, and they should have the best possible cultivation and after the best methods; but after all, character is more weighty; the heart must take the initiative even in the education of the brain and it certainly needs the higher cultivation, as it has the more influence on the life.

Some of our modern educators claim that the training in right doing to be given by the teacher consists largely in the formation under pressure of the school laws and customs, of habits of industry, regularity, punctuality, self control and self reliance. MacDonald, on the contrary, would put no such pressure. Liberty is the key note of training for him. He would not even guard the child from temptation or the sight of evil. He makes Wilfrid Cumbermede in speaking of one of his teachers say, —

"Evidently with him, objection was the first step in instruction. It was better in his eyes to say you were wrong than to say you were right, even though you were more right than wrong. He had not the slightest idea of siding with the truth in you, of digging about it and watering it, until it grew a great tree in which all your thought birds might nestle and sing their songs; but he must be ever against the error, — forgetting that the only antagonist of the false is the true."

But he contrasts this teacher with one in the same book who believed in freedom; who said when he was quite an old man:—

"The great end of training is liberty, and the sooner you can get a boy to be a law unto himself, the sooner you make a man of him. This is impossible without freedom. Let those who have no choice or who have not the same end in view do the best they can with such boys as they can find, I chose only such as could

bear liberty. I never set up as a reformer, only as an educator."

Mr. Graham, whom, by his affectionate treatment, the author appears to consider his greatest teacher, made his village school somewhat on the same lines, though without selection of pupils.

"For the strangest fact in it would have been the last to reveal itself to an ordinary observer. This was that he rarely contradicted anything. He would call on the opposing truth, set it face to face with error, and leave the two to fight it out. The human mind and conscience were he said the plains of Armageddon, where the battle of good and evil was forever raging; and the one business of the teacher was to rouse and urge this battle by leading fresh forces into the field-forces composed as little as might be of the hireling troops of the intellect, and as much as possible of the native energies of the heart, imagination and conscience. In a word he would oppose error only by teaching the truth."

This permission of freedom of choice our author believes in carrying to the utmost possible extent. He says of another of his great teachers, — "Mr. Simon never gave him anything to do at home, heartily believing in the imperative duty of a teacher to leave room for the scholar to grow after the fashion in which he is made, and that what a boy does by himself is of greater import than what he does with any teacher."—Warlock of Glen Warlock.

From these and similar passages we may see that our author clearly recommends as the best method of ethical training a freedom to choose between good and evil, truth and falsehood, right and wrong. He has no sympathy with the over-timid, who would guard the child from all knowledge of evil, and then expect him to be strong enough to choose the good, no matter how attractive the evil might be made. Nor does he sympathize either with the careless, who would allow the child to meet the evil unwarned and unassisted. On the contrary, he calls on the teacher to bring up the forces of good, like a wise general to oppose the evil, and notice how wisely he advises calling as little as possible on the intellect in this battle, and making the heart, the imagination and the conscience the chief aids. The abstractions of the intellect are so much less powerful in their effect upon the will, than the affections, the sympathies and the religious feelings.

This giving the boy perfect freedom to grow in the way for

which he is made, this leaving him to make his own choices, when once the consequences of the choice are fairly understood, forms in him a habit of decision, of self-reliance, that in the end will result in the strongest character, — one which is to be relied upon for consistency and loyalty to truth. In harmony with the definition of a leading educator of our own times, that perfect liberty is perfect obedience to perfect law,—MacDonald believes that such a training in freedom will develop the strongest adherence to duty.

"It is easy," said Donal, "to do the thing we ordain ourselves, for in holding to that we make ourselves fine fellows. . . . . Depend upon it, Davy, to do what we are told is a far grander thing than to lay the severest rules upon ourselves, aye, and to stick to them too."—Donal Grant.

And again Donal says, — "Whoever does the thing he is told to do — the thing that is, that has a plain *ought* in it, will soon be satisfied that there is some one who will not forget to tell him what must be done, as soon as he is fit to do it." And, also, "We are bound to obey the truth, and that to the full extent of our knowledge thereof, however little that may be. This obligation acknowledged and obeyed, the road is open to all truth — and the only road. The way to know is to do the known."

The truth is to be carried even to a confession of ignorance, if we will follow our author's demands, for he says, —

"There are many who think that to confess ignorance is to lose respect, and doubtless it is so with the ignorant, who claim to know. There is a worse thing, however, than to lose respect — to deserve to lose it, and he does that who would gain a respect that does not belong to him. But such a confession is a ground of respect with an ordinarily well-bred child, and even with the ordinary run of boys will raise a teacher's influence. They recognize his loyalty to the truth. For to love the truth is a far greater thing than to know it, for it is itself truth in the inward parts — act-truth, as distinguished from fact-truth: in the highest truth, the knowledge and love of it are one, or if not identical, then coincident."

Here we have the key-note of MacDonald's ethics; Love the truth, Do the truth, Know the truth. In various forms, and by various methods, he preaches this constantly; his plots illustrate it, his characters live it.

Yet MacDonald is not the author of any system of philosophy. He does not even seem to be a reader of the systems of others. He does not attempt to formulate his opinions, nor to arrange them into a logical whole. He is more anxious to be true than to be consistent, to be helpful than to be logical. Consequently he is consistently logical, as far as he goes, and he leaves much to be studied out by those who read him. He gives us the results of his own thinking, careless as to schools of philosophy, and like many practical teachers, while in some respects he is a good Herbartian, in others he is a consistent Hegelian. But he is always and continually a thinker, a student of men and of children, a teacher of all who will come to him in the spirit of truth-seeking and truth-doing.

A few more of his own words will illustrate this phase of his thought:—"You are like a book that God has begun and I am to help him go on with it, and I must learn what he has written already before I know what to do next. 'But surely you know what a boy is without learning me.' You might just as well say that because I have read one or two books, I must know every book, for the one is a book and the other is a book. To know one boy helps to understand another, but it does not make one understand another. Every boy is a new boy, different from every other boy born before or after him. Every one has to be understood. . . . I think I am fit to be your tutor, for I know that I do not quite understand any boy, and so I am the less likely to fancy I understand him when I do not."

There are many other interesting points that might still be noted, which would show the opinions of our author on matters of every-day interest in the school-room and the home. His opinions on corporal punishment as seen in Alec Forbes are most interesting, his ideas of the comparative value of home and school education, his preference for the relation of tutor and pupil, in all cases where the pupil is of the right material; these and many other matters of interest might be noticed here, but my article is too long to afford them room. Those who are attracted by this brief introduction to his thought will do well to study him for themselves. I am not afraid that any will find such study profitless, who will go to him thoughtfully, in the reverent spirit of truth-seeking which he so constantly inculcates.

READING AS A MEANS OF NATURE-STUDY.

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IT is a sad fact and often noted that many of our quarrels and misunderstandings are not about real issues but only about what certain petty words mean. At present the science of education seems in a fair way to be saddled with a quarrel of this sort in connection with the discussion of science-teaching, nature-study. "Away with the classics," says one, "for what we confessedly need in order to cope with this world and its forces is *science*," and quotes Spencer at length. "Science, to be sure," replies another, "and where will you find purer scientific knowledge than in the realm of syntax?" Our children's education may rest on the decision as to what the word "science" means.

Now surely the sensible way to reason is not to set up an abstract notion of a proper discipline and argue about whether different studies fulfill its qualifications, but to see empirically what the different studies give to their followers. The important thing is to know what certain studies do to the mind, not to decide what we shall call them. The title "language" or "reading" should not blind us to any scientific results, any information about nature which the study brings. Yet I am sure that it has, and that the habit of resting in words and premature abstractions has prevented us from recognizing one of the greatest educational results of the first of the three R's.

Reading the vernacular has, it seems to me, an important part to play in teaching the child about certain sorts of natural phenomena. Whether what I have to say is of value will appear most quickly if it is put in dogmatic form. The claim, then, is that the human emotions and sentiments, all sorts of human actions and attitudes of mind, and the feelings of transition or relation are facts of the real world, facts for science and that the best practical way of getting at most of them, the only way offered by the school curriculum, is by means of the study of reading. Charity, magnanimity and intolerance, sacrifice success and motive, the feelings of "nevertheless" or "in spite of" are facts as truly as are Napoleons or amoebae. To know them and their manner of being is of value to any human being living in society with other human beings. But it is impossible to bring before a

school actual examples of the expression of these emotions or of the acts in the process of performance, much less to exhibit the causes and development of any of them. The feelings of relation are best learned by having them forced on one by the context. On the other hand the knowledge of these facts given to the majority of children by their ordinary experience is not much better than the knowledge thus given of geography or history. Even if they have occasionally been in the presence of these facts, no one has been by to call their attention to them and fix them in their minds by labelling the things with names. The ordinary child knows what it is to want, to get, to be mad and sorry, etc., but the riches of human life have not been opened to him. He, for the most part, does not know what they are, or what makes them as they are. The child will not of his own accord know human nature any more than he will plant or animal nature, physics or chemistry.

The need of some means to present this field of facts to the child and the value of such knowledge to him are so evident that it seems best to speak only of reading as such a means. Even though most writers of reading books and teachers are unconscious of this study of human nature as one end of their teaching, yet the children pick up a great deal of such information. The child, for instance, reads an account of some merciful deed and by means of his imagination gets hold of the mental fact, mercy. The necessity of relying on the imagination instead of sense-perception does not vitiate the knowledge for the imagery required is of the simplest, commonest sort involving only ordinary experiences. In less direct but more pervasive ways he is constantly taught by the context the meanings of words representing new facts of this sort. If the reader will consider how few of the host of human emotions, arts, tendencies, etc., that he knows, have ever been directly experienced by him, he may appreciate what his own reading has probably done for him.

Now the moment that we realize that reading can and does mean the study of mental facts, of human nature, we must realize also that its value can be increased by using it with an eye to the scientific ways of attaining this end more completely. If ordinary reading teaches the child mental facts in a desultory, incomplete, inaccurate way, a thoughtful teaching of reading may teach him about them in an orderly, complete and accurate way. It is not, however, the purpose of this paper to show how the matter which

children read can with proper teaching start in them the observation and description of these facts of human nature and still not disturb the other ends of the discipline such as the acquisition of correct pronunciation, spelling, vocal expression, literary taste, or syntax. Nor is it now the place to show how the systematic use of reading in the study of human nature may be kept from lessening the attractiveness of the matter read. It is, indeed, worth while to consider whether such knowledge would not be of enough value to be sought for itself alone, but there seems no reason why it should in any way conflict with these other aims. Our statement is merely that the knowledge of these facts is worthy knowledge for all, that we can give it in the schools in connection with reading, and that therefore as teachers or makers of books we should think about the right ways to use the study for that purpose and not leave the matter to our unconscious leadings or to mere accident.

Two corollaries grow out of our proposition. The first is that the study of human nature thus begun in the early part of the school course might serve as an introduction to more advanced work in psychology. Of course the word psychology is so associated with the thought of overhead metaphysics on the one hand and brass instruments and tables of figures on the other that the patient reader may well throw up his hands in horror at this blank declaration, and demand that it be explained. There is a psychology, the heritage of metaphysics and theology, to which we certainly do not wish to introduce our common-school pupils. It may very well be left to rest in the hands of those whom the fates have cursed with the appetite for intellectual gymnastics or blessed with the high love of truth in its wholeness. There is, too, a psychology, the accidental vagary one is sometimes tempted to say, of the passion for exactness whose methods are so tiresome and whose results are of so little common human interest that as yet none but its own fanatics would try to enroll it as a factor in a liberal education. But, though it may not be found in college courses, there is another psychology, the psychology of Solomon and Shakespeare, the science whose possession gives success in the arts of business, politics and philanthrophy, the science, probably the only one, that Abraham Lincoln knew. If a man has a mustard-seed's worth of it he can remove mountains. It can be taught. Witness the training of politicians, diplomats and business men by intercourse with their superiors, or the universal

practise of setting experienced book-agents to teach their trade to novitiates.

Common-school education can do no better service to the state or individual than to introduce boys and girls to this psychology, to teach them its facts so far as is fit and to inspire them with an interest in them. The simple descriptive psychology which I have tried to show may be taught by means of reading can serve as such an introduction. How far we might carry the study and and with what success we shall never know until we try. The prospect seems bright enough to make the duty of trying imperative. Ought not human nature to be studied if any science is studied? May it not be begun in connection with the common discipline of reading?

The other corollary is that in this light reading may serve better than now as an introduction to literature. Literature means all things to all men but one thing which it surely means in the case of the novel, drama and story is the expression in the pleasure-giving way of the human emotions, acts and attitudes of which we have been talking. Very few people among those of authority would have any one, much less young people, read George Eliot's stories, for instance, for the sake of their formal excellence or descriptive imagination. The content of literature in these forms is caviar to the judgment of any one who has not some appreciation of our kind of psychology, some intelligent interest in other people's mental lives. And the more knowledge and interest he has the more he will get out of the subtle and novel aspects of human nature which literature often presents. He will add to the childish fascination of seeing what happens and to the sentimental interest in the fortunes of characters whom he loves or detests, the intellectual interest in seeing what human beings feel and how they act, in knowing how his brothers and sisters in the world live. He will gain an interest in literature as the representation and criticism of life and so far as he gains it, so far he will discard books which give him only the sentimental pleasure. The schools may thus raise the American girl's taste in novels above the level of sentimentality and give her a psychology, a view of human life, beyond the crude gossip of the household and the weak nonsense of her present reading; they may make literature a means of mental and moral hygiene. For its possible consequences then, as well as for its own sake, I plead that reading may be made the means of an elementary knowledge of human nature-facts.

THE INVENTIVE FACULTY.

WALTER K. PALMER, M. E., LAWRENCE, KANSAS.

[The following is a short address delivered before the Sigma Chi Society, the honorary scientific society of our American Colleges and Universities, at the University of Kansas.]

I HAVE found a peculiar interest and fascination in noting the mental characteristics of those who possess the ability to produce what we term an "invention," and in following, in so far as it is possible, the mental processes whereby an invention is evolved. And it has seemed hopeful, too, that from these observations might result, perhaps, some knowledge which would prove of value in bringing forth and stimulating this creative faculty in our students.

Data for such a study are at first not easy to obtain, but an intimate acquaintance with one who possessed this faculty in the highest development gave an insight which has made it possible to trace, in many instances, the steps that led through a maze of intricate operations, mental and material, to the complete invention.

The finished invention, standing complete, wonderful in its simplicity and absolute fitness, is the marvel of all. In those who can see nothing but the accomplished fact, it produces a strange feeling of wonder and admiration. But to those who can see beyond, into the mental workshop whence it came, how much more of meaning attaches to it.

First of all, we see that there was in the beginning a *problem*, a clearly stated, definite end toward which to work. Before any step could be taken the *object* to be attained must have been determined in all its details. There can be nothing vague, else the work when begun will be aimless and unproductive. Every desirable feature of the solution must be clearly imagined and distinctly held in mind, while everything not absolutely essential is excluded. No compromise is to be permitted, if a truly great result is sought — the ideal realization of the desired end, in all its details must be in clear outline before the mind and held there constantly in view.

Then comes the mental review of all applicable principles,

experiences with similar problems, and old forms and devices which, perchance, may contribute in some way to the accomplishment of the result. Last of all is the embodiment in actual dimensions. If an intricate machine be the subject every motion will be performing its part in relation to every other, before the mind of the inventor, before a thought is given to the actual final proportions.

This, then, is the way the inventor works — first, a problem clearly conceived — then a solution in abstract principle, conforming however to physical considerations, derived by repeated trials and eliminations — then the embodiment in practical proportions.

Seeing thus the steps, what, then, are some of the requisites which a successful inventor must possess? The first is naturally great knowledge of all subjects pertaining to the field of his inventive work. His mind must be stocked with details — intricate, difficult details of experience, of study and of observation. And there must be that vividness of imagination which will enable him to pass *all* of these in review before his mind — every form, principle, fact and formula, clearly, quickly and systematically, by classes and kinds, associated and related, so that from among them all may be chosen those immediately helpful. Then with this imaginative power of reviewing stored knowledge, there must be that *creative* imagination which at will can conjure up new shapes, form new combinations, twist old forms to new ends, or modify old ideas, formulae or methods to meet new requirements.

Then there must be a strong will power — a tireless determination coupled with the power of abstraction in a high degree. For success only comes by holding constantly before the mind's eye the full realization of the desired result, never yielding, never compromising, applying and trying every relevant item of knowledge, and excluding sharply every thought not clearly in the direction of the desired end.

And withal, there must be a certain indefinable "sense of fitness," an intuitive judgment, to make possible an harmonious and artistic whole, and which when rules and science fail will point the way to an attempt, a sort of genius akin to the poetic, which must be *innate*.

If "*Poeta nascitur, non fit*," be true, it is likewise true that the inventor must be born. That is, he must be born with this almost poetic nature, and with the capacity for receiving the requisite of mental powers. Then he may be *made* an inventor. Without this capacity and this instinct, no amount of training can avail. And on the other hand, with this quality present in the highest degree, no one can be an inventor in this scientific age without certain kinds of training, which will afford the essential mental discipline.

The French, with their characteristic spirit, recognize this

poetic element in the inventor's nature. "L'invention n'est-elle pas la poesie de la science?" asks M. Pataille, in his "Traite des Machines á Vapeur." Continuing he says:—"All great discoveries bear an unmistakable mark of poetic thought. One must be a poet to *create*. Therefore, if the powerful machinery, the true source of the productiveness and industry of our day, is to undergo radical change it will be to men of imagination, and not to men who are merely specialists, that we shall owe the transformation."

This peculiar poetic instinct cannot be created, but must be inborn. The dormant germ of it may be awakened, however, and nurtured and developed. And few indeed are the natures that do not possess at least one little germ,—covered deeply it may be, sometimes, but present in greater or less degree. To find this and bring it into as full a life as possible, should be the pleasure and duty of every teacher. To the teacher of young pupils, especially, is given the great privilege, for in early youth, when nature is plastic, this element is most easily found and increased.

Not every one can acquire the ability to become a successful mechanical inventor, nor is this to be desired at all. But this inventive or creative faculty is of the utmost value to all. The chemist, the physicist, the biologist, the writer, the musician, the lawyer, the physician—all, as well as the engineer, can profit well from its possession. Every one in modern life needs the power of vigorous, original thought and work, which comes *best* from a large development of this inventive faculty.

How, then, can we produce this development in the natures of our students, presuming, as well we may, that nearly all possess at least a weak germ of the essential poetic disposition? The first and greatest of all means is the *teacher*— an enthusiastic teacher —a teacher of original thought—a *true* teacher—one who possesses the poetic feeling, the rigid discipline, and deep sympathies. To such a teacher, every incident is an opportunity, and all things meant for drawing out and expanding and making original the pupil's nature.

But there are certain courses of discipline which may be helpfully employed as agencies in the development. Too much stress cannot be laid upon the study of the geometrical mathematics — inventional geometry at an early stage — the working of "originals" so called, in the course in Euclid, geometrical drawing and descriptive geometry. And for the engineer the study of Kinematics, the science of pure motion, for its educational results as well as knowledge acquired.

These subjects pursued under the guidance of such a teacher as just described, cannot fail to awaken powers of original thought and action if there be any germs of them at all present in the natures of the pupils, with the result of producing stronger, more useful men, better members of society.

EDITORIAL.

THE last Thursday in January is now pretty widely observed as the day of Prayer for Colleges. Many seasons of spiritual revival have their beginnings in the services held and the prayers offered on this day. A great number of earnest Christian men, in the various walks of life, look upon this annually recurring day with tender interest, marking as it does the time when, years ago, in certain old college halls, they were converted and began the religious life. We trust this day will be more and more widely observed. Especially do our young men and women need prayers during these critical, epochal years of life when their future careers are being shaped. Not only the prayers of loving fathers and mothers but of all the churches should be enlisted in behalf of this rapidly growing army, — the flower of our youth.

AFTER much good natured rivalry between Los Angeles, Portland, Tacoma and Salt Lake City, the question as to the place where the next meeting of the National Educational Association will be held has finally been decided in favor of Los Angeles. These are all vigorous, pushing cities and wide awake to their educational interests. Los Angeles now has a population of 110,000. It is the most populous and wide-awake city of Southern California with snow-clad mountains behind it and the broad Pacific twenty miles out in front. A dozen lines of railway are said to center in Los Angeles. It is well provided with electric cars and electric lights and paved or asphalt streets, and public parks and wonderful gardens. This is the country for flowers and oranges. And as Californian hospitality is proverbial those who go to Los Angeles next July will meet a royal welcome and have a most enjoyable time. Supt. J. A. Foshay and the teachers of the city and of the well-known Normal school are already planning and working to secure a large attendance, and minister to the comfort and happiness of every guest. And their efforts are being seconded by a host of public spirited citizens. Hoping that the meeting will be a very successful one, we advise all our readers who can to be there.

THE recent holiday convention of Southern teachers in New Orleans, with their distinguished Northern visitors, was in many respects the most notable demonstration yet made of the educational attitude of that portion of the country. In the number and representative char-

acter of its Southern, Northern and national delegates, it was so decisive as to forever set at rest the idle fear that, now, or at any future time, there can be any serious difference on any fundamental educational question of principle or policy between the sections. Leaving out the irresponsible element everywhere, the leading educators of the South as of the East and West are men and women who, just now, are doing as much hard thinking and honest work as any other class of people in the country. Nowhere is it better understood than among these people that the bottom question in the new colonial, as in the late southern era, is not so much political or commercial as educational. Commissioner William T. Harris never did a better piece of work than in his masterly presentation of the argument for the elevation of the laboring masses through the general education which, instead of leaving the workman, as now, so often a mere attachment to one occupation, informs and broadens his mind and wakes up his executive power to adapt himself to the changing conditions of labor everywhere. The perilous side of the labor question is the vast number of unskilled, unschooled and narrow-minded people in all departments of industry who are always in danger of being thrown out of employment by any advanced method of work, however beneficial it may be to the whole people. "Where the carcass is there the eagles are gathered together"; and it is inevitable that any group of laborers thus displaced by the onward march of skilled and scientific industry will find, at its head, straightway, a representative of the chronic labor agitator class which is now the danger end of the class of professional politicians. The cure is not to suspend civilization; but to "hurry up" the sound mental, moral and industrial training of the lower laboring class. Then, every year, there will be an increasing number of workmen of all occupations able to meet the changing conditions of their own class and, as the New England people, trained in the common school for 250 years, have been able to face the great change from a farming to a commercial and manufacturing civilization, with the greatest advantage not only to all their states but to the agricultural class, so gradually, will the peril from illiteracy and unskilled labor in North and South be averted. We are glad to see that this admirable address of Dr. Harris's is being quoted and enforced by the leading press of these states. The noisy and ignorant demonstration of the small politician class in the South against the education of the negro will disappear under the wise and practical leadership of such educators of both races as now have the problem of solving the labor and race question in hand, through the peaceful agency of universal education.

BY the way, the method of educational communication with what may be called the Educational Public, adopted by Commissioner Harris, could be followed with excellent results by many of the fraternity who are confusing the public and misleading the average teacher, not by "too much learning," but through a versatile and "vagarious" style of writing that leaves every critical point in confusion. Within the past dozen years, the Doctor has selected a very few topics which were in danger of becoming "storm centres" through the entire realm outside and occasionally inside the teaching class, for treatment. We remember how he took up the regulation impeachment of the common school by its enemies, that popular education is the prolific mother of crime, pauperism and the entire dark side of the community. He seized upon the decisive point, the right "denominator" in the statistics of illiteracy and crime; showing that the percentage of criminals in the illiterate was overwhelmingly greater than in the literate classes. This simple proposition he put into every address of the year; in a style so simple and conclusive that even the average newspaper news editor "on the run" would stop and read it. The demonstration went through the press of the country like one of Sampson's broadsides through a Spanish cruiser; and we have heard nothing of that humbug of late from any respectable authority. He then turned his attention to the field of confused and contentious speculation which, under the misleading names Psychology, Biology, Metaphysics, Physiology and their combinations, was leaving the average school teacher in peril of another forty years wandering in the wilderness, with no assurance of the "Promised Land." By a simple indication of the "strategic point" in the entire field and its illumination on every side, the Doctor has not only given a new direction to the discussion but reassured thousands of earnest and studious teachers in the common work of the common school. The point is that there are but two propositions of radical importance at the bottom of all this "Scotch mist" of controversy: Is man, as we now know him, a being endowed with a central faculty of free vital will which makes him an originating power in affairs; creative, responsible factor in character and civilization; does this lift him above the domain of physical nature and make him the final argument for the three fundamental facts of religion, — God, Duty and Immortality? Or is man simply a creature whose life in its every relation in this world is dependent on "somewhat above him that *makes for*" every phase of his being and of the world's civilization, — every thing for which in all practical affairs he is held responsible? The affirmative of this question, the "strategic point," has been seized and, like a fortified "city set on a hill" so illuminated that it

has been made visible above the smoke and shouting below, by reiterated statement and finally by his recent inimitable presentation which occupies the major part of his late volume and which should be separated from the remainder and printed as a text-book in every normal school and college in the land. In the same way, the Commissioner is now dealing with the relations of universal education of the improved type, including industrial training, to the labor question which now, more than any other, disturbs and really directs the legislation of the country. It would seem incredible that today the government of the United States, in an important department like the Bureau of Engraving, has been impelled to surrender to the demands of the ignorant and insolent leaders of the "Labor Unions," and put out improved machinery in favor of hand-labor. The demand is now made of the President that the Superintendent of this Bureau shall be removed because of his supposed approval of the superior to the inferior methods of work. Against this last "kick" of imperious ignorance against the development of scientific industry in every department, it was high time that the nation's representative man in education should begin again his great work as educator of the intelligent people, by showing the inevitable and unanswerable facts concerning the results of general education on the laboring man everywhere, and demonstrating the absolute necessity of an intelligent working class, officered by skilled captains of industry, to the existence of Republican institutions.

EDUCATIONAL tours have become a feature of American life. No instrumentality is better adapted to broaden one's outlook and impart a spirit of understanding of the world's life, than travel intelligently planned and rightly conducted. It delivers from narrowness and provincialism, the bane of all healthy mental growth and progress. Especially should every teacher become familiar with the more important parts of our own country, so far as it is possible to do so with a necessary economy of time and money. Modern facilities of travel are so complete that it is easy and not too expensive for every teacher sometime to visit such localities as Washington, Plymouth and other historic centres of national interest. A few vacation days so spent add immensely to a teacher's power and personal influence. There is nothing like the testimony of eye-witnesses; and when a teacher is able to state what he or she has actually seen of the sessions of Congress or the buildings of the administrative departments, or the relics and monuments of the Pilgrims, history and national affairs cease to be misty and far-away and are brought near and within the comprehension of the dullest classes. We heartily believe in the educative

influences of travel. With this in view we have planned a Spring Vacation Tour to Washington, D. C., to which we invite the attention of teachers. It will occupy eight days from Boston to Boston, giving five full days in Washington for sight-seeing. The entire expense will be $27. We invite correspondence.

TIMELY MEMORANDA.

CLARA M. WHITE, GLADSTONE, MICH.

IT is more than essential that every teacher should try to keep abreast of the times. Nevertheless it is often difficult to get just the information one may wish for in regard to recent events, discoveries, inventions, publications, changes in government or geography.

An excellent plan is to begin and conscientiously keep up a set of blank books for such entries as one judges worthy of note. For instance have one book devoted to what you consider to be current history. Set down dates and important events in order. We as a nation are making history fast just now. It would be well to get a file of the last year's newspapers, and date your historical memoranda at least as far back as the beginning of the Spanish war. There have also been of late very important events in other countries. Russia, England, China, Turkey, France, Germany, are all busy making history. We are right in the midst of great changes and they are coming so fast that the stirring news of tomorrow will make dim in our minds the events of today. We want to remember them all, or at least have them where we can get at them for ready reference.

Have another book for current literature and enter therein the dates of the deaths of prominent literary men and women. A large number of eminent authors and poets have died within the last few years. Begin as far back as you conveniently can, and then keep these entries right up to date. Enter in this book also titles of new books of note, short criticisms on them, brief sketches of new literary lights.

Let volume three be for scientific news — discoveries in chemistry, astronomy, medicine, botany; changes in geography. Devote a portion of the book to each subject. A large section of this volume you may well reserve for the science of pedagogy. Keep up with new methods and advanced ideas in your own profession. Enter your own criticism on methods that you have tried and found valuable or the reverse.

Make all entries clear, plain, concise, in chronological order, grouped of course by years. It will facilitate reference, too, to keep all matter properly indexed.

The present advantages of such a system will be great. Your daily reading of all kinds will take on an added pleasure and benefit. You will not care to miss the day's paper, for you might lose some contemporary history, science, or literary news which you very much want. You will read your newspaper too with a distinct end in view, and will

soon find yourself classifying and judging what is news and what is not, what is worth remembering and what is not, endeavoring to condense much into a few words. You will gain in analytical power and unconsciously cultivate your memory.

Magazines — religious, educational and literary — will give you more data. When a new book is worth reading, read it so that when it is finished you can write quickly a brief resumé and short criticism for your volume of literary memoranda.

You will find yourself gradually becoming better informed on all topics. A teacher is supposed to be a perfect well of information, an artesian well, with no limit to the supply, and your pupils will ask you all manner of questions with perfect confidence that of course you know the answers. Your memorandum books will at least give you a quick and ready source for the answers to a great many of those innumerable questions. If in addition to making entries you have jotted down the source of your information on the subject, you may put many a pupil on the track of a magazine article or a book which will be most useful to him in his studying or composition writing.

Your memorandum books will grow in value with the years. A half a century hence, when you are an old man or woman, you will have such a mine of wisdom at your command that perhaps you will be tempted to publish a book. At any rate should you live that long, and keep up this systematic fact collection, you will be much sought after by the future historian and biographer.

PINEBLUFF AND ITS SANITARY SCHOOL.

DO you know anything about it? If not you ought to. Why? Because it is an ideal place for those suffering from catarrhal troubles or tendency to consumption. It is situated in the long-leaved pine region of North Carolina, where skies are bright and the water as pure as can be found in this country. Hundreds of young persons in the North die every year who might live if they could get to Pinebluff. You may know of some such persons. If you do you will be doing a kindly act to turn their attention to this place.

Mr. Patrick, who built up Southern Pines, is now building up Pinebluff. He will succeed. He never does things by halves. He is a good man and philanthropic. Of course he will benefit by the building up of this town. He deserves to. But his heart is enlisted in making a notable success of this Sanitary school. Into this he is putting not a little time and money. His plans for it are sound and reasonable. The subject appeals to us. We want to see it succeed. We believe this School can be made of incalculable benefit to an uncounted number of Northern youth. The location is well-nigh perfect in climate, soil, water and health-breathing woods. It will be just the place for aged teachers to quietly pass the evening of life. Here a great many teachers will, if not actually renew their youth, certainly lengthen their

days. And to the suffering children it will mean in so many cases life and power and length of days. Does the subject not appeal to every lover of humanity?

Mr. Patrick is endorsed by the Governor of North Carolina and a large number of the most eminent citizens of his county and state. His work in building up Southern Pines now speaks for itself. He is a long-headed, sagacious business man. His plan for this Sanitary school is endorsed by scores of eminent medical men and leading teachers all over the land. We believe in Mr. Patrick as a man, and we believe in his plan as a wise and humanitarian one.

Now, he wants your coöperation. And he is willing to make anyone who aids him a fair return for service rendered. We think every teacher should coöperate with him. But not blindly. Learn the facts. Get the judgment of medical men. Go and see Pinebluff for yourself. He will be glad to furnish you literature. He will be glad to see you and to show you the place. When you have done so we believe you will join his Teachers' Association and become an enthusiastic worker for this school.

Mr. Patrick says to teachers: —

"For several reasons you should be specially interested in the Sanitary school that is being established at Pinebluff, N. C. And you are asked to become a member of the Inter-state Teachers' Association, that will be a feature of the Sanitary school. The special reasons why you should be interested are:

First, it enables you to save the lives of delicate and feeble children and give them an education at the same time. You know it is often said that such and such a child has been taken out of school on account of its health. Second, you provide a source of income for yourself. Third, you provide a winter home for yourself where you may spend a month or more if it is necessary on account of your health, at a small cost. Fourth, you provide for yourself and other teachers a home, in case you become unable to work and have no means of support; such home or homes will be known as the 'Teachers Cottages.' Fifth, you are allowed to recommend one friend annually to special privileges of reduced rate board in the cottage hotels provided for pupils and teachers."

Mr. Patrick has some admirable financial suggestions to offer to those who would come to Pinebluff to make a home, and to those who will send pupils who can afford to pay for their schooling. But for those pupils who cannot, much may be done by bringing their cases before the American Invalid's Aid Association of Boston. To care for and cure these little ones will be a labor of love on the part of all concerned.

F. H. K.

FOREIGN NOTES.

RECENT EDUCATIONAL REPORTS.

The Bureau of Education is doing valuable service by publishing in whole or in part reports on the educational situation in foreign countries from our own foreign consuls. These officers not only have facilities for learning many things that are never included in official documents, but they naturally search for information of interest to Americans and particularly that which bears upon industrial and social problems.

The second volume of the Commissioner's report for 1896–97, just issued, gives an interesting survey of educational movements in Russia. It would seem that the reform of education is everywhere discussed and that the government shows its active interest by appointing permanent and temporary commissioners to develop new plans, but no definite results are reached. This failure is attributed to the want of adequate funds, a want emphasized by an analysis of the budget. The annual expenditure of the government exceeds a billion rubles of which two percent, equivalent to $10,280,000, is given for national education. The expenditure for special schools under the charge of ministers, other than the ministers of public instruction possibly doubles the amount; that is, for a population of 127,000,000, the Russian government expends $20,500,000 on education. The United States, with a population of 71,500,000, expends from public funds for common schools only, $187,320,000; England, population 30,800,000, spends $49,700,000 on elementary schools. It is evident by comparison of these totals that the chief burden of education in Russia rests upon private resources; the strain falls heavily even upon the middle classes of the population, people whose income ranges from $500 to $2500 a year. Where there are three or four children the outlay for their education will be from $150 to $350 a year, and it is not uncommon for Russian families to spend from ten to twenty percent of their annual income for this purpose. But for the great mass of the people such effort is impossible, they must have free education or none. On the supposition that one-half the whole national allowance for education is used for the masses, and such is the estimate, only the most meagre results can be expected. Says a native authority, "Russian society, striving toward education, expends five or seven times more than the state. Is such a state of things correct? To secure an indispensable equality between the needs of society and expenditure out of the State budget, the Government should, by an augmented outlay for education, equalize its contribution to that of the public. When the State shall begin to spend on education the same percentage of its budget as is expended by a Russian family — say, about ten percent, or 100,000,000 rubles ($51,400,000) — then, of course, we shall not have a deficiency in any kind of schools — in national or lower, or in middle and higher schools.

It is impossible to attain such a condition at once; but if the government annually and gradually increases the budget of the ministry of education by 5,000,000 rubles ($2,570,000), which cannot be burdensome, then in the course of four years the budget would be doubled, the number of school establishments doubled, and the existing ones would flourish perfectly."

In the same volume of the Commissioner's report is an interesting survey of education in Uruguay from our consul at Montevideo. Everything pertaining to these South American States is of peculiar importance at this time as tending to throw light on the character of the Latin peoples with whom recent events have brought us into close contact. Since 1876 when education was first made a governmental interest in Uruguay there has been constant increase in the number of schools notwithstanding the fact that three revolutions have occurred in the interval. The statistics show also that the increase has been chiefly in the rural schools; whereas, in 1876, city schools were 68 percent of the total number, in 1896 they formed only 13.8 percent. It is also worthy of note that mixed schools have become both popular and successful, 417 in a total of 533 enrolling both boys and girls.

The attendance at the schools averages nearly nine percent of the population; although that figure may appear low, it is very considerably the highest reported in South American States.

The leaders in education are earnestly striving to improve the attendance and their efforts are seconded by the parents.

The number of teachers employed in 1896 was 1990; of these 1041 were in the public schools and 949 in private schools, and but 606 were natives. The male teachers numbered 601; the female 1389. The number of children enrolled in the public schools was 51,312, and in the private schools 22,689.

The cost of the public schools was $12.38 per pupil enrolled and the department expended for the year $727,827. The average pay for the teachers was for males, $36.65; females, $33.25, or a mean average of $35.50.

REPORTS OF THE ENGLISH "BUREAU OF EDUCATION."

The education department of England has just issued the second and third volumes of the special reports which are the work of the lately organized division of Special Inquiries. The contents of these volumes are varied but prominence is given to secondary education in its various aspects as these are manifested in England and on the Continent. Volume II. presents a complete exposition of the Welsh Intermediate Education Act of 1889. This is a measure of great historical value as it is the first endeavor made by the English to organize the agencies of secondary education in any part of the kingdom. It is further interesting as showing by its successful operation that the English are not incapable of formulating an ideal scheme when the occasion arises. It should, however, be considered that the promoters of this scheme were Welshmen largely endowed with the Celtic gift of ideality. The conditions that had to be met in Wales were much like those now existing in England; there were many endowed schools with vested interests and

corporate rights; there was great inequality of provision in the several counties and even in counties most highly favored, insufficient provision of secondary schools.

The intervention of the government was required for the readjustment of the endowments and also for providing additional funds for the creation of new schools, it was equally imperative that local interests should be regarded and local control assured.

It is the harmonious adjustment of these various authorities and interests that gives to the law of 1889 the stamp of real statesmanship. Under that law every county of Wales becomes a district for educational administration; the local authority comprising five persons, three of whom are to be nominated by the County Council and two by the Lord President of the Privy Council. The latter must be persons well acquainted with the conditions of Wales and the wants of the people, preference being given to residents within the county for which the committee is appointed. The practical success of the law is the best proof that this requirement has been fulfilled. This local body, joint education committee, it is called, formulates the plan for organizing the secondary education of the county.

As a result of conferences between the county committees practically the same organization has been adopted in every county.. With respect to general administration, the principal feature is the division of the counties into school districts for the purposes of the law. As a rule, the minimum population of a district is placed at 8,000, but in thickly populated counties it exceeds that number.

Further details are here unnecessary; suffice it to say that as an outcome of the law, the supply of secondary schools for the population, of Wales, (1,519,035) is practically complete, the school programs are admirably adapted to local requirements and they are properly correlated to the higher institutions. It should be added that the needs of girls have not been disregarded, the minimum of accommodation to be provided for them being, roughly, in the proportion of three girls to five boys. It is of special interest also to note that the policy of coëducation has been extensively adopted though generally in the modified form known as the "Dual System." This consists in the maintenance of separate departments for boys and girls with separate entrances, playgrounds and class-rooms, but with a common staff of teachers and under the control of a single headmaster or headmistress.

In a "mixed" school boys and girls may be classified and taught together without reference to sex. The immediate establishment of mixed schools is only provided for in thinly populated districts. There is, however, a noticeable tendency to form mixed classes in the "Dual schools." Thus in forty-one Dual schools inspected in 1897, it was found that in 120 out of 189 classes boys and girls were taught together.

REPORT FROM THE TRANSVAAL.

The Superintendent of Education in the Transvaal, Dr. Mausvelt, states that during the year 1897 very noteworthy progress was made, the average number of pupils attending government schools of all kinds

having risen from 7,932 in 1882, 6,626 in 1894 and 7,738 in 1896, to 11,436. This improvement he ascribes to the recent legislation providing for the payment of teachers' travelling expenses (from Europe) and lodging allowances for the purchase of building materials, and for the establishment of new schools on the gold fields. He considers also that credit is due to the spirit and enterprise of the country people, who have not allowed themselves to be crushed by the recent visitations; rinderpest, drought, locusts and fever, but have seen in good education a means of defence against such evils. It is only in the efficiency of the pupils that he discerns any falling off, and even this he declares to be more apparent than real. The proportion of pupils who attained to the three higher of the six standards fell from seven percent in 1896 to $6\frac{1}{10}$ percent in 1897, no less than $56\frac{7}{10}$ percent, being in the lowest standard of all. This decline was only natural, he says, since of some 3,000 new pupils, the majority were necessarily placed in the lowest standards.

A. T. S.

AMONG THE BOOKS.

To accommodate readers who may wish it, the publishers of EDUCATION will send, postpaid on receipt of the price, any book reviewed in these columns.

A COMPLETE LATIN GRAMMAR. By Albert Harkness, Ph. D., LL. D. This volume, the result of ripe scholarship and long experience in teaching Latin, leaves little to be desired in the way of a text-book on the grammar of the language. Professor Harkness has published many previous editions which have been used so widely as to make his name familiar in every classical institution in the land. But this is *the* Harkness Latin Grammar, the late fruit of the mature study of one who has given his life to the subject. It is thoroughly up to date. The manuscripts of the chapters on Phonology, Morphology, Etymology, and on the Use of Cases were submitted to European experts in order to make them accord with the latest and best views on doubtful points. The book is published in the old, familiar dress and is a monument to American scholarship. New York: The American Book Company; $1.25.

By the same publishers we have a SHORT LATIN GRAMMAR, by Albert Harkness, intended for those who do not contemplate a college course, but wish some knowledge of the language to prepare them for scientific and other studies. The price of the abridged grammar is 80 cents.

A SYLLABUS OF ENGLISH GRAMMAR. By L. C. Foster. This book is the outgrowth of nearly fifty years of teaching. The author modestly refrained from giving the results of his work to the general public during his lifetime. For years however there was a steady demand for the book, which he published in temporary form for the use of his own classes, and for those of neighboring teachers. This endorsement of his methods has led to the publication of the book in the present form. It is purely a book on technical grammar, not a language book. It holds steadily in view the examinations given by the Regents of the University of the State of New York, and while it is throughout an engaging and logical study of word-relations, it is also entirely practical. The typographical dress given to the book by the publishers adds to its clearness and value. New York: The Macmillan Company; 60 cents.

THE CITY WILDERNESS. A Settlement Study by Residents and Associates of the South End House, (Boston). Edited by Robert A. Woods, Head of the House. Every page of this volume contains startling and suggestive revelations. It is a social study at first hand. By the scientific method, in a scientific and, better, a Christian spirit, the authors have first seen life as it really is, and then have described it. The pages of the book are saturated with the flavor of honest, unselfish, earnest work. Some of the most serious problems which confront modern society are brought clearly into the light. While it may take years to solve them, if they are ever solved, certainly the solution will come along the line of such painstaking and faithful study, investigation and ministration as we read of in this volume. Though the investigations reported were local, the problems are the same everywhere, and certain great municipal questions and interests are considered or suggested, that make the book of equal value to all social students. Diagrams and maps helpfully illustrate the text. Boston: Houghton, Mifflin & Co.; $1.50.

THE STUDY OF A CHILD. By Louise E. Hogan. Illustrated with over five hundred original drawings by the child. This is a voluminous record of over two hundred pages, of the observations of a mother of her child, covering a period from his birth to the end of the eighth year. The record appears to have been faithfully made and the book furnishes the student with the materials for the basis of true views and conclusions in the realm of child-study. When many other equally intelligent and patient observers shall have recorded the results of similar observations this at present popular branch of psychological study will become a much more *exact* science. The volume is handsomely printed and bound, and is a monument to the perseverance and ability of the mother and her child. New York: Harper & Brothers, Publishers.

STUDIES IN ADVANCED PHYSIOLOGY. By Louis J. Rettger, A. M., Professor of Biology in the Indiana State Normal school. In every leading science there is at the present day an area of the settled and the known, and another area of disputed ground, with eager theorists contending this way and that. The book before us attempts to state the main facts that are generally accepted by leading physiologists and to indicate in a careful way important matters still in dispute, with a statement of present tendencies of thought toward the correct solution of these unsolved problems. The book has real value as a guide to the student and by its conservative spirit and clearness of statement will help to bring the true solution of some problems that need to be solved for the good of humanity. It is everywhere recognized that the truth can be found in this realm only by patient investigation and actual experience. The Inland Publishing Company, Terre Haute, Ind.; $2.00.

CORONA AND CORONET. By Mabel Loomis Todd. There is a charm about this narrative of the Amherst Eclipse expedition to Japan, which is partly due to the fascinating style of the narrator, and partly to the romance of the undertaking. It is the charm of culture, of cosmopolitanism, of scientific exploration, of original methods of research into the forces of land and sea in this and other worlds. Unlimited means, elegant leisure, extraordinary ability and splendid seamanship contributed to the success of the undertaking; which has found in Mrs. Todd, the wife of the well-known Amherst astronomer, a worthy chronicler. The book is one of the most interesting volumes of travel of recent years and reflects great credit upon all concerned in the expedition. It was through the munificence of Mr. D. Willis James and his son, owners of the yacht, Coronet, that the expedition, involving at least forty-five thousand miles of deep sea voyaging, was undertaken,

in the year 1896, for the purpose of observing the total eclipse of the sun in Japan. A brief stop was made at the Hawaiian Islands, where the volcano Kilauea, was visited. Mrs. Todd writes engagingly of Hawaii and its people. Like most visitors to the "Paradise of the Pacific" she becomes an ardent annexationist as she studies the conditions of the problem at close range. She was providentially the companion, the *only* white lady companion, of the late lamented Kate Field in her dying hours, and was permitted to minister to her in the sad fading away among strangers in a strange land, of that gifted American. The entire cruise of the yacht; the scenery of the far-away islands; their strange peoples, with their manner of life and customs; the management of the vessel; the apparatus used in observing the eclipse; the results of the expedition; all are described with the pen of a ready writer and from the standpoint of a trained observer. A fine sense of humor gives life to every page, while the author's profound conception of the significance of the expedition from the standpoint of science, of commerce and of general human knowledge gives unusual dignity to the narrative. Mrs. Todd suggests that the modern popular taste for yachting may wisely be directed into useful channels, instead of being a mere pleasure "fad." Certainly the Coronet, with her distinguished company of voyagers, has set a fine example. The world is definitely richer for the work done on her and with her, and for the fascinating description thereof in this charming volume. Boston: Houghton, Mifflin & Company; $2.50.

THE EASIEST GERMAN READING FOR LEARNERS YOUNG OR OLD, is the somewhat elaborate title of a little book by Professor George Hemple, Ph. D., of the University of Michigan. The text is made up of English Nursery Rimes. The author claims that there is an advantage to the pupil in studying one writer's style instead of having to adapt himself to the constantly changing idioms and individual peculiarities of a book of selections from various writers. Herein this German reader differs from those ordinarily presented to students of the language. There are questions for drill in speaking; a vocabulary, and an introduction. Boston: Ginn & Company.

MACAULAY'S ESSAY ON ADDISON, edited and annotated by Charles Wallace French, Principal of the Hyde Park High School, Chicago, Ill., appears in Macmillan's English Classic Series. It is a neat and attractive little volume in flexible covers, containing a portrait of Addison, a biographical sketch and a literary history of Macaulay's age. The Macmillan Company; 25 cents. In the same series and at the same price we have MACAULAY'S ESSAY ON MILTON and TENNYSON'S PRINCESS. The size and shape of the books of this series. 4 1-2 x 5 3-4, make them particularly easy and convenient to handle.

LYSIAS. TEN SELECTED ORATIONS. Edited with introduction, notes and appendices, by William H. Wait, Ph. D., University of Michigan. The Greek orations here presented well illustrate the peculiar qualities and characteristics of Lysias as a rhetorician. They are also interesting in themselves. The editor's notes are scholarly and helpful. An excellent portrait of the bust of Lysias constitutes the frontispiece. New York: The American Book Company; $1.25.

CORNELL STUDIES IN CLASSICAL PHILOLOGY. No. IX., Critique of Some Recent Subjunctive Theories, by Charles Edwin Bennett. This is a profound discussion of a technical subject, in a scientific spirit, by a thoroughly competent scholar. Published for the University by the Macmillan Company, New York; 50 cents.

AROUND THE WORLD GEOGRAPHICAL SERIES, Book Second; for third and fourth grades. By Stella W. Carroll and Harriet L. Jerome, edited by Supt. C. F. Carroll, of Worcester, Mass. This book describes in an entertaining and instructive way the lands and people of Alaska, Mexico, Norway, Sweden and Switzerland. The books of this series are strictly picture books. No attempt is made to treat any of the countries exhaustively. The text and illustrations are closely related and the pupil is led on from interest in the pictures to instructive information imparted by the text. The work has been faithfully done by the authors, who understand the child-mind. New York: The Morse Company. Mailing price, 50c.

A COMPEND OF GEOLOGY. By Joseph Le Conte, Professor of Geology and Natural History in the University of California. The author has prepared a book suitable for the use of the public schools. He presents his fascinating subject in a way to interest the pupil, carrying to him scientific knowledge, and awakening the faculty of observation so that he shall perceive the fact that the great geological agencies are now at work all about him as truly as they were in by-gone ages. The latter fact invests the subject and the book with a living interest. The work is elementary, the style clear, the facts reliable. It is an excellent text-book of the subject. New York: The American Book Company; $1.20.

EXILED FOR LÈSE MAJESTÈ. By James T. Whittaker. The author in an accompanying note tells us that his book was composed (or compiled, for nearly all the incidents in it are real) in fulfillment of an agreement made by various members of his family to write a story to be read during the Christmas vacation. It portrays life in Moscow and in the prisons in Siberia. It is full of life and incident and will find many interested readers. Cincinnati: Press of Curts & Jennings; $1.00.

A SURVEY OF AMERICAN HISTORY. SOURCE EXTRACTS. By Howard W. Caldwell, A. M. This book consists of a number of studies of American history, of considerable value, published as a series by J. H. Miller, Lincoln, Nebraska; 60c.

LAFAYETTE, THE FRIEND OF AMERICAN LIBERTY. By Alma Holman Burton. With an introduction by James Baldwin, Ph. D. This is one of a series on Four Great Americans. The story of the Marquis de Lafayette forms one of the most interesting chapters in the history of the struggle for human liberty. The conditions of life at the beginning of his career are set forth in the volume before us. The sturdy blows which he struck and the noble character which he achieved should stimulate the reader's ambition to live a larger life in his own age and station. Chicago: The Werner School Book Company; 50 cents.

EUTROPIUS. Edited for school use, by J. C. Hazzard, Ph. D. The *Breviarium* of Eutropius has been but little used in this country though successfully adopted in German schools for many years past. The Latin is good and not so difficult as Nepos. It is to be hoped that the publication of this attractive edition will lead to its popularity with many teachers and students. New York: The American Book Company.

BIRD WORLD. A Bird Book for Children. By J. H. Stickney, assisted by Ralph Hoffman. We have here an attractive little book intended to introduce young readers, in a practical way, to the pleasures and profits of a working knowledge of ornithology. Beautiful illustrations, many of them colored, are especially helpful in enabling the young reader to identify the different species. The book is intended as a reader for intermediate grades. Boston: Ginn & Co.; 70 cents.

FRENCH SIGHT READING, by L. C. Rogers, A. B., of the Cambridge, Mass., High School, presents a small but well selected French vocabulary intended to exercise beginners in sight or rapid reading in French. New York: American Book Company.

FIRST STEPS IN THE HISTORY OF OUR COUNTRY. By William A. Mowry, Ph. D., and Arthur May Mowry, A. M. Doctor Mowry is a master story-teller and his son bids fair to follow in the footsteps of the father. Together they have made a most readable volume, calculated to awaken the interest and the history-instinct of young people and to help them in comprehending the real significance of their country's life and mission. Boston: Silver, Burdett & Company; 60 cents.

THE HIAWATHA PRIMER, by Florence Holbrook. This book marks a distinct advance in the teaching of reading in the primary grade. Two principles underlie the work; first, that the chief end of learning to read is to read literature of permanent value; second, that interest is the vital prerequisite of progress in reading. With these principles in view the author has selected a series of easy reading lessons on the poem, accompanying them with writing lessons in the latest vertical script. There are numerous attractive illustrations, many of them in colors. The idea of introducing children from the start to the great masterpieces of literature is an excellent one, and no other selection could be better than Hiawatha for this purpose. The book will be accepted with delight by primary teachers. Boston: Houghton, Mifflin & Co.; 40 cents.

We have received from the Century Company the bound volume of THE CENTURY MAGAZINE, from May to October. 1898; and the two of the ST. NICHOLAS from November, 1897, to November, 1898. These volumes are handsomely bound, fully illustrated and filled with matters of engaging interest to old and young. St. Nicholas is an inexhaustible mine of stories, adventures, anecdotes, sports, games, amusements, occupations, poems, jingles,— in short, everything that engages a boy's or a girl's attention and promotes a healthy interest in life. Variety is the spice of a youth's life and here is variety in abundance, and a rich, helpful variety that will minister to the best and noblest that is to be found within the youthful heart and mind. We can think of no better or more acceptable gift for a young person than these two bound volumes of the St. Nicholas. They will furnish entertainment and instruction that will last through the year and still be fresh at the year's end. The volume of the Century Magazine reflects vividly much of the history of the late war with Spain. For this reason it is of even more than ordinary value. But outside of this subject it contains a vast amount of interesting material on a wide range of human affairs. The Century Company's imprint is a sufficient guarantee of the mechanical excellence of any volume. The price of the Century Magazine, bound in old-gold cloth, is $3.00, and the St. Nicholas is $2.00 a volume.

Griffeth, Axtell & Cady Company of Holyoke, Mass., a well known firm in high-class embossing and printing as well as designing and engraving, send out a very neat calendar with a picture of Christ (as a boy) in the midst. It is called the "Willing Mind Calendar." They also send for only *ten cents* each, copies of Christ, in his boyhood, from the picture, "Christ and St. John." This picture in its perfect blending of masculine and feminine qualities; in its purity, beauty and serenity of countenance; more nearly fulfills our ideal of the appearance of Jesus in his early youth than any other we have ever looked on. A copy of this lovely, artistic picture ought to be in every home in the land.

Messrs. Benj. H. Sanborn & Company will publish early in February THE STUDENT'S BOOK OF DAYS AND BIRTHDAYS. It will contain, in addition to the usual blank pages for names, the birthdays of eminent men and women, Founders' days and Presidents' birthdays — often with original quotations — of the leading colleges, and brief selections in prose and poetry taken from a wide range of literature.

THE WORDS OF ABRAHAM LINCOLN is an admirable book for use in the schoolroom, prepared by Isaac Thomas, Principal of the High School, Burlington, Vt. Here are 270 pages of pure, strong, uplifting English, by our martyred President. The young rail-splitter in time became such a master of speech that Dr. Leonard Bacon called his words, "The purest specimens of composition in Saxon words to be found in the English language." Lincoln was his own schoolmaster and drilled himself till he could state the truth more clearly and forcibly than any other American. His masterly debates with Stephen A. Douglas, his powerful and luminous messages and state papers and his famous Gettysburg speech have powerfully affected his countrymen and deserve to be read by all our youth as long as the Nation shall endure. If boys love patriotism and good English let them feed on this book. Chicago: Western Publishing House. Price, 65 cents.

The University of the State of New York (Albany), has just issued as museum bulletin 19, A GUIDE TO THE STUDY OF THE GEOLOGICAL COLLECTIONS OF THE NEW YORK STATE MUSEUM, by Dr. Frederick J. H. Merrill, director and state geologist. This bulletin aims to supplement the collections with such general information as cannot be given by cabinet specimens, and to direct visitors to reliable sources for more detailed information. For this purpose it places within the reach of those interested, for the nominal price of forty cents, a brief synopsis of the geology of the state, which shows by photographic illustrations the exact appearance of many typical exposures. It is clearly a proper function of the state geologist to bring a knowledge of the geology of this state within reach of those who have not had technical training, and it is hoped that readers will receive from it a general idea of the New York formations and will be led to supplement by detailed study of local geology the valuable text-books accessible to all.

PERIODICALS.

The Spanish War series in *The Century Magazine* is very readable. In the February number General Shafter tells the story of the Santiago campaign.——*The Atlantic Monthly* contains a first Talk to Teachers on Psychology, by William James ——In the February *Scribner's Magazine*, Senator George F. Hoar of Massachusetts begins a series of reminiscences of the political events of the past fifty years. No one, probably, is better fitted for such a task than he. —— Senator Lodge begins his story of The Spanish American War in its political, naval and military aspects in the current number of *Harper's Magazine*. — A paper by Captain Mahan, in *McClure's Magazine*, considers what Spain hoped to accomplish in sending Admiral Cervera and his fleet to Cuba, and how far the principles of scientific warfare justified her expectations.——*Lippincott's Magazine* contains A Diplomatic Forecast, by Austin Bierbower; also some interesting recollections of Lincoln by James M. Scovel.——*The Living Age* for Jan. 7th, presents a valuable lecture on Art Morality, by M. Ferdinand Brunetiere.——*The American Antiquarian and Oriental Journal* opens the new year with the announcement that it will hereafter give special attention to the peoples of the far East and the islands of the Sea.——Much fresh light is thrown upon the life and works of John Bunyan, by Rev. Richard Henry Poynter, in a series of articles in *The Sunday School Times*. Mr. Poynter has been for more than eight years pastor of Moot Hall, the famous old building which was erected in 1588 upon Elstow Green, where Bunyan himself preached over two hundred years ago.——We have received a copy of *The Princeton University Bulletin*, containing a suggestive Commemoration Day address by President Gilman, and other interesting authors.

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INTERNATIONAL SYMPATHY.

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THE past year like every period of intense national activity called many of the less active opinions into definite and sometimes violent expression. We are startled out of our indifference by such an epoch and are made to feel afresh the duty of personal interest in public affairs and the value of a conscientious activity in the work of forming public opinion. To take but a single instance of this, those, who like myself have been long seeking to advance the cause of international arbitration, were painfully impressed with the efforts of many persons to dignify international enmity under the noble name of patriotism, and to rouse racial antipathies under a pretended zeal for our own nation. Such a condition of things is full of disappointment to one who feels that the great mission of our country is to teach peace and good will to the world by precept and yet more by example.

It has been urged by the British press that the principal cause of the hostility which constantly manifests itself in America against Great Britain has its root in the false patriotism inculcated in the schools in connection with the instruction in the history of the United States. This may be true. I do not believe it is more than a half truth. For I have long thought that the politicians were chiefly to blame for this in pandering to the hostility which a large element in our population profess towards England:—a hostility which they should lay aside when they take the oath of allegiance to this country and assume an American's duties and privileges. The school books may too

highly accent the idea of oppression in the Revolutionary struggle, and too little present the support that was given us by the patriot whigs like Chatham, Fox, Burke, Conway and the rest. But they surely are deeply loyal to the best traditions of English life and thought. I fear, however, a less just spirit pervades our schools with reference to things continental. We run after foreign thought, we bow down to many a German idol in our educational programs, but we are impatient of social differences and caustic towards political diversities.

It has seemed to me that our youth need nothing more than a careful training in opposition to this feeling. We are large minded enough to very generally reprobate the anti-semitic movement which has for some years disgraced so many countries of continental Europe, but our ears are often jarred with the jeering epithet that is flung at the Jews in our own cities. We join with the cultivated of every age and country in our delight in Italian art and literature, and, when the golden opportunity comes, in the delicious climate, the marvelous scenery and the historic remains of sunny Italy. But her emigrant children are greeted with an opprobrious nick name in our land. Even in the highest walks of life we question the motives of all Russians without distinction, unless it be in favor of Tolstoi, the manners of all Germans, and the morals of all Frenchmen. We may be right in the attitude we take towards the Dreyfus and Zola trials, but while we condemn the reactionary party are we loud enough in our praises and confident enough in our sympathy with the party of freedom, equality and progress?

What it seems to me we need to inculcate is a deep international sympathy. It is impossible to shut our eyes to the magnificent advance all civilized peoples are making in these last days of this great century. And when all are so clearly climbing to the light let us study rather to understand the paths others are pursuing instead of pretending to be on the only right road.

Surely we have had enough of the bitterness of war to sate our great peace-loving republic. Yet I am sure that a deeper evil, worse in itself and more insidious, is the international hatred and suspicion, which breed wars. I am proud of my country's record in war as well as peace. I cannot escape the conviction that wars have been necessary and will prove inevitable. Yet I would fain strive to remove all occasion for them. And in this work I

would urge the coöperation of all who teach. Even in this hour we may well remark how few seem to comprehend the pitifulness of a great country, a widow among nations and bereft of her children. It is true that tho' we may hesitate to pronounce her condition the just judgment of God, we are yet justified in seeing in it the judgment of History upon vain-glorious pride and cruel mis-rule. And yet the tragic picture of a tottering empire and a wronged people should stir our hearts with deep regret. We may well use such a picture to teach a great lesson, but not to point a jibe. Had Spain stooped to the rod in the hand of the great ruler of human events, had she shared her wealth with a spirit of world-wide brotherhood, she would not to-day sit desolate.

In our great republic all nations have contributed something to the present splendor of our strength. Few of us can claim unmixed English descent, and it would be a doubtful boast if we could. Ours is a mixed ancestry, and ours a future compounded of all the richness of many lands and many peoples, instinct with the queries of every race and touched with the informing sympathies of a wide and noble brotherhood. In this we trust that we are especially fulfilling the will of that Divine Master who first taught the unity of mankind, and thus are under his special blessing. It is for us not only to rejoice in this fact, but to teach the next generation to consciously grasp and courageously foster the broadest sympathies, the largest helpfulness, and the most active support of all measures that will secure international agreement and universal peace.

THE FUNDAMENTAL TRINITY OF THE PUBLIC SCHOOLS.

PRINCIPAL STANLEY EDWARDS JOHNSON, HIGH SCHOOL, NANTUCKET, MASS.

THE public school system in the United States, and particularly in New England, has long since been acknowledged, as the main highway leading to American culture. It has fought its way through a path, in which the thorns of popular prejudice have been plentiful and painful. It has encountered political jobbery, financial smallness in appropriations, crass ignorance of its needs on the part of its official administrators and a lack of enthuiasm on the part of its patrons. But it has pushed onward in spite of all, until it is now an accepted fact everywhere that it is

the most vital and fruitful public institution in our American civilization. Towns and cities are no longer niggardly in their appropriations, although they still give far too little. The profession of the schoolmaster is much less a makeshift to earn money to pay the way to the ministry, to law or to medicine. The work of teaching, happily for all engaged in it, has been, for sometime, raised to the rank of a distinct profession, requiring a certain mental aptitude beside that of mere education for its efficiency.

But in spite of greater resources, and a more general favor, there are certain elements, most essential for the success of the public schools, which money cannot buy and popular enthusiasm can not give. We maydivide these elements, for convenience into three classes, and may call them the powers, the patrons and the pupils — the three P's, if you will, upon which the success of public education depends.

The complete coöperation of the three in perfect harmony and efficiency would without doubt make the system as near perfect as possible — an ideal unity ; while on the other hand let anyone be at odds with the others and we have more or less — oftener more — of trouble and perplexity. This is the fundamental trinity, which lies in the substructure of the systems of the public education in the United States. If the three are united in the sincere and open harmony which makes the ideal state, the whole system will be strong and wholesome; if there is any defect in their unity, it will be correspondingly weak. Each, is in itself a most powerful factor, and it would be difficult indeed to decide if anyone is the most important. But it is nevertheless true, that the highest degree of success can never be secured without the complete and intelligent adjustment of the three, mutually understanding each other, and sincerely working together for the *summum bonum* of their being.

It may be stated at the outset, that the perfect unity of the three elements is seldom found; and before entering upon the discussion of them, individually, let us mention some of the causes for this state of affairs. In the first place there is not that earnest and serious interest in the welfare of public education that there is inevitably to be in the future. Educational matters are taken too frequently as a matter of course. The enthusiasm for the public schools is fervent and genuine in isolated cases, it

is not yet a universal interest. Towns continue to elect inferior men and women as members of the boards of school committee. Town meetings, even in these enlightened days, give but a few minutes to the consideration of the annual appropriation, and the discussion of the welfare of the schools is confined to a minimum, while hours of aimless talk are devoted to more trivial matters. Even in the Commonwealth of Massachusetts this is not uncommon, especially in the smaller towns and villages. The prevailing principle, governing the choice of school committees, seems to be that if any are willing to serve, shove them in, while in the case of salaried offices, where there is a greater eagerness, there are more candidates and a better choice can be made. The office of school committee is a thankless one, too often, and the fact it sometimes reaps more abuse than praise, makes it undesirable to the greater number. There are hundreds of cases, furthermore, where the office is sought as the first step to a political career and often leads to other honors — to the state Legislature and sometimes to Congress. Instances of the kind are innumerable, and that the first interest of the incumbent is to himself, and the schools subservient to his purpose, has doubtless been obvious to many. The blame for this infringement on the public weal most certainly falls on the electors. It is the first cause for any discord in this three-fold harmony.

A second great defect is in the conduct of the committees. The fact that they are unpaid, in many cases gives them a feeling of irresponsibility. Their duties are performed in a perfunctory manner. The men leave the visiting and routine work to the women,— if they are allowed a place on the board — who generally have some conscience in the performance of their duties, and labor for the best interests of the community as far as their intelligence and experience will permit. Too high praise can never be given to the women of America for their service to the public school. Yet when the best has been said, there is much still to be desired. Frequently led astray by local prejudice into petty plots and policies, they commit acts of real injustice to teachers and pupils, which they certainly would not do if they had a purer conception of their duties.

The root of this second great defect lies in the committee, and is far-reaching in its evil-working. Where there is a superintendent, it is often avoided by his wisdom; yet the counsel of

this official is not always heeded, for he is chosen by the committee, and is, in the abstract, their servant and scapegoat. Other causes may be found in the teachers, who may exert a selfish influence, upon an inefficient committee, and may seek to serve their own ends rather than those of the public.

And what of the pupils? Surely they are too young and inexperienced to become factors in the making or the breaking of a system of public schools, you may say. Ask any intelligent teacher even with only a few years experience in teaching. Most emphatically, it may be said, that they exert a deleterious influence, and in most cases all unwittingly. In perfect innocence often, in malice frequently, their garbled rendering of the trivial events of the schoolroom, has led to irreparable wrong and injustice. An angered pupil may make an indignant and complaining parent, and the latter's story breaks in upon the peace of a committeeman, over his evening paper, or overtakes his wife as she is setting out for an evening entertainment. The annoyance leaves a bad taste, and if repeated, may bring about the dismissal of a teacher, who is really invaluable. In an age where parents are disciplined by their children, the power of the pupil is one which must be reckoned with, indeed!

But the tap-root of all such troubles and perplexities, can in the majority of cases, be traced to the popular indifference of the electors, and they are chiefly to blame for whatever discord may take place in this fundamental trinity. And even where money is generously given, and the popular interest in public instruction is most fervent we often find the most glaring imperfection in the finished product, sent forth from the High school to begin the serious duties of life. They may excel in the higher educational attainment; in the classics and modern languages, in literature and the sciences, and yet be incapable of writing one page of correct English, or solving a practical problem in arithmetic. Somewhere in the tangled mesh of the system there has been a grievous defect of which the powers, the patrons and the pupils are all ignorant, until confronted with the evidence. They have not been working in perfect harmony and efficiency.

In particularizing these elements, for the sake of convenience we would include under the head of the powers, two forces — the authorities and the superintendents; and the teachers. They make the forces, which keep the whole machinery in motion.

They are sometimes directed against each other, when their effectiveness is correspondingly weakened; but they should act as forces in parallel lines when their combined action, reaches the maximum. In either position we look to them alone for the potential element. As an example of the first case cited, we will take an incident in the graduation exercises of a High school, in a thriving Massachusetts town. For some reason, of which the writer is ignorant, the pupils did not desire to have the principal preside over the ceremonies. They selected one of their class to be the chief functionary, and demanded that the school committee permit him to be the presiding officer. It gave birth to a burning issue in the town. The discussion waxed warm, and the columns of the Boston papers were used as the open forum for the discussion of the question. To raise such an issue was an absurdity in the first place, but to give it the dignity of a serious debate made it a theme worthy of the operatic genius of Gilbert and Sullivan. That the school committee finally acceeded to the demands of the graduates, and relegated the principal to the audience, to say the least, reflected poorly on the intelligence of that town. The writer does not know how the principal or the patrons felt, and it is not material here, as it was in the province of the school committee, and their duty was clear. If the principal, who held his position at their bidding, was competent of anything, he could certainly announce the various features of a graduation programme. If his character was such that he was qualified to preside in the class room, it was certainly his prerogative in the assembly-room. If he submitted to it without protest and did not resign upon the spot, decidedly he failed in the conception of the dignity of his office. If the school committee selected a man, whom they deemed inferior to his pupils, as a presiding officer over a function of such importance, they were emphatically false to their duty. The wishes of parents or pupils in such a matter were unworthy of a moment's consideration, *if* the principal was a competent man. Whether he was awkward or deformed, dressed in blue jeans or unshaved or unkempt, if he was a worthy principal, he was unworthy of such consummate degradation. One can conceive of no valid reason for such action in the same circumstances. And this occurred in Massachusetts in 1897. One can hardly conceive of a more obvious clashing in the province of the powers.

An instance of the parallel motion of the powers may be found in the action of the committee, in one of the smaller cities of the Bay state, in the face of another graduating class. The offense was the cutting of a session by members of the first or graduating class to enjoy the delights of a circus parade. A very short time remained before graduation, but the offenders were promptly suspended by the principal. The committee then, very wisely, required the passing of a special examination before granting them their diplomas. This was met by a vigorous protest from the parents, who intruded upon a matter of no concern to them at this time. But the action of the committee was perfectly proper, and absolutely in line. To have reinstated the offending pupils, even with a reprimand, would have been a discord in the harmony of the system, and the complete discomforture of the principal. His charges would have laughed in their sleeves, if not in his face, and would have been taught a dangerous lesson. Their respect for authority would have been blunted, and in after days they would naturally have played the same game, when the penalty of losing a salary or wages would have made it humiliating and costly, and the influence of a protesting parent would have been at the zero point.

Public school officers make their worst failures when they neglect opportunities for teaching the lesson of self-control. That is the highest branch in the school curriculum, although it may not appear in the printed list. It is the lesson that the committee sometimes has an opportunity to teach, while the instructor is laboring over Greek roots. In the first instance mentioned the committee failed, in the most important of their duties while their action in the case of the cutting pupils, was a most perfect example of the preservation of the three-fold unity.

It should be the duty of school authorities and teachers to have in mind a course of action in contingencies of this kind. One may never be sure at the beginning of a school day what may be its outcome. Cases of the most alarming nature come up as quickly as a cyclone, and demand instant action. Whenever a doubt arises, the first care should be to keep the powers acting in the same lines of force. It is far better to err in judgment in this line than to present the spectacle of school authorities and teachers in open war with each other, weakening the influence and dignity of their offices before the eyes of their patrons and

pupils. In the same line, and equally worthy of condemnation, is any disrespect that may be exhibited by teachers to their committees. There may be individuals, whose experience and attainments may be meager indeed; but if they are placed in office by popular suffrage, that fact alone demands respect and obedience on the part of every teacher employed. Whatever a teacher's opinion may be, it had better remain unexpressed, so long as the official relation exists.

To sum up: The retaining of parallel lines of action on the part of the powers, is the absolute essential for the perfection of the system. When that gives way the system will waver, and more than likely collapse completely.

Under the head of patrons we would include the parents and guardians of the children in the first place. But strictly speaking every tax payer, and voter is a patron of the public schools, and contributes to their support. They may prefer a private school as the medium of elementary education — for all public instruction is essentially elementary, and a child's education may be said to begin at his graduation, the mission of the public schools being completed when the pupil has been directed in paths to culture which should be his or her life work. This may be regarded as a broad classification, but it is nevertheless true that it is a distinct duty of good American citizenship that while the state compels them to give financial aid they should contribute also an intelligent interest in the training of the future rulers of the United States.

It is undoubtedly true that the mass of our people do not yet feel this concern for public education. It is the worst element against which public educators have to contend, and the harmony of the three elements will never reach perfection, until this ideal state is attained. It may be regarded as impossible to attain it, and yet we cannot think so. Each decade brings us nearer to this goal. Private institutions are everywhere giving way, to the superior advantages, which are every day increasing the efficiency of the public schools. The time will undoubtedly come, when a complete education, through the university, will be the nation's gift to every man and woman, who chooses to accept it. While colleges and universities are receiving rich gifts from private fortunes, state and national governments are becoming more liberal in their allowances to the higher education.

But we are compelled in this paper, to draw a distinction, between those who should be, and those who are the patrons of the public schools. The real patron is certainly the parent, and as such this element too often proves obnoxious to the best interests of the public school system. It is not necessary to qualify this statement in the least degree. It is patent everywhere, but especially in the smaller communities. It is both an active and a passive evil, often caused by ignorance and a wholly unintentional one. Whenever a pupil is allowed to be absent, without good cause, a parent robs the system of its perfection. It is so when he descends from his dignity to discuss with a pupil the demerits of a school officer or a schoolmaster, and in countless other minor ways. But these evils are small, indeed, in comparison with the more flagrant abuses which are everywhere to be observed. In the metropolitan systems, the parent's sphere for doing wrong is much smaller than in the rural regions. In the latter province it very often deprives the public schools of half their value. Cases of this kind are almost too familiar to need illustration. The invincible combination of parent and pupils against teachers, has driven many useful workers from the profession, and has been the grave of all their hopes. The petty persecutions to which teachers are subjected, if published to the world, would exceed the tortures of the Spanish inquisition in cruelty, if not in blood-shed. The schoolmaster, in hundreds of instances, has been an uncanonized martyr, on the altar of his country's welfare. The writer is far from any intention of representing the teacher as an impeccable being, and would admit that he is in many cases a very frail specimen of his species. Too often whimsical, subject to the charge of favoritism, prone to become irascible, and indeed almost intolerable, owing to the shredding of his nervous tissue, his usefulness, like that of the car-horse is limited, as a rule to a very brief term of years.

Instead of professing that he is beyond criticism, we direct our complaint to the manner in which this criticism is too often brought about. Instead of making a direct and open attack in the proper channels, patrons often resort to methods, which, when analyzed are cowardly. For example, a pupil will sometimes be removed from one school and placed in another, without a word being said to anyone connected with the school. They fail to consider the fact that if a teacher is engaged by the school

authorities, if they have performed their duties properly, it is because they are convinced of his or her fitness for the work. If, therefore, they have any valid ground for complaint, they should, if the wrong is a serious one, as a plain obligation of good citizenship, present the case to the powers. If it is a trivial one, a plain frank, calm talk with the teacher, will, in nine cases out of ten, lead to a satisfactory solution of the perplexity. For there is nothing more gratifying to a genuine teacher, than the opportunity to explain his conduct in any unusual course of discipline or teaching; and there is nothing more disheartening, than to be utterly ignored; to know there is some cause for dissatisfaction or distrust in the mind of a parent, who does not possess the moral courage to come forth and state it manfully. It is exactly like being stabbed in the dark.

Before leaving this section of this discussion we desire to emphasize the fact that the patron's opportunity and responsibility is the greatest. The pupil is in the hands of the teacher, as a rule, about five hours of the day. Whether the moulding influence exerted in this time is to have any permanent effect, depends entirely upon the disposition of the rest of his time. The remaining nineteen hours of the day are governed by the parent or guardian. Teachers know too well how this is disposed of in lamentably numerous cases. A surprising percentage of these pupils are held to no systematic work. Books are thrown aside, if they are taken home at all, and the pupil goes to school the next day with no outside preparation. The writer by no means favors as large an amount of home study, as is often required. Both extremes are dangerous. It is immensely more valuable, indeed, that the pupil should be guided in the expenditure of his time, out of school, in a way that will make him systematic and conscious of the value of time, when he becomes an adult. He should have an abundance of recreation, for the art of playing well is as important as the art of studying effectively. But to whatever object the spare time may be directed, there should be a spirit of activity and seriousness in every moment of it except that which is devoted to sleep. Surprising as it may seem, it is nevertheless true, that the habit of loitering, and loafing, acquired early in life, has wrecked as many careers as drink. The inattention and indifference of the parent, more especially in village and town life, has ruined many a young nature, capable of the best attain-

ments. Our burglars, embezzlers, sneak thieves, forgers and malefactors of all kinds, are men of adroit minds. It requires ability, even to become a rascal. The same talents, properly directed in youth, could have been made of value to the republic, and a source of wealth and honor to their possessors. It is not too much to say that no community exists today, where there cannot be shown, an honest and industrious father and mother, whose happy home has been saddened, by the misdeeds of an active, bright boy and girl, who out of school were left to their own devices. These parents are generally at a loss to account for the causes of disaster, but they were most certainly generally ignorant of the whereabouts and occupations of their children, out of school.

Parents also fail to impress their children with the opportunity placed before them, in American schools. It is an established fact that the highest education is now within the reach of every American boy and girl, who is seriously determined, to obtain it, and is without the financial resources. There are thousands of people of wealth who are anxious to help those with the earnest desire to secure an education, and are looking for them. If the pupil is genuinely ambitious he will be discovered and helped. But the teacher cannot arouse this ambition, if it is dulled and dampened at home. There should be the most perfect harmony in the method of the child's treatment at home and at school.

The third member of this trinity is the pupil. He only becomes so when he enters the primary school, better still the kindergarten, at the statute age. At that moment he becomes a charge of the state as well as of his father and mother. He has already had dealings with the patrons, he now comes into a relation with the powers, as represented by the teachers, but not unfrequently with the higher authorities — the superintendent and school committee. He should be looked after with the greatest care for he often disturbs the perfect working of this three-fold unity, in the most perfect innocence, and not seldom in pure malice. He may be antagonistic to the other elements when he becomes a disturbing factor, or he may serve to weld the two together into a more perfect harmony and bring the school nearer to perfection.

Let us imagine a case — the case of Johnnie Holmes in one of the grammar grades. He is an only child whose wishes have become a law in the home, and hence in school a source of friction

between himself and his teacher. He has ruled at home, he is constantly endeavoring to do so at school. There is not a teacher in the public schools who is unacquainted with this class of boy. He generally becomes a trifle unscrupulous in his methods of obtaining his own way. When he should be studying he is devising means to torment his teacher. He watches closely until he becomes the most merciless critic, and a maliciously prejudiced one. An effort has been made to win his heart but he is disinclined to be loved by his teacher and resents it. Day by day he brings home stories of events in the school-room. The teacher is the villain in these tales, and if any effort has been made to discipline Johnnie, the act becomes a crime. Finally things come to an issue closely drawn and either Johnnie must be expelled or the teacher dismissed; there cannot be two masters in the school-room. Johnnie has his satellites and the teacher also has supporters. But worst of all, Johnnie's mother has a blood relative on the school committee. Johnnie's garbled reports are poured into this official's ear and indignation follows. The matter comes to the attention of the committee and the relative, or he may be no more than a friend or neighbor, has the floor. Johnnie is told to be quiescent and his end will be obtained. He is bright enough to understand this and furtively watches the teacher and dreams of his day of revenge. It comes with the dismissal of the teacher. The latter has been a faithful and earnest worker for the welfare of his school. He may never know the real cause of the condemnation visited upon him. Johnnie keeps on, conscious of his power and unless his newly acquired strength is curbed he will be promoted to the High school and continue in his career of mischief. Cases of this kind are becoming less frequent. Children who have no discipline at home are learning respect for authority and self-control more than in former days. But such cases are still occurring every year and school elections strew the path of education with the wreckage of good teachers. In such an instance, we find the powers and the patrons working against each other, the forces of the former moving in opposite lines, while the patron works with one of the forces and causes a breakdown in the machinery of the system. In the above example the teacher became the victim, the school committee coöperating with the patron. But it is equally as malevolent when, as often happens, the pupil works with the teacher to the discomforture of the school committee.

An instance of this kind may be found in the school annals of a Massachusetts town where the teacher yielded to the temptation of making himself popular with the pupils. He was the principal of the High school but as time went on his fitness for his place became a matter of doubt with the patrons and the school committee. He was neglectful of his routine duties. He left his school-room for an hour at a time. There was very properly a feeling that he should be dealt with, and it was bruited about that he was in danger of dismissal. But he encouraged base ball and other sports and junkets, and the pupils were his ardent admirers and patrons. When they learned that his position was in danger they were not slow in asserting themselves. The situation was the principal topic of discussion in the town. When nations wish to exhibit their war-like possibilities before an offending power they make what is called "a naval demonstration." These pupils also had a demonstration and carried transparencies. One of them bore the legend: — "What's the matter with Mr. ——— ? He's all right." This denoument was the reëngagement of Mr. ———, and the third element, with one of the forces of the powers, won a triumph over the other element and force.

Here are two cases, the one fictitious, though often appearing in real school life, the other a bit of true local history, which clearly demonstrate the disturbing possibilities of the pupil. He is seldom a wise element and is governed more by his impulses than by his intelligence. In each instance he was taken seriously when he should have been dealt with and ducked under. His evil doing is far reaching and leads both parents and teachers astray. We find too often, even to-day, a tendency on the part of teachers to win the pupils' favor by corrupt methods. The school-room descends from its dignity and becomes a romping-ground and the teacher one of the most enthusiastic of the romps. The proper distinction between the play-ground and the school-room is not observed and the effective working of the school is destroyed.

Often as in Johnnie's case, the teacher comes in for no consideration whatever. He was never heard. That he was worthy of sympathy was never for a moment regarded as an element in the discussion. He failed and was dismissed merely because the trinity was not in harmony. It would have made no difference

who he was or what were his capabilities. The best or the worst teacher would have suffered the same fate. The fault lay in that force in the powers we call the school committee and the other member of the trinity known as the patron. The reader may ask if the perfect working of the three elements is ever found. The writer thinks he has seen it approaching very near to the ideal harmony, making a condition bordering on an educational heaven. But where prejudice, politics, personal animosity, home discipline, and a consideration for the teacher's religious opinions enter in, there are sure to be disturbing elements. There can, in short, be no perfection in the absolute where these three "Ps" are not fitted together to a nicety and mutually working in complete and cheerful harmony.

If the reader has in mind any system which he regards as a subject for clear and flagrant criticism, let him examine the sub-structure and find the condition of these three elements. It can surely be discovered by a skillful and experienced observer if there be any disturbance in their adjustment. Unless it is immediately overhauled and re-adjusted no amount of money or scientific or skillful teaching will remedy the evil.

Americans are accustomed to point to "our public schools" with pride, in their conversation with foreigners, and they may do so with justice. But no serious educator will believe for a moment that they are perfect or incapable of improvement. There is much to be done to harmonize the elements, not only locally but nationally. The writer would like to see the National Bureau of Education elevated to the dignity of a cabinet office.

He would like to have laws passed by Congress on a line with the recent bankruptcy act, bringing about a greater unity in educational systems throughout the states. Let us bring in a third force into the province of the powers, and let the school-room feel the influence of national espionage. Let it regulate the teaching of patriotism and love of country in a broader plane so the young mind may grasp the fact, too little understood, that the nation, too, must have a conscience and that what is done in Washington must be accepted because it is based on the rock of common honesty and not simply because it is the nation's deed in law, in diplomacy or in arms.

But let us, though the heavens fall, keep the harmony of the fundamental trinity at the base of the public school system, the

powers, the patrons and the pupils. Let us work over it as Cellini carved metal and ivory, until we have wrought every merest detail to the severest nicety. Then we shall have the perfect common schools.

This is the spirit of a great American statesman who over half a century ago, in responding to a toast to the public schools, said:

> "Our public schools, may their influence spread
> 'Till statesmen use grammar and dunces are dead;
> And no one dare say in this land of the free
> 'He done,' for 'he did'; 'it's her,' for 'it's she.'"

THE RELATION OF PLAY TO CHARACTER.

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THE investigations which have recently been made concerning various nascent periods in the development of the child have thrown much light on the higher problems of thought and character. Nothing is more remarkable in the growth of the little child than its activity. After a gradual awakening and discovery of himself and his more immediate surroundings he enters upon a period of constant and vigorous activity broken only by intervals of sleep. Every muscle is called into play. Every avenue of communication with the outer world is kept open. At one moment absorbed in the investigation of some toy or other object, the next moment he has lost his interest and is intent upon a new field of study. He runs, he jumps, he shouts, he sings. Should his noisy restlessness cease even for a few minutes, his mother is filled with apprehension for his safety or his health. His frequent mishaps and bruises cause little concern, but a premature sedateness is indicative of serious consequences.

Why is the little child so ceaselessly active? Why does each power of mind and body insist upon constant exercise? To the ordinary observer it seems like a perpetual but meaningless use of half developed organs. Often the restlessness and noisy ways of the little one disturb older people and attempts are made to check them. "Children should be seen, not heard" was a much-quoted maxim of our grandmothers. Repression is still the sole aim of many teachers. Nurses often think children are "good" only when they are quiet. Thoughtless and sometimes cruel

efforts are made to check their troublesome play. But, fortunately, the natural impulse is too strong and such attempts are largely unsuccessful. The activity, in one form or another, continues.

The careful student of childhood observes a rapid succession of mental powers, which come, one after another, upon the stage and begin to act their parts. Each has its nascent period which is most favorable for its growth and which, if allowed to pass unimproved, is to a large extent forever lost. In this way the sense organs and bodily functions are developed and successive tracts of brain cells are vitalized and called into use.

Perhaps the most striking feature of this activity, the strongest of all these promptings of nature, is the impulse to play. It is utterly inextinguishable. While it flourishes best under the bright and gladsome conditions which seem the natural environment of childhood, it is not destroyed by poverty and hardship and soon re-appears after deepest sorrow or suffering. Tears are quickly dried and misfortune and troubles are soon forgotten in the inevitable merriment of childhood. Indeed that would be an unnatural child whose laughter and crying did not spring in rapid alternation, whose fickleness was not at once, his mother's daily amusement and despair.

This universal and deep-seated propensity to play, the intense enjoyment it brings and the interest which it affords others are sufficient indications of its importance in our normal development. The appetite for play, for amusement, for exercise is no less fundamental in our constitution than the appetite for food. It is implanted for a purpose and subserves an end which must be commensurate with the phenomena displayed. Perhaps no branch of child study will better repay one for his efforts than that which relates to play. No inquiries are more fundamental than those which concern the ceaseless activity and quest of amusement which characterize the child and which, modified and transformed with increasing years, should remain with him all his life. This offers a field of psychological inquiry which must yield practical results.

(1) The first purpose served in the economy of nature by all this restlessness, this impulse to play, is obviously, physical development. The bodily frame is to be built up and made strong and supple for use. The law of its growth is exercise. The instinctive love of play secures the necessary exercise. It would

be difficult to name a muscle or a bone which is not benefited by vigorous play. The motor system is especially trained and invigorated. It is only to-day that we have learned on our athletic fields, what well-directed exercise will accomplish in the improvement of the muscular powers. How quickly were the flabby muscles of our young recruits hardened and trained for soldierly service at the beginning of the war with Spain! The sense organs are also trained. Many of the sports of childhood are as admirably adapted to train and quicken the senses as they are to practice and strengthen the muscles. Without such training children's eyes and ears and fingers give but a rudimentary service. Their limitations and mistakes are astonishing and would be life-long, did not Dame Nature call them into her school of delights for many hours every day. And while she fills them with the keenest pleasure she sharpens and invigorates every sense and trains its organs to prompt, accurate and untiring service.

(2) Play subserves the needs of the intellect, arousing activities which would otherwise lie dormant. The capacities of thought emerge very slowly; in few persons does the intellect ever attain its full development. It is like an organ of many keyboards and stops; the danger is that its possessor will acquire a use of only a tithe of them. Education consists largely of awakening these slumbering powers and revealing the wonderful harmony which nature has rendered possible. If the ministries of play are lacking, the child becomes prematurely old; he will usually be sluggish and feeble in thought. The office to play is not only to quicken the intellectual powers, and stimulate the various regions of the brain to perform their normal functions, but also to secure rapidity, brightness and vivacity in its operations. The processes of thought are exceedingly complex and intricate. The strong man can scarcely resolve into its constituent elements an ordinary act of thought. How much less can he separate the factors which make up at any moment the mental state of a child!

> "Who can tell what a baby thinks?
> Who can follow the gossamer links
> By which the manikin feels his way
> Out from the shore of the great unknown,
> Blind and wailing and alone,
> Into the light of day?"

Play brightens the mental functions and adds the gladsome tints, which the imagination and memory afford, to processes that would otherwise be prosaic and common-place. The habit of thought which is induced in childhood by the happy hours of play is one of the most valuable acquisitions of education and environment. Who would wish to be considered dull? Yet no one can doubt that multitudes are made so to a greater or less degree by the hardships, deprivations and unwise restraints of their early life. If you would have life and beauty in the daily thought of the man, you must put them into his daily life when a child.

(3) Still more marked is the impress made by the sports of childhood on the emotional side of our nature. If vivacity and responsiveness are important in intellectual activities, they are even more so in those things which pertain to character. Who can estimate the value of a cheerful spirit, of a ready sympathy? Play cultivates a habit of gladsome appreciation, a disposition to be easily pleased, a joy in companionship and intellectual converse. One of the great dangers of life, especially of the life of earnest and hard-working men, is that its serious aspects will so completely crowd out the element of amusement and recreation in which the soul gains its rebound, that mental health and bouyancy will be lost. Nature intends that the early impulse to play shall not only quicken the sensibilities and stimulate the lighter emotions, but that it shall also infuse gladness and vivacity and sparkle into the activities of the mind as long as one lives. We can scarcely over-estimate the value of such a disposition or temperament, an ability to please and to be pleased. It is often called a gift—a heredity trait; but we cannot doubt that it depends largely on early environment and association. If the child is denied its rightful sports, if premature sedateness and quiet are enforced, he will lose the bouyancy and cheerfulness which should be his intellectual and moral tonic all his days.

(4) In the evolution of character no element is more essential and none more difficult to reach than the will. And yet success in any calling depends largely on one's volitional and executive powers. Like other functions, it is trained and strengthened by exercise. It is interesting to note how admirably the sports of childhood are adapted to exercise and train this fundamental power. Games of strength or skill appeal to each contestant to put forth his utmost efforts. Again and again the test recurs,

and each time the will marshalls all the forces at its command to attain the end desired. The lad who evinces greatest force of will becomes the leading spirit of his little group of playmates. Thus the embryo man learns to meet competitors, to surmout obstacles, to face an opponent, to unite his efforts with those of others. Play lays the foundation for strength by the exercise which it calls forth,—strength of body, strength of mind—and then it trains and invigorates the directive power which is to use it.

Such in brief are some of the uses of play. It is the recruiting-officer and the drill-sergeant of all the physical, mental and moral powers. While it springs from an instinct, an irresistible impulse, it contributes to the highest rational ends. Like the powers which it is instrumental in training it must be itself controlled and subordinated. Suppress and extinguish this propensity and you dwarf and distort every intellectual and emotional power. Give it free and unrestrained control and it defeats its own ends and becomes a source of weakness and moral disorder. Play is a necessity, an indispensable condition of normal development. But it must be indulged in due subordination to the ulterior and higher ends of growth and character. It therefore requires the best wisdom of parents and teachers that it may accomplish its beneficent office in the development of childhood and youth.

The nascent period of play is unmistakably marked. The child evinces a fondness for play at an early age. He turns from one amusement to another as his years advance with surprising certainty. The time for most games comes at definite periods in a child's life. Today the boy is of an age to play horse or drive a hoop; tomorrow, he plays marbles, the next day he plays ball. At one period the little girl distresses her mother by her tendency to romp and climb; at another, she sits demurely with her dolls. In a few years, all these youthful amusements are out-grown and others no less fascinating and perhaps more dangerous must take their place.

The point to be especially observed is that each of these successive sports into which the child so eagerly plunges indicates a demand of nature. If the demand is refused, an injury is inflicted. Naturalists tell us that chickens learn to follow the mother hen on the third or fourth day after they are hatched; if

their heads are hooded until the fifth day the nascent period is lost and they wander helplessly, oblivious of the mother's care. Remarkable results have been attained in teaching puppies to discriminate colors, by placing their food under covers variously painted; but it has been found necessary to do this at a certain age. A few weeks later, the animal is incapable of learning any such distinctions. In like manner the youth acquires certain valuable elements of thought and character by the various sports to which he so gladly turns. If these are habitually denied him, he will ultimately lack traits of character and habits of thought which such diversions foster.

Some one has said it is work that transforms a boy into a man; but it is also to be said that *the boy of promise plays*. If any boy says that he would rather sit and study than go to the playground, take a good look at him. Either he is sick or prematurely developed, or he is a little humbug, trying to get credit for studious tastes under false pretenses. If his school-mates are at play, he ought to be squirming in his chair and impatient to join them. Unless he is a poor, premature book-worm, with flabby muscles and quivering nerves, he is an incipient little pretender. Let us not make our pupils ashamed of the fact that they love to play and that they sometimes leave their lessons behind with a sense of relief and hurry away to the athletic field or the gymnasium or to the familiar haunts of their friends and play-mates. Let us not make them prematurely *blasé*, or permit them to look on with lazy indifference and superiority while others engage in games and amusements.

The essential characteristic of strong manhood is power of accomplishment. Great men have always been great workers, happy and enthusiastic in their favorite pursuits. "The only happiness a brave man ever troubles himself about," says Carlyle, "is happiness to get his own work done." But fortunately life is not all made up of work. No one can work incessantly and the attempt to do this always defeats itself and often brings its own swift penalty. He who would acquire and retain great capacity for work must beware lest he lose the very power which he seeks to cultivate. The ability to work well implies the ability to rest well. Health is fundamental. A famous wit once said: "If I was to pick out a wife for the Crown Prince of England, I would ask first, 'Does she sleep well?' second, 'Does she eat plain food?' and

if so, I'd tell the Prince to take her and be thankful for whatever other good qualities she possessed." Primitive man lacks the power of application; he acts from impulse, as he is incited by hunger, love or hate. Herbert Spencer says there is danger that civilized man will lose the power of repose, the ability to enjoy the present good in his eager strivings for the future. When the young Governor Russell of Massachusetts, the gifted and lamented son of Harvard, said that he would rather hear that Harvard had won in a game of foot-ball than in an intellectual contest, he did not wish to disparage scholarly attainments, but rather to emphasize the physical conditions which make them most valuable. Too many people are under-vitalized and over-worked. We want the capacity to enjoy as well as to do.

The opposite of work is not idleness but play. Nature's penalty for idleness is no less stern than for over-work. She demands the joyous alternation of work and play. Every person, whose life is to be robust and hearty, must have his periods of play. Recreation must turn the thoughts into new channals, relieve the pressure on the brain and the tension on the nerves and give tone to the muscles and vital organs. We may well be sorry for the man who no longer likes to play. He has lost one of the most precious gifts with which nature endowed him. It is a credit to a person's physical condition that he likes to be amused. Happy is the man who so prolongs his youth that he can join in the sports and recreations of his own children. Fortunate the children whose father thus delights to give interest and character to their amusements.

Play should be invigorating. Its purpose—too often forgotten—is to promote buoyancy and a healthy glow. If it is athletic, it should quicken the circulation and purify the blood. If it is mental, it should be interesting enough to divert the thoughts from their previous channels. If it is both athletic and mental, double benefit will be received. It should be hearty and somewhat exciting; it fails of its purpose if it is too quiet. Loafing is not play.

But play must not be excessive for it thus ceases to be play. Nowhere is self-control more important than in those amusements which tempt to excess. A few years ago the name of a certain young man was known to all the country. He was famous in college athletics. His whole soul was in them. But they ceased

to be a sport and became an engrossing occupation. His interest in other and more important things was lost. His college course was a failure and he has never been heard from since. His enthusiasm for athletics was a good thing if properly controlled; not so restricted it became the rock on which he was shipwrecked. One's recreations afford a test of character. The strong man puts them into their true place. They are an incident, a pleasant change in the routine of daily life. He enjoys them keenly, but he gives them up at the proper time. The weak man is absorbed by his amusements and forgets everything else. They usurp the place of his work, blind his reason and stifle his conscience.

But let us not for this reason deprive ourselves of the needed reaction and healthful glow which comes with well-chosen sports. Amusements are a necessity, relieving an over-burdened mind, restoring elasticity and vigor. They are a discipline of judgment, of temper, of will. They brace the body and calm the spirit. They keep the heart young, the tastes simple, the sympathies warm. Without them, the body, mind and spirit alike lose their rightful gladness and tone.

RURAL SCHOOL PROBLEM.

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II.

REASONS OF A PROBABLE CHARACTER.

1. *Those drawn from a comparison of two eras.*

THE civil war of the United States marked a great epoch in the national affairs of our country, political, social and industrial. It was a catastrophe, the culmination of a long political strain of an evil incompatible with the spirit of our free institutions. It marked the ending, the sending away of this evil, the ending of the old era and the opening of the new. It not only erased from our national escutcheon one of the foulest stains that ever dishonored the civil and social polity of a people; but it paved the way for the greatest prosperity and progress that ever visited a nation.

After the four years of our baptism in blood, society, instead of suffering the usual blights and draw-backs of civil strife, seemed

to spring forward fifty years, at least, in advance of where it stood before the purging away of our nation's iniquity, *human slavery*. It not only opened the South to the ingress of Northern ideas and institutions, notably the free public school system, heretofore but partially successful in that part of our country, but the very soil seemed to acquire new fertility: and her mines and manufactories soon began to rival those of the North; and the whole country, north, south, east and west, rejoiced in the new order of things.

To say nothing about improved road-ways and modes of travel and transportation of products, methods of agriculture, manufacture, commerce, domestic and foreign, and the like, all of which received an impulse unparalleled in history; but the more important art of peaceful living seemed to take on new and improved forms. Take, for example, the simple matter of buildings, public and private, both in architectural style and in magnificence, size and extent, etc., and it seems almost a new era.

No one has failed to notice this matter. In simply passing along the streets of any of our larger cities, and even the smaller ones, one is able to point out, both in style and dimensions, the ante-bellum and the post-bellum buildings, so to speak. The little frame houses, one and a half or two stories high, the small doorways and windows with their eight-by-ten glass, contrast singularly enough with the four, six, ten and twelve and twenty-storied brick, stone, iron and steel buildings with their large and commodious fronts, their almost endless flights of elevators, their palatial style and strength, and their magnificent surroundings. This condition of things exists all over our country, notably in the West — if anyone knows where that is now; even the more modest country cottage bears the same stamp of improvement, while the more pretentious buildings of a hundred or even fifty years ago, have a certain clumsy, doughty appearance, when compared with the more recent, not to be accounted for by a mere matter of age.

And cities everywhere felt these pulsations of a larger growth. Those that, before the war, occupied but a comparatively small and crowded area, began immediately thereafter, to expand, to spread abroad many miles into the surrounding country, with improved style of architecture and environment. And this is only prophetic of that still greater expansion in a national sense, which has already begun to take place since our recent before-

unheard-of victories both by sea and land. God allows a nation as well as a neighborhood only time enough to improve their opportunities and to grow apace. He then commands them in and by His providences to move forward, not to settle down in luxury and laziness, that would be certain decay and ultmate destruction; but to move *forward* to occupy other fields and lands; to carry the blessings of liberty and enlightenment to other nations of the earth, that all the world may be improved thereby. The man who cannot see this is blind to the best workings of Divine Providence. We owe this to our neighbors, to surrounding nations and peoples; for the people that would conceal their light shall suddenly have it put out. What if expansion does cost something? Most good things do. What if it require hard work and careful management? We need both to prevent stagnation. What if dangers threaten? That should only make us the more careful. What if other nations growl about it? That only shows that they need help. They need their eyes opened: and that should not frighten us a bit. It should encourage us to "*go forward*," and to "Let our light so shine that others may see our good works, and glorify the Father who is in Heaven."

But to return to the idea of city expansion and growth. Take, for example, the city of Columbus, Ohio, as a fair average of magnificent post-bellum growth. The writer was a teacher in the public schools of that city for some years, commencing as early as 1849. The city then measured two miles north and south and one mile east and west, two square miles, with a population of 16,000. It now extends eight miles north and south, and six miles east and west, forty-eight square miles, with a population of 90,000: or, in the first case, forty-nine years ago, there were cooped up close together about 8,000 persons to the square mile, now it is less than 2,000 to the square mile, with the added advantage of plenty of room, beautiful surroundings for the homes of families, with convenience and healthfulness: and most of this expansion and improvement have taken place since the war, say in about thirty years. The next thirty, or say fifty years, will show this expansion more than quadrupled, or I am no prophet; which perhaps is the cheapest way of escaping from the responsibility of fulfillment.

Now this is evidently the tendency of the times, and of the growth of all large cities. Some have even exceeded this, and

extended their limits, practically, even twenty and thirty miles into the country, while a large share of the business of these cities is done by men living from ten, twenty, thirty to fifty miles away from the business centers. But such are the facilities and conveniences of travel now-a-days — and we have, as it were, only fairly begun in this line of improvement — that a business man or a teacher, even, can take a seat in his morning or evening car, either way, and have just about time enough to read his morning or evening news, before arriving at his place of destination; and the shopping is done in pretty much the same way.

No one can fail to see the immense advantage of thus extending city limits, not only as a matter of convenience in ordinary business affairs, but in the yet greater matter of health, beauty of surroundings and the pleasures of life to all classes of people, especially to business and professional men of the city; but the country itself reaps the main advantage both in the increased value of property, and in school and other social advantages. But the greatest advantage is that of *good roads*. This, to-day, is one of the most important movements on foot among our people. It promises to unite city and country, and to open up a closer intercourse between them. Bad roads have hitherto isolated the city, and estranged the country. Blind selfishness has dominated the better sense in both sections. But even an enlightened selfishness would lead both to unite in this common good.

But the greatest good is to come to our schools of both city and country. The crowded population of the city, properly distributed, would even now, well nigh span the inter-urban spaces, and dot them with villas, gardens and small farms, the latter not to exceed one hundred acres,—for no one family can manage more, profitably; and fifty acres, on an average, would be still better. And this would bring our whole school populations, both rural and urban, practically under the same system of supervision that now prevails in our best cities. There will then be no necessity for transporting pupils three or four miles to the school.

Again: one of the greatest evils now prevailing in the city schools is their over-crowded condition, while within a few miles in the country, the opposite state of things exists. The country school is depleted and starving, as it were, for the excess that overburdens the city school. Common sense demands this change — this redistribution and equalization in attendance. The rural

school needs it, and is stretching out its hands for the very help which can come only from the city, and the city school is overburdened with that which the country needs. Why not answer this mutual appeal, and confer a lasting blessing upon both? *It can be done.*

"But, how?" cries out my practical neighbor. "All this is very good in theory; but how shall we bring it about?" Sensible inquiry, indeed, and right to the point! But allow me to suggest that this work is already begun, and is progressing perhaps as fast as its safety will permit. It is one of those things that needs to be let alone, and to have a fair chance, and it will do itself.

How long has it been since the twelve miles that *used* to exist between St. Paul, Minn., and Minneapolis, was wild prairie and woodland? The writer first traveled it in 1859, in a hack, and it required about two hours time. But that twelve-mile space and two hours time have now been well nigh annihilated by two double trolley car lines that pass about every six minutes, and make the trip in forty minutes; and the inter-urban space is dotted with cottage, and villa, and park, and grove, with two great universities between, leaving scarcely room for the State Agricultural farm and school, and the State Fair grounds. And the only thing necessary now is to prevent the sale of lots smaller than two acres, which will not be done, of course, until people learn the luxury of living on land enough for garden and lawn. But this inter-urban space is destined soon to become the most desirable part of the "Twin city" — for it must eventually be *one* — with arms extending many miles into what is called rural districts. This will probably end the unseemly contention between these two parts of the same city, as to who (which) shall be the greatest in this new kingdom of prosperity and brotherly love. And, aside from the uninhabitable parts of our country — and these are very few — such as mountainous regions, and great mining districts, and the purely grain-producing areas, which, when they feel the magic touch of artistic culture, will only add, variety, beauty and interest to the other parts. This policy must go on from year to year — for it is only a question of time — until all the inter-urban spaces of the cities and towns in our country, shall become suburbs, as it were, of one vast urban population stretching from ocean to ocean and from gulf to sea, interspersed

only with an agreeable variety, as to extent of country and the islands of the ocean.

Granted that some of the counties in some of the states, have been falling off in their rural populations, this has now perhaps reached its limit. A reaction must take place. Indeed, this has already commenced under the wise policy of the "Township transportation" system of rural schools. But it must also be remembered that in many other counties, there has been a corresponding increase of rural population over that of the municipal, or at least no falling off. Only 400 counties of the more than 2,000 in the United States, or less than twenty per cent. of the whole, are reported as having fallen off: and this will be checked in due time as society rights itself, checking its excesses, as it always has done, as they become burdensome. And this reaction, or restoration to normal conditions, will be accelerated as knowledge increases, and the law of supply and demand asserts itself. Many of the disorders that now afflict society may be attributed to this unbalanced state of affairs. These will disappear as the causes are removed: and an enlightened people are not slow in discovering these causes, nor remiss in removing them. Hence, I look for the gradual removal of these difficulties to continue, and for their entire disappearance within the next quarter of a century, or less.

DO FOREIGNERS NEED A TEXT-BOOK TESTAMENT?

R. W. MASON, BOSTON,

MY answer is, they do. Among the illiterate horde and non-English speaking throng ever coming to our shores who can readily grasp the language of his adopted country? And why can he not readily grasp the language of his adopted country? Is it because he does not want it? Most certainly not, his wants require a knowledge of it. Is it because he is more stupid and less able by nature to acquire it than the average American of his own rank? It may be so in some cases but by no means in all. Why, then, should he be so discouragingly backward in attaining this first need? I almost wish to withdraw the question for although a native-born American by nine generations and a thoroughbred Yankee, with a Scotch ancestry, I can full well remember the task in early boyhood, by my mother's side and in the school-room, of learning the first principles and overcoming the many difficulties of reading, writing and spelling. The grave fact is that in gaining a foothold in American life one must grapple with and, in part at least, overcome almost insuperable difficulties in acquiring our easy tongue. Oral or spoken English is admitted to be very easily acquired, more so perhaps than any other of the sister Romance tongues; the difficulty arises in acquiring the printed form, or orthography.

Let us notice some of the difficulties confronting foreigners in trying to master the printed form or orthography. The letter "a," we are taught, has four sounds represented respectively in ape, arm, all, axe; "e" has two sounds, eel, egg; "i" two sounds, ice, ink; "o" four sounds, oak, ox, boot, book; "u" four sounds, fruit, put, mute, but. Besides these there are obscure sounds of vowels before r; berth, bird, myrrh, world, turn. The above is just the simple output of the five vowels; now, it is fair to ask, who among the foreign or illiterate class can tell which particular sound should be given?

Next, let us investigate the vowel-digraph system. In general it is supposed that the second vowel strengthens the first; therefore "ea" in *great*, *treat*, *sweat* should be pronounced respectively

long e as in *treat.* But as a matter of fact it is pronounced differently in each case, namely, long a, long e, and short e. Next e final; as a rule, e final is mute, but there are some exceptions. For instance, the word "epitome." Next the silent letters, but rather than to notice them in detail with the many other difficulties, the following table is subjoined, wherein the confusion and misuse of letters may be seen at a glance and to what extent there is an ambiguous use of nearly every letter of the alphabet.

A.	*a, ape.*	a, ai, aigh, ay.	angel, bail, straight, bay.
		e, ei, eigh, ey.	fete, rein, sleigh, they.
		ao, eig, ua, uet.	gaol, reign, guage, bouquet.
	(*a, arm.*)	a, al, ea, ua,	arm, calm, heart, guard.
	(*a, all.*)	a, au, aw, augh.	ball, haul, awl, aught.
		ough, awe, oa.	bought, awe, broad.
	(*a, ax.*)	a, e, ea.	bad, there, swear.
	(*a. ass.*)	a, augh, ah, eh.	glass, draught, hurrah, Nineveh.
	(*a, was.*)	a, au, augh.	watch, gaudy, draught.
E.	*e, eel.*	e, ee, ea, ei.	mete, meet, meat, grief.
		i, ie, eo, uay.	oblique, believe, people, quay.
		ey, eh.	key, vehicle.
	(*e, egg.*)	e, ea, ei, ey.	met, sweat, forfeit, valley.
		a, ai, ie, ue.	senate, said, friend, guess.
	(*e, earl.*)	e, ea, i, y.	her, earth, birth, myrrh.
I.	*i. pine.*	i, ai, aig, y, aye.	bind, aisle, malign, cry, aye.
		ye, eye, eigh, ui.	dye, eye, sleight, guide.
		ei, ig, igh, uy, I.	die, sign, sigh, guy, I.
	(*i, ink.*)	i, ai, y, ey.	bid, villian, duly, honey.
		ia, o, u, ui.	marriage, women, busy, build.
O.	*o, oak.*	o, oa, oe, ot, oh.	bold, boat, hoe, depot, oh.
		oo, wo, ow, owe, O.	door, sword, snow, owe, O.
		ou, ough, ew, eau.	soul, dough, sew, bureau.
	(*o, none.*)	o, e, io. eo.	only, able, region, dungeon.
		eou.	righteous.
U.	(*u, fruit.*)	u, ue, ui, uigh.	rule, blue, fruit, sluigh.
		o, oo, ou, ough.	do, too, group, through.
		oe, ew, ieu, heu.	shoe, flew, adieu, rheum.
	(*u. pull.*)	u, oo, oul, o.	pull, book, would, to.
	(*u, up.*)	u, o, ou.	pup, tongue, tough.
	(*u, urn.*)	u, o, ou.	burn, world, journey.
	(*u, tune.*)	u, ue, eu, ew.	tube, hue, feudal, hew.
		ieu, iew.	lieu, view.
Oi.	*oi, oil.*	oi, oy, uoy.	boil, boy, buoy.
Ow.	*ow, owl.*	ow, ou, ow, ough.	owl, found, how, bough.
B.	*bug.*	b, bb, pb.	bug, robbed, cupboard.
D.	*ditch.*	d, dd, ld, ddh.	rod, add, would, Buddhist.
F.	*foot.*	f, ph, gh, ff.	foot, phrase, laugh, puff.
G.	*gun.*	g, gg, gh, gue.	gun, egg, ghost, league.

H.	*hub.*	h, wh.	hole, whole.
J.	*jug.*	j, g, ge, dge.	jump, gem, hinge, edge.
K.	*kite.*	k. c, ck, ch, qu. que, x.	kip, cup, lock, Christ, liquor, oblique, lax (laks).
L.	*lung.*	l, ll, lle, sl.	late, bell, belle, aisle.
M.	*mug.*	m, mme, chm.	mind, programme, drachm.
N.	*nut.*	n, pn, gn, kn.	nest, pneumonia, gnostic, know,
P.	*pup.*	p, pp, gh.	praise, stripped, hiccough.
R.	*rug.*	r, rr, rh, wr.	risk, burr, rhomb, write.
S.	*sun.*	s, ss, c, sc, ps.	sun, loss, cent, scent, psalm.
T.	*tub.*	t, tt, tte, ed, bt.	tub, butt, brunette, mocked, debt.
V.	*vane.*	v, f, lve.	vine, of, halve.
W.	*wine.*	w, o.	wind, one.
Y.	*yet.*	y, i, u.	young, brilliant, use.
Z.	*zone.*	z, s, x.	zero, wise, beaux.
Th.	*this.*	th.	that.
Th.	*thumb.*	th.	think.
Sh.	*shoe.*	s, si, ci, sci. sh, ch, ti, ce.	sure, session, precious, conscience. shine, machine, motion, cetaceous.
Zh.	*zher.*	z, s, zi, si.	azure, measure, glazier, fusion.
Wh.	*what.*	wh.	whip.
Ch.	*chip.*	ch, tch, t.	church, ditch, moisture,
Ng.	*ring.*	ng, n.	ring, drink.

What is meant by a Text-book Testament?

A Text-book Testament in the mind of the writer is a special edition of the Testament which contains not only the Gospels and Epistles in common order, but with them special and effective helps introduced to aid in learning to read their contents; helps that shall be simple but as far-reaching and conclusive as human ingenuity can devise.

Of what shall such helps consist?

To start at the end of the program and work backward, we need a pronouncing column throughout, parallel to the ordinary text, and we will cause this pronouncing column to reproduce the ordinary text, word for word, by sound, with syllables divided by hyphen and the proper syllable accented. This treatment would give a word for word pronouncing dictionary, ever at hand, always open at the right place, at the right time and as the reader wants it. This pronouncing column would mean far more to the poor immigrant in point of usefulness than the fine respelling helps in our most approved dictionaries could possibly mean to any one of us whether college bred or not. And who is so fortunate as to escape the bother of turning to the dictionary for

authorized pronounciations? This pronouncing column thus becomes a pronouncing dictionary improvised parallel to each column of each successive page, and, at the same time constitutes an easy-reading version quite complete in itself, so much so, that I think the would-be reader would justly wish that all English read as easily.

At this point the question arises how can English be spelled by sound so as to afford a pronouncing column, for the alphabet by limitation contains only twenty-six letters and there are forty-five elementary sounds. Three of these letters must be discarded because they are worthless, for "c" is k or s as in concern (konsern); "q" or qu is kw, as in equity (ekwity), "x" is ks or gz, as in express (ekspress) and example (egzample). So there are only twenty-three valuable letters by which to represent the forty-five elementary sounds of the language. Recourse possibly might be made to the use of diacritically marked letters as is pursued by lexicographers but the number required has come to be some sixty or seventy such letters besides the alphabet itself, and there are serious objections against them, for besides the excessive number required, they do not at all represent the sound allotted them. The letter "a" thus marked respectively by dots, dashes, curves and what not to meet the demand of six or eight different sounds can not but confuse and bewilder almost any one, the lexicographer himself scarcely excepted. Such marked letters do not carry any significance of the intended sound they are made to bear, they are at best arbitrary and must be learned, if learned at all, by "main strength." Then there is no universally accepted system of marked letters so that lexicographers are quite as likely to use their own copyrighted scheme as the common system, hence any system containing diacritically marked letters is unsatisfactory and out of order.

It is believed there is a good and satisfactory method which may be pursued that will prove both "practical and practicable." This method consists in revising the alphabet,—cutting off and adding to—so that each elementary sound of the language shall have a specific character. This method or plan is not a new idea but is akin to the course pursued in a most exemplary way by the ancient Greeks when they adopted the Phœnecian alphabet by way of the Hebrew.

It will be remembered that the Hebrew alphabet contains

twenty-two characters, all consonants. The Greeks upon adopting it cleverly discarded what to them would be worthless—*vav*, *teth* and *goph*, changed four letters into vowels; *aleph*, *hay*, *yodh*, *ayin*, and invented as many new ones as were needed—*upsilon*, *phi*, *chi*, *psi*, *omega* and the digamma. The digamma however soon fell into disuse and the standard number became twenty-four.

In some such way for this special missionary end the English alphabet might be revised; c, q, x, z, might be discarded because worthless; k, z reshaped for the sake of beauty and conformity; j restored to its original and continental value that of y, "halleluyah, yet," which in that case renders y worthless and therefore to be discarded. Eight new consonants introduced to represent respectively j, g (gem); ch (chip); sh (ship); z (azure); th (thin); th (this); wh (whip); ng (ring); besides some fifteen vowel-signs to represent the respective vowel sounds already partially considered.

This method will be better understood to the reader by carefully noticing the cut of this proposed revised alphabet and studying the Analytical Description accompanying it.

ANALYTIC DESCRIPTION.

NOTE. — The upper division in the table represents vowels arranged in pairs long and short read downward.

The lower division in the table represents consonants arranged in pairs, light and heavy—read downward. L. M, N, NG, J, have no mates.

The regular vowels are assigned the short sounds of their continental usage. J is restored to consonantal i; this places the alphabet upon a continental basis.

VOWELS — 20 original number 5, multiplied as follows:

Simple sounds by	a 6, e 2, i 1, o 2, u 3,	total 14.
Diphthongal by	a 2. e 0, i 3, o 1, u 2—2	" 4.
Obscure before r,	a 0, e 0, i 1, o 0, u 1	" 2.

A. *a, arm*, the so-called broad or Italian a, it is made broad to definitely represent continental a.

a, ass, the alphabetic a, which by virtue of its original use must be assigned as "short continental."

a, awl, the so-called deep Italian a, it effects a and i combined (talk) the long sound for a in wasp.

a, wasp, the short sound is in effect, made the same but more rudimentary.

a, ape, a union of a and e to represent the so-called long sound of a and that of "continental" e.

a, ax, the so-called short sound of a, (ape) it effects to have some of the e properties.

E. *e, eel*, long sound, square capital with square "minicle," it compromises with I.

e, egg, short sound, so-called having the alphabetic "minicle" with a round form capital.

I. *i, ice*, long sound so-called but is a diphthong made up of a (ass) and i.

i, ink, short sound so-called but is really a mate for e.

O. *o, oak*, long sound so-called but is a diphthong made up of o and w.

o, ox, short sound a universally accredited sound.

U. *u, fruit*, also *oo, boot*, long sound. New minicle to conform with alphabetic capital.

u, put, also *oo, book*, short sound. New capital to conform with alphabetic minicle.

u, tube, diphthong made up of i and u (ew) has been represented variously in English.

u, but, a common flat sound of u and made to have a plentiful base,

Ow. *ou, owl*, diphthong made up of a (arm) and u, very improperly represented in English by ou and ow.

Oi. *oi, oil*, diphthong made up of o and i, a correct representation, widest diphthong in the language.

Er. *er, earth*, a convenient union embodying the vowel effects of e, i, y before and with r.

Ur. *ur, urn*, a convenient union embodying a certain vowel sound of o and u before and with r.

NOTE. — These two last vowels are attached to r for expedience sake, the respective sounds do not occur except in preceeding conjunction with r.

CONSONANTS. — 25, original number 21, revised as follows:

Dislocated 4—c, q, x, y.	Restored 1—j for y.
Renovated 2—k, z.	Introduced 8—dh, th, wh, ng, dj, tj, sj, zj.

Dislocated. *c*, *q*, *x*, and *y*. Out of the four letters which represent k—c, k, q, x (cup, kip, liquor, lax) only one symbol is needed. A reshaped k is preferable to any one of the four. Y is a duplicate of long, short or consonantal i (j) (by, daily, hallelujah.)

Renovated. *k* and *z*. For the sake of beauty k is reshaped, taking a round back to conform with c. Z is likewise reshaped to conform with s. Nearly all the plurals of nouns end with a z sound.

Restored. *j*. Either with or without the dot, it conforms better with y without dot.

Introduced. *dj*, *tj*, *sj*, *zj*—actual composites. *dh*, *th*, *wh*, *ng*—assumed composites.

Actual composites tested. (j, ch, sh, z (azure).

Di—dyou answer me? for Did you answer me?
Shall I mee—tyou there? for Shall I meet you there?
Shall I pa—syou this? for Shall I pass you this?
Those day—syou enjoyed; for Those days you enjoyed.

Such words as educate, modulate, adulate,—vesture, nature, scripture,—sure, sugar, assurance—azure, measure, treasure, each respectively imply consonanal i (j) in conjunction with d, t, s, z, before u.

Assumed composites tested. [th (thin), th (this), wh, ng.]

Did he work? never blends into Di—dhe work?
The great herd, " " " The grea—therd.
The man goes; " " " The mang—oes.

W never comes into similar conjunction.

The sounds accredited to dh, th, wh, ng, can not be better expressed by digraphs. Being purely elemental sounds they should be made a single letter.

The sounds accredited to j, ch, sh, z (azure), are identical with those produced by d, t, s, z in conjunction with the essence of consonantal i (j). If a digraph representation is better than a single sign, then dj, tj, sj, zj should be used, a single letter is easily made by appending the significance of the j stroke to the root letter.

The alphabet *in toto*, of which this cut is the English division, has been quite properly called Cosmo-Roman, because of its universal collection of characterized sounds of the languages of the world, and its conformity to the Roman style of letters. The new letters are the product of the most careful study and consideration and they take their respective allotted sounds quite as naturally as the old letters do theirs, so that they become as it were the finding of lost members, the bringing back of forsaken letters.

With a comprehensive alphabet like this, the work of respelling can be properly done, even quite as easily as an artist blends his colors, or a musician symphonizes his tones, for words are composed of sounds in turn expressed by letters.

Any attempt to spell by sound will invariably change the appearance of nearly every word of a vocabulary, small words will suffer most, words of two, three and four syllables are not so seriously changed, occasionally not at all,—as important, impedi-

ment. To illustrate this point, a part of the first chapter of Genesis with pronouncing column parallel according to the plan of the proposed Text-book Testament is shown on the following page.

So much, then, respecting this part of the special helps. Since words are made up of syllables and syllables are made up of letters and letters are the expression of sounds, it becomes important to thoroughly learn each letter and sound. Now regarding the English language, as has already been seen, there are forty-five sounds and only twenty-six letters, or properly twenty-three valuable letters — an average of two sounds to a letter and yet five of these letters represent twenty, nearly one-half the total number of sounds. How, by our common system, can a stranger learn these sounds? And yet they must be learned by him who would speak English correctly. It is simply impossible save by learning the language as a whole. Now, if these sounds can be allotted respectively to a specific character they may be learned intelligently and comparatively in a short time. To the end that they may be quickly learned a plan has been devised not specially original or more modern perhaps than was that of revising the alphabet but like it borrowed in part from the primitive ways of primitive man, namely, by use of pictorial representations for each elementary sound. Therefore on a special page in the preface there should be a pictorial alphabet — a cut accompanying each letter; thus, b, bug; p, pup; t, tub; d, duck; etc.; by this plan the eye, ear and voice assist each other. But how is the foreigner to understand the cuts? He may possibly know what bug, pup, tub, duck stand for in his own country, but he is now abroad. To answer, and that for the most extreme case, he might nudge some one who does know and who can tell him what they are called in English, and since the cuts represent very common objects he could not fail to learn them readily. There are other helps which should be introduced, such as certain rudiments and first principles of the language; the numerals might well be spelled out in order, punctuation marks defined, some general comment upon the structure of the language given, some of the principal roots, prefixes and suffixes, with their respective meanings cited, in short, just such matter as will help the helpless foreigner to help himself.

Perhaps this is sufficient respecting the nature and structure of

GENESIS I., 1–9.

IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

GENESIS I., 1–9.

IN dhe be-gin-iŋ God ɛre-at-ed dhe hev-en and dhe irth.

2 And dhe irth waz widh-ait' form, and void; and dareɛ-nes waz up-on' dhe fas ov dhe dip. And dhe Spir-it ov God muvd up-on' dhe fas ov dhe wai-tirz.

3 And God sed, Let dhar bi lit: and dhar waz lit.

4 And God sai dhe lit, dhat it waz gud: and God di-vid-ed dhe lit from dhe dareɛ-nes.

5 And God ɛaild dhe lit Da, and dhe dareɛ-nes hi ɛaild Nit. And dhe i-ven-iŋ and dhe morn-iŋ wir dhe first da.

6 And God sed, Let dhar bi a firm-a-ment in dhe midst ov dhe wai-tirz, and let it di-vid dhe wai-tirz from dhe wai-tirz.

7 And God mad dhe firm-a-ment, and di-vid-ed dhe wai-tirz hiʍ wir un-dir dhe firm-a-ment from dhe wai-tirz hiʍ wir a-buv' dhe firm-a-ment: and it waz so.

8 And God ɛaild dhe firm-a-ment Hev-en. And dhe i-ven-iŋ and dhe morn-iŋ wir dhe seɛ-ond da.

9 And God sed, Let dhe wai-tirz un-dir dhe hev-en bi ga-dhird tu-ge-dhir un-tu wun plas, and let dhe dri land a-pir : and it waz so.

A, ask; A a, *was*; A, ax; Є, egg; I, ink; O, ox; U, put; U, tub; A, arm; Alai, *awl*; A, ape; E, ɛat; A, ice; O, oak; U, fruit; U, tube. OI, oil; Aai, *owl*; IR, birth; UR, urn;

the proposed book. And now to come more directly to the practical use and working of the project, but before advancing let it be stated again, that this proposed treatise is for the illiterate and for foreigners. It is not in any way designed for the American or the children of Americans, for he and they are supposed to be beyond the need of any such helps. It is for that large, conglomerate throng which has invaded our shores, in such swelling numbers, as to now represent one-sixth of our entire population. A people who have brought much ignorance, lawlessness and benightedness with them. It is intended also for mission schools at home and abroad and for any one who may wish to learn English quickly.

But how are foreigners to become aware of such a book, even though it were printed? My answer is let there be stamped upon the front cover of each book, in some twenty languages, the words You Can Learn English Quickly. And let there be a suitable poster bearing the same inscription placed at the portals of our country and in districts of non-English speaking populations. Such an inscription could not fail to awaken a response. To learn English quickly is just what the foreigner wants to do, and what he must do if he is to enter into the life of this great Republic.

Do foreigners need a text-book testament? Yes. Such a book should have been published at least a hundred years ago, and ever kept to the front. The Christian church by her grand commission should have wrought out, printed and published and made capital of her opportunity. It is her serious duty as well as special delight to cause to be made known even to the ends of the earth the words and precepts, commandments and admonitions of her Lord. For heaven and earth shall pass away but His words shall not pass away.

The writer believes that this matter only needs to be properly brought to the attention of the public to be carefully considered and acted upon.

THE LATEST BIOGRAPHER OF SHAKSPERE.

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SHAKSPERE had been dead nearly half a century before anybody attempted to write a sketch of him. His first biographer was the Reverend Thomas Fuller who included the dramatist among his "Worthies of England." In this history, which was published in 1662, about two-thirds of a page is devoted to Shakspere, and more than half of this meagre space occupied in explaining the fact that "in him three eminent poets may seem in some sort to be compounded." We are also informed that poets are born and not made, and that Shakspere had no instructor but nature. Then follows the well-known passage about the wit combats between him and Ben Jonson. Though John Aubrey, the antiquary, the Reverend John Ward, vicar of Stratford from 1662 to 1668, and other writers recorded a few additional details, it was not until 1709 that anything like a formal memoir appeared. In that year Nicholas Rowe published an edition of Shakspere's plays and accompanied them with the most ambitious biography which had as yet been undertaken. We are thankful that it occurred to him to preface these plays with some account of the man who wrote them. It is a thousand pities that the editors of the first folio did not anticipate Nicholas Rowe in this matter. Doubtless they supposed that with the dedication to two earls, the five laudatory poems, including two by Ben Jonson, and their own address "to the great variety of readers, from the most able to him that can but spell," they gave the book a fine send-off, but we would gladly forego all this if in place of it they had only told us what they knew about their fellow-actor.

The days of indifference are now long past, Nothing is neglected which promises to throw light upon the career of the dramatist. We have a constant succession, not only of disquisitions and critical estimates, but of formal biographies. If the early lives were brief — Nicholas Rowe's sketch occupied only a few pages — the later have often been voluminous. There are

nearly a thousand pages in the final edition of Hallewell-Phillipps' "Outlines," while Sidney Lee, the preface of whose "Life of William Shakespeare" bears the date of October 12, 1898, writes a substantial duodecimo of four hundred and seventy-six pages.

It must not be supposed that our knowledge of Shakspere has kept pace with the increasing bulk of the biographies. De Quincey, who prepared the article on the poet for the eighth edition of the Encyclopedia Britannica and wrote a century and a quarter after the publication of Rowe's Life, lamented that our undisputed report amounts to scarcely more than that Shakspere lived and that he died, and that he was a little lower than the angels. But subsequent investigations did not prove equally disappointing. While less has been accomplished than could be wished, still substantial contributions have been made to our knowledge. Mr. Lee's book contains an admirable summary and exposition of all that has been done in this field. Nothing of importance seems to have escaped his notice. The poet's name and ancestry, his education and marriage, his settlement in London, his career as actor and author, the problem of the sonnets and the friendship of Southampton, the return to Stratford and the close of life, as well as autographs, portraits and other memorials — these and many other topics receive a fitting and adequate treatment.

The Bacon-Shakspere controversy, however, gets scant attention. It is relegated to the appendix with the remark that the authentic examples of Lord Bacon's efforts to write verse which survive prove "that he was incapable of penning any of the poetry ascribed to Shakespeare." Mrs. Henry Pott, says our author, pushes to an extreme the argument from parallelisms in her various publications; Judge Holmes' book is "a monument of misapplied ingenuity," and the contention of Mr. Ignatius Donelley in his "Great Cryptogram" is arbitrary and baseless.

Mr. Lee gives considerable attention to Shakspere as a man of affairs. He estimates the poet's income for the eight years, 1591—1599 at £130 annually. After 1599 it must have been considerably larger. It would seem that he could not have drawn less than £500 a year from the Globe theatre, in which he was a stockholder. His connection with the Blackfriars, which did not begin until 1610, may have yielded an additional £100. Then, between 1599 and 1611 he produced seventeen plays, which could not have been worth less than £30 each. When we remem-

ber that money had at least eight times its present value, we can readily understand that Shakspere would be able to buy New Place and other Stratford property without inconvenience. He left in his will £350 in money — not less than $14,000 in our currency.

The most original part of Mr. Lee's book is the discussion of the sonnets and the various questions connected with them. They have been the theme of endless conjecture and controversy. Hallewell-Phillipps, Richard Grant White, Professor Dowden, not to mention other Shaksperian scholars, regard the mystery of Mr. W. H., who figures in the dedication, as insoluble, and hence, in their opinion, it was idle to pursue the subject. But the scepticism of these critics failed to reduce perceptibly the volume of investigation and argument. The theory most widely accepted appears to have been that which identifies Mr. W. H. with William Herbert, third Earl of Pembroke. The most elaborate exposition and defence of this theory which has recently appeared, was that of Mr. Thomas Tyler in his edition of the sonnets published in 1890. He also claims to have proved that "the dark lady" she with raven black eyes — to whom some of them were addressed, was Mrs. Mary Fitton, maid of honor to Queen Elizabeth. This theory finds favor with some of the recent writers. Boas, in his excellent "Shakspere and his Predecessors," adopts the Pembroke hypothesis; George Brandes, in his "William Shakespeare, a critical study," accepts both the Pembroke and the Fitton theory; George Wyndham, in his "Poems of Shakespeare," argues that some of the sonnets must have been written as late as 1601 or 1602, a date favorable to the Pembroke contention. Yet, he says, "I am not therefore bound to accept Tyler's identification of the youth with William Herbert and of the Dark Lady with Mary Fytton. But neither am I precluded from doing so."

Mr. Lee is not the only critic whom Mr. Tyler's book failed to convince, but he seems to have been the most successful in pointing out certain fatally weak points in it. He shows, in the first place, that the sonnets, with the exception of six which contain an account of an intrigue not to be found elsewhere in Elizabethan literature of this sort, follow the beaten track in subject and *motif*. There were hundreds if not thousands of sonnets circulating in England between 1591 and 1597 in which, as well as in those written by Shakspere, claims of immortality, feigning of old

age, vivid descriptions of nature, denunciations of the frailties of womankind, the unreality of time and idealizations of the patron were staple themes. The fact that a large element of conventionality appears in Shakspere's sonnets, while it may not be absolutely incompatible with the auto-biographic theories, certainly tends to discredit them.

Then it is made clear — Hallewell-Phillipps called attention to the matter in his "Outlines" — that no printer like Thomas Thorpe would have ventured to address the Earl of Pembroke as Mr. W. H. From his birth he was known as Lord Herbert — a fact which Thorpe understood very well, since the year after the publication of Shakspere's sonnets he printed an edition of St. Augustine's "Citie of God" with a dedicatory address "to the honorablest patron of the Muses and good minds, Lord William Earle of Pembroke." But if this "onlie begetter" of the sonnets was not Lord William, who might he have been? Not an earl, but one William Hall. There was such a man in the Elizabethan period who made it his business to secure manuscript for printers. If he is the man, then, so far from inspiring the sonnets, or being the friend whom the greater part of them celebrates, he was a publisher's agent and nothing more. In that case "onlie begetter" means "onlie procurer." Shakspere had but one patron and he was the Earl of Southampton. To this friend he dedicated the two poems which alone of all his writings he took the trouble to publish himself — Venus and Adonis, and Lucrece. The former he calls "the first heir of his invention" and offers it to the noble patron with some misgiving. In the dedication of the Lucrece there is a more confident tone. The poet's love for his lordship is without end — to him belongs what he has done and what he has to do. It is the same strain which we find in the sonnets of friendship, only there the poet carries it to an extreme of adulation and self-effacement. The young man, about whom the great majority of the sonnets revolve, is identical, to a remarkable degree, in character and personal appearance with Southampton, while the points of resemblance to Pembroke are few.

Mr. Tyler's confident contention that "the dark lady" of the sonnets was Mrs. Mary Fitton seems to have received a *coup de grace.* It appears that two portraits of her still survive in a good state of preservation and they show that she had a fair complexion, brown hair and grey eyes.

This new Life of Shakspere adds little to our knowledge of his domestic relations. Naturally the interlined clause in his will — "Item, I give unto my wife my second-best bed, with the furniture," which has occasioned no little astonishment and criticism, receives attention. It seems that no other will of the period has been found in which a legacy of this kind comprises the sole bequest to a wife. Some writers have been ungracious enough to say that Shakspere cut his wife off, not with a shilling, but with an old bed. But this circumstance hardly affords a basis for the opinion that he wished to make a public expression of his indifference, to use no harsher term. With the exception of the house at Blackfriars in the case of which her dower was barred, as Knight was the first to point out, Anne Shakspere had a life-interest in the whole estate — in New Place, in the Henley street houses, and the extensive landed possessions in Stratford and the neighborhood. Her legal rights would secure her ample support, and as she was past sixty when Shakspere drew his will and possibly would have been unequal to the management of a large estate, he wisely put his elder daughter, Susannah Hall, who is credited with considerable shrewdness and executive ability, in control of his affairs.

The frontispiece of the book is an excellent photogravure of the "Droeshout" painting. This portrait has recently been brought to the attention of the public. It was found in the shop of an obscure dealer, who apparently could give no account of its history, about 1840, and from that date until 1895 it remained in the collection of a private gentleman. It was then presented to the Memorial Picture Gallery at Stratford. The critics and connoisseurs are pretty unanimous in the opinion that Martin Droeshout, who engraved the portrait on the title-page of the folio of 1623, based his work on this painting. Hence, as a pictorial representation of the poet, painted in all probability during his life-time, it possesses extraordinary interest.

A BOY'S EDUCATION.

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ONE of the arguments of those who are opposed to the kindergarten is that it makes work too easy and leads children to think that they ought always to have their tasks made pleasant; and, indeed, the same thing is suggested as being more or less true of all modern educational methods. Without going into the arguments either way, it may be said that the rigors of the old system would hardly be tolerated by either pupils or parents to-day. An extreme example of what may be accomplished in the way of an early education by steady, hard work, with no holidays and few pleasures, under the guidance of an exacting, impatient and often stern teacher, is furnished by the experience of the late John Stuart Mill.

He was the eldest of a considerable family, and until after he was fourteen years old had no other teacher than his father,—himself a man of great learning,— who found time in the midst of the cares of his life to devote an almost incredible amount of work to the education of his children.

The first subject to which he introduced his son was Greek. Of this Mr. Mill says, in the "Autobiography," that he has no recollection of the time when he began to learn it, but that he has been told it was when he was three years old; and he can but "faintly remember" reading Æsop's Fables and the Anabasis in the original. Before he was eight years old he had read the whole of Herodotus, parts of Xenophon, Plato, Socrates, Lucian, and some Greek biographies. As there were no Greek-English lexicons in those days, the elder Mill supplied all the meanings of the words, and under this constant interruption wrote several volumes of the History of British India.

Arithmetic was the only other subject in which the boy had regular lessons during this period, but he read by himself at the same time a list of English works long enough to make the ordinary seven-year-old boy's head swim. A few of them were histories, including Hume, Gibbon, Robertson, Hooke and Watson, besides some Ecclesiastical histories, with biographies and books of travel. At eight he began learning Latin, teaching his lessons every day to his younger sister, and in their turn to the succeeding children. He says of this:—"It was a part I greatly disliked; the more so as I was held responsible for the lessons of my pupils in almost as full a sense as my own."

The list of Greek and Latin books he read before he was twelve fill nearly a page of the "Autobiography." It is a list more extensive than is required for entrance to the best colleges, or than that usually acquired by following the complete classical

course in such an institution. It included the works of such writers as Virgil, Ovid, Sallust, Livy and Lucretius, as well as those of a dozen Greek writers. But besides all this he "learnt elementary geometry and algebra thoroughly," during these same years, and studied Differential Calculus and other branches of higher mathematics. Nor was this all! All this while he was carrying on an extensive course of private reading and *amusing himself* by writing history, picking the material out of the books he was reading. There were several of these "histories," the most ambitious of which was nothing less than a History of the Roman Government up to the Epoch of the Licinian Laws. He wrote enough of this to have filled an octavo volume, but later destroyed it in a fit of petulance for his childish work. An exercise required by his father was verse-making, which he describes as one of the most disagreeable of his tasks and calls the verses "merest rubbish."

But all this was not enough to occupy this twelve-year-old boy. He adds that "one of my greatest amusements was experimental science," by which he meant not performing any experiments nor even seeing any, but merely reading about them; and he says he "devoured treatises on chemistry"! From this time until he was about fourteen, when he left England for a time, his education was carried on in still higher branches. His father took him through a most minute course in logic, which Mr. Mill regards as one of the best parts of his education. At the same time he was reading Greek and Latin continually, and being instructed in a "complete course in political economy."

Thus at fourteen this boy had a much more thorough education in language, science, history, literature, rhetoric and philosophy than many university graduates can boast; but it had taken a degree of patience and perseverance on the part of pupil and teacher which it would be hard to parallel. Mr. Mill says that the amount he was able to learn in those early years shows how much time is ordinarily wasted in learning what the average schoolboy of fourteen knows. He says:—"If I had been by nature extremely quick of apprehension, or had possessed a very accurate or retentive memory, or were of a remarkably active and energetic character, the trial would not be conclusive; but in all these natural gifts I am rather below than above par; what I could do could assuredly be done by any other boy or girl of average capacity and healthy physical constitution."

ORIGINAL DOCUMENTS IN HISTORY.

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THE reality of the world is the charm of history; discriminating judgment is a necessary servant of the mind in its study; changeless laws of growth and decay, of cause and effect, are the greatest lessons that history can impart.

The teaching that fails to use this charm in the first presentation of so mighty a subject, that continues instruction without the aid of so necessary a servant, and that closes the book and considers the course completed without having comprehended the workings of such compelling laws, is indeed but a traducer of the name of history teaching. History is now recognized as one of the most important of the formative studies in the curricula of our schools, and its influence over the lives of our young people is being given its full value.

No study appeals to more mental faculties than does history: it charms the imagination; it fosters truth by arousing a love for reading about actual occurrences; it develops research, and demands rapid, analytical acquirement of facts, together with the synthetic arrangement of related ideas and principles, so that the great courses of growth and development in the world shall be understood; judgment is the constant hand-maiden of the history student, for without her ministrations much of his work would be fragmentary, consequently almost useless; patience grows by the study of the slow movement of great reforms; man is constantly confronted by the insufficiency of selfish aims, for the individual is shown to be the servant of the race, life of eternity; and through all its teaching, like Circe of old, history holds its sway over those who have once come within the circle of its power.

Children quickly experience the charm of history stories if they are presented attractively, and not in the guise of the ordinary text-book that seems shorn of beauties, as if striving to exclude delights and to submit only already digested deductions and judgments. The modern text-book must contain many good things, among them abundant extracts from the original documents and the contemporary writers of the periods presented, for in no other writings are the charms of history so well preserved. These extracts must portray the period; they must be impartial and adapted to the age of the scholars for whom they are intended.

"The use of original sources" has various interpretations. Those who would play with it in their classes consider that extracts may be chosen occasionally to brighten up some page of the text. Some humorous or pathetic scene, vividly told by a participant, is brought into a class, and perhaps fixes itself in the

memory of the students; as the miniature of a beautiful face charms the visitor in a gallery where every other picture reproduces a landscape. This is pure illustration, it attracts and entertains, but it seldom instructs. Then there are educators who would defer the use of sources to the last years of a college course, or restrict them even to graduate students, from the conviction that if they are to be used at all as a means of gaining historical knowledge, all material should be drawn from them.

These positions are the two extremes. The first is applicable to children only, and even for them it is very faulty; for, being but a system of illustration, the pictures called up before the child may soon become misty or even fade away entirely from his memory. The second, or university method, is so learned and exhaustive that it can be employed only by mature students in their researches for higher university classes, or as a preparation for authorship. Either course is impossible for a teacher in secondary schools if he desires to guide his pupils to be practical and resourceful in the use of original documents; but there is a great field between these two extremes that is open not only to the high schools but also to the grammar grades, where opportunity may be found to cultivate sound thinking, correct judgment, and discrimination between true and false testimony,—powers that are most useful in any sphere of life.

The method of handling extracts from the original sources varies according to the pupil's stage of mental development; but in all grades where the extracts are used they should be the text for study and discussion. Make them the basis of work and they become the facts of history, the foundations on which later studies are built. In the lower grades the extracts are an added charm to aid the childish mind in grasping the reality of history; in the seventh and eighth grades they may be used as a basis for much independent thought and judgment; and throughout the whole course of the secondary schools, a vast amount of individual research and mental strength may be developed by the use of carefully selected extracts, but in no period and in no grades, should they be the only historical material accessible to the pupil; either they should be presented by a teacher possessing common sense, good training, and broad knowledge, or they should be accompanied by secondary authors of unquestioned repute.

Whatever sources are used with young children must be presented to them as realities from past ages. In this sense they appeal to the relic collecting spirit that exists in every child. A letter from Columbus or Washington, or a part of the diary kept by one of Henry Hudson's crew as they were struggling with the dangers of the great bay that today bears the name of the bold explorer, may be so used that they become living things to the eager child. He pictures to himself the revolt of Hudson's starving, incredulous crew, he sees them forcing the leader and a few

still faithful followers to sure death in a small boat on the icy sea. He appreciates the spirit of remorse that pursued the mutinous sailors across the ocean on their journey home. He has seen a vivid fact of history that he will never forget. He may read all the rest of the account of Hudson's explorations from a narrative history, but this one realistic picture has given Hudson a personality, and many pages of otherwise dull reading teem with a picturesqueness that is magic. History becomes to him a field of unexplored fascinations; he learns her lessons unconsciously in his younger days, more consciously and more appreciatively as he grows older. Seventh and eighth grade pupils think and reason more than was deemed possible in the days when history was learned by the page from texts, recited, and forgotten. They discuss with an energy that makes an unprepared teacher tremble with apprehension lest some point may be broached on which he is ignorant. They handle original sources with a freedom and accuracy that would amaze those who would see this material kept for mature students. But right in the heat of argument, when a pupil's opinion has become clear to himself, and before it has had time, in its perhaps mistaken form, to crystallize into a conviction, these children who are just beginning to use their powers of judgment and discrimination, need a standard, a measuring rod. They should put their judgments side by side with those of unquestioned scholars. How proud is he who finds that "Fiske agrees with me"; how eagerly someone else will search in other authorities to refute Fiske's position. How thoroughly the lesson is learned that, while facts are facts and every scholar may have his own view of them, he must have *proof* behind any opinion if it is to have value.

While the introduction of sources into history classes promises great results, and their ultimate adoption is unquestionable, there are dangers in their use that still prevent the approval of this method by conservative educators. These dangers originate partly in the fact that any collection of extracts from original sources is liable to be biased by the personal attitude of the compiler; and partly in the nature of the child's mind and in his absolute ignorance of all history, both tending to make him accept readily as true all that he may read, and to over estimate his own opinion on weighty events because of his ignorance and immaturity. Therefrom arise the two most noticeable defects in the use of extracts from the original sources: the formation of a self-conceited judgment that seriously impairs a child's sense of relative values, and almost prevents his appreciating the soundness of positions held by other thinkers; and the acquirement of incomplete narratives of even important events and periods.

Incomplete narratives result in inaccurate knowledge, hence their possession is of little value, but complete knowledge,

remembered and applied, is enviable power. The future is created on the past. History, the recorded experience of the past, is the guide to the future. Incomplete narratives break her records, destroy the chain of cause and result, a knowledge of which is power; hence power can not be gained from history except by accurate knowledge, and unless great care is taken in the presentation of original sources and contemporary records they will develop "scrappy" information which is neither knowledge nor power. This danger is very real; to such an extent is it recognized by educators, that it alone has served frequently to condemn the use of original sources except with mature students who already possess a fund of knowledge as a support in their investigations. There is but one really satisfactory way to overcome this difficulty, that is by gaining a continued narrative from a skillful union of the text-book of extracts with the best secondary authors. The second strong objection to the use of source extracts, that of forming a self-conceited judgment, may also be lessened by consulting good historians. A child must learn to place an estimate on his own judgments. This can be done by comparing his own decisions on simple, recognized facts of history with those of careful scholars.

A child's judgments *are* usually faulty, because they are made by a child. The consideration of knotty questions where even doctors disagree can be of no help to him, but let him exercise his mind on well-established facts, as whether Calhoun represented extreme or moderate views of States Rights. This is a summing up of evidence and has been done many times before the pupil's day by men who could study every phase of the subject. Calhoun's position is well defined by the great majority of scholars, but the radical advocate of the use of sources would place before the child letters, extracts from speeches, and other fragmentary sources, from which he is expected to draw his own conclusion about Calhoun's position on the great questions of his day. The probability is that if the child is left to himself he will form very false opinions, but if after his own powers of observation and judgment have been well exercised, he turns to some good historian, he will find not only accurate knowledge but also a standard by which to measure his own abilities.

It must be remembered that the child's decisions whether made by himself or with the assistance of some one stronger than he, pass into his accumulations of knowledge. If therefore they are contrary to accepted facts, as might be the case concerning Calhoun, inaccuracies and falsities are being stored away in the memory that may be retained with marvellous tenacity; for we all know how opinions that we have formed for ourselves by the study of evidence become a part of our lives. The child should be guarded from such mistakes by being taught how to estimate

the value of his own decisions and where to gain strength. A correction of these weaknesses might be found in a well trained teacher, but it is unfortunately true that there are a great many teachers whose knowledge is inadequate, whose ideas are visionary, whose experience has been narrow, or whose training has been poor. These teachers are almost as liable to mistaken judgments as are the children, so that the correction of false impressions, that the advocate of the use of sources alone expects to find in the teacher's superior good sense and knowledge, is frequently entirely lacking. Where then is such correction to be obtained? Obviously from learned historians whose lives have been spent in the study of a subject to which a pupil is giving but a few days.

There need be no fear of weakening a child's power of judgment or his desire to use it by making such comparison. What if he does accept Fiske's view on some point rather than cling to his own, provided that Fiske has the weight of evidence in his favor? Is it not an added strength, resulting from the comparison of opinion and the recognition of authority? Of course such writers should be read *after* the study and full discussion of the sources; but probably no teacher who has advanced far enough to use extracts from original documents in his classes would think of putting them after secondary authors.

Many teachers can guide pupils successfully through a course combining these two kinds of text-books, who would turn out classes with startling weaknesses of judgment and knowledge if they used original sources only. From the union, which combines the vivacity and the intense feeling of the participant in an event with the cool, impartial judgment of a student who lives long after the occurrence, there may be produced strong thinking, clear recognition of authority, accurate knowledge of history, and an intelligent application of this knowledge to every day events.

A teacher need not be an expert in order to use original sources. Some of the most enthusiastic work has been done where the teacher and pupils began their study together. Common sense and hard work are necessary here as well as everywhere, but the earnest, energetic teacher will not fail. He must study his possibilities, but he may feel assured that, if he introduces into his classes the personal elements preserved for us in so many original sources, and the correction and stimulus derived from good thinkers and writers, he will awaken in his pupils a love for history, judgment that can use and appreciate the experiences of past ages and a knowledge that will be power.

EDITORIAL.

PRESIDENT JAMES M. TAYLOR of Vassar College declines his flattering call to the presidency of Brown University.

A TEMPORARY breakdown in the printing office, joined with the editor's illness for a week, has served to delay for several days the bringing out of the present issue of the magazine.

NAPOLEON was accustomed to say that of all men he most dreaded the man with a bewitched conscience. Among the perils that have come in with the new education, not the least is just this, by no means confined to the worriment of an imperial ruler, but perhaps even more in evidence in a government and order of society like our own. The old story of the Yankee corporal just elected to his exalted position, while relating to his good wife, at night, the details of his victory, being interrupted by the children in the trundle-bed calling out : — "Pa, are we all corporals?" replying : — "Go to sleep, children, only your mother and I are corporals," is another evidence of the impending danger of military despotism. No "Constitutional statesman" will controvert the assertion that every American citizen is entitled to "claim the earth," and that nobody can be governed without his "consent." Nowhere is the field so free for this idea to expand itself as among the 500,000 people, more or less, of "all sorts and conditions," now engaged in "keeping school" in this Republic. On the one hand, the entire moral, religious and mental reform movement of the nation is sweeping through this body of poorly-paid and generally overworked public servants, demanding an improvement in knowledge, character, and teaching ability equivalent to an order from the commander-in-chief that 100,000 volunteers should become a trained regular army in three months. On the other hand, the new scientific, philosophic and pedagogic departure loudly proclaims the dictum, that the "newest new" education implies a change in the whole matter of teaching and training equivalent to a "right about face," all the way from the plantation primary to the state university. It is not too much to say that even the large majority of the teachers in the better class of schools are steering their bark between Scylla and Charybdis, at best involved in an uncertainty and anxiety that robs their work somewhat of its value; while the multitude in the rural districts are in the condition of a fleet of yachts, caught in a tenor of contrary winds on a lee shore. The worst

effect of the situation appears in the increasing number of teachers who are both intelligent and sincere enough to appreciate the abstract justice of these imperious demands yet who know in their hearts that they "are not sufficient for these things." Hence the development, in the region where it is most dangerous, for a sense of overwrought responsibility and a morbid moral sense in the more ambitious and earnest, ultimating itself in the malady of the "bewitched conscience." Any careful observer of the magazine press cannot fail to notice that its educational columns are practically monopolized by the class of agitators, critics and reformers who are lashing the great constituency of these journals into a permanent discontent with the schools and the teachers to a general distrust of themselves. And even more striking is the fact that the teachers' associations and conventions especially attended by the average man or woman instructor are calling in the most extreme of these critics and the representatives of the most recondite theories as their leading speakers. Indeed, the question of the hour with that portion of the teaching brotherhood and sisterhood on which the people must certainly rely for the training of the present generation of children is: — To what extent is it possible that nine-tenths of these 500,000 can meet the demand thus forced upon them. It is easy enough to say that three-fourths of the present number of teachers could best serve their country by retiring from their present business. But is the public opinion that demands "all the Christian virtues on three and sixpence a week" strong enough to double or treble the appropriations required by the new scale of salaries for half a million educational experts? Or would the schools be sensibly improved by the introduction of a multitude of new recruits, inflamed with the fiery zeal of at once posing as scientists, philosophers and educators, turning their schools into an experiment station at every message flashed from the signal station of the "highest high" expertism?

DOCTOR HERRON, a Professor in Iowa College, is a reformer of the most radical type. And his type is not that of "sweetness and light." His mission is largely one of denunciation. He is very severe on the rich. "There can be," he is reported as saying, "no such thing as a rich Christian, no more than there can be white blackness or black whiteness." And yet he draws his generous salary from the benefactions of a rich family who endowed the Chair he occupies. He seems to believe in having all goods in common for he teaches that "the gifts of nature, the things of God, the products of social toil belong to men in common." And again he declares that "not one breathing being can be excluded from sharing in the common goods

according to his need. The vagabond, the thief, the leper, the criminal, have equal share, have common right, in all that is. Indeed, the sole claim of helping one's self is that of being a human being. Human need is the only coin of purchase in the realm of the kingdom of God." Yet we have not heard that he is dividing up the $3,000 or more, he is said to receive yearly, with the outcasts of society, or even with his hard-worked associates in Iowa College whose incomes are not half as much as his. We are not surprised to hear him beating the fog and crying out that "a man who says that a Christian life can be lived in the present order of things, is either profound in ethical ignorance, or else he willfully lies." Such wild talk must do harm. It is a pity that Doctor Herron, who is a man of ability and great earnestness, should not see the incalculable mischief which will result from such unbridled speech. The college youth of the great Middle West need the leadership of men of poise and sanity and gentleness as well as power.

FOREIGN NOTES.

MORAL EDUCATION IN A DEMOCRACY.

Resumé of a Discussion by Alfred Fouilleé.

SECULAR education, it is well known, has been carried to an absurd extreme in France and the organs of the church insist that to this cause is due the general decay of moral principles; on the other hand, the advocates of the state schools, in their efforts to devise a perfect system of education seek a basis for moral training which shall be authoritative but free from the ecclesiastical strain. This need is emphasized in a recent discussion by Alfred Fouilleé, who is one of the leaders in modern social science and who is particularly known, apart from his philosophical writings, by his investigations into criminal conditions. Under the title, "Moral Education of the Democracy," he considers the demand for this education and the basis upon which it should rest. It is the purpose here to pass in review the principal considerations that he offers.

At the outset M. Fouilleé recognizes that in France there is a peculiar demand for a system of civic ethics independent of religious creeds, and he proceeds with a brief but discriminating analysis of conditions in other countries. In England religious denominations are divided upon unessentials but united in a certain conception of morality which the reformation has so impressed upon all minds that it is possible to give a moral and social training from the Christian standpoint without

shocking any one's convictions or interfering with practical progress. Religion itself is so secularized (laicized), he significantly says, as to be distinguished from all that is purely denominational. Secularization is there understood in a positive sense and not as the negative of all religious idea. He observes, however, that in the larger English cities unbelief is spreading and the restraints of religion diminishing, so that in these centres England has to face the problem that is disturbing France.

The conditions in our own country do not seem to be so thoroughly grasped by M. Fouilleé as those of England. He recognizes the general understanding of the importance of education throughout this Republic, but he expresses the opinion that religious instruction is much less fruitful here than in England and he intimates only, in a vague way, that there is an endeavor to arrive at a philosophical conception of the religious sentiment which may replace dogma.

In Germany, on the other hand, religious instruction, either Protestant, Catholic or Jewish, is obligatory. It is not, however, he believes, efficacious. Although in the primary schools, the schools of the people, religious instruction is a much more serious matter than in the secondary schools, which draw from a higher class, nevertheless unbelief is rapidly spreading among the German people and the absence of all philosophic belief leaves the spirit without any moral direction after the loss of religious belief. In Germany there is even more complaint than in France of the rapidity with which crime is spreading among minors, a sign at once of moral and material misery.

Statistics on this point, quoted by M. Fouilleé, show that in 1892 upon 347,050 men convicted for crimes and misdemeanors, minors from twelve to fifteen years of age formed four per cent.; from fifteen to eighteen years, seven per cent.; from eighteen to twenty-one years, eighteen per cent. The total minors from twelve to twenty-one years of age were then twenty-nine per cent., or three-tenths of the total number condemned. In France, in spite of the deplorable state of juvenile criminality, minors formed only eighteen per cent. or two-tenths of the condemned, and the proportion is diminishing. It would appear, then, that Germany with religious instruction in its schools is no better off, as regards moral restraints, than France without it.

In France, it is true, one-quarter of the children receive primary instruction in parochial schools where the religious element predominates, but even priests admit that this instruction is rapidly losing its influence. A priest writes recently, "All beliefs and traditions are shaken, only one hope remains to our race: that is in our tenderness of heart, the sentiment of pity."

As regards France, it is certain that the needed moral restraints are not to be hoped for from religious instruction of the clerical sort, since this cannot possibly be introduced into the state schools even were it regarded as efficacious in those of the church.

At this point M. Fouilleé raises a question which is often ignored but which is indeed vital. Is it possible, he inquires, to teach the religious sentiment? A sentiment is not taught, it is developed by contagion. But society, to-day, when not hostile, is indifferent to religion. How, then, can a teacher work against this universal indifference? Religious teaching has a serious and durable moral value only in communities which have religious faith. It is impossible for the state to teach children that which is not in accord with the conviction of parents and above all with that of the teachers. With true psychologic insight, the writer adds: —"Who does not know with what marvellous intuition the child, or the youth, reads in the look the thought that is concealed! And if the words do not conform absolutely to the thought, to the action, they are only a vain sound which he hears without emotion."

In view of the conditions which M. Fouilleé has so clearly stated, we naturally inquire what solution he offers for the problem? By what teaching or influence would he replace the religious instruction with which, as he plainly sees, the state cannot concern itself? There is, he insists, a purely secular ethics in which all minds can agree. Even the most extreme sectaries by their very dogmas and disputes recognize that there is a distinction between justice and injustice which is founded in reason; there is an idea of duty and of law immanent in all consciences and forming the natural basis of the civil and political law; even liberty itself is founded upon reason; here, then, it is possible to base an instruction, moral and philosophical, which shall obtain the assent of all. This ideal of reason, this principle common to all who have the notion of morality, should be presented to the child in a manner suited to his years. The essential thing is that he should be made to understand that the ideal of the good is not a chimera but the highest, the crowning reality. This instruction must also and above all be a reflection upon others, upon the social whole of which we are a part, upon the universe which exists a little by us and by which we ourselves exist, in fine, upon the fundamental and invisible reality, by whatever name it be called, which has its expression in the visible world. But it is necessary also to find in reason some rule of rational conduct, some response to the eternal why of reasonable beings; and this is a necessity the more pressing in a country of incorrigible reasoners and rationalists like France. For this practical guidance, says M. Fouilleé, there are already in the moral and social sciences enough truths rationally established to

furnish ample matter for educators, and these truths should be imparted in a direct and regular form; first, and above all, to the teachers themselves, and by them to the pupils in both schools and colleges. Sociology indeed teaches that all the virtues are the necessary conditions of the complete social life and of the complete personal life; so determined and made necessary by the conditions of a life universal and ideal. "Wouldst thou live with others because thou art a man not a brute; do then what is necessary in order that men should live together"; this is an injunction which even a child may comprehend. To the objection that the idea of moral action will not suffice, that there will still be needed an impelling force such as is supplied by the religious sentiment, our author responds with a notion that he has already elaborated in a well-known work; namely, that ideas are themselves forces, that they cannot exist in the mind without impelling it to act for their realization.

As to sanctions, these also will not be wanting. It is true that the fear of hell can no longer be used to render children moral, but it is not necessary to renounce all sanctions because those which are purely mystic have lost force. It remains to show to children the rational and verifiable consequences of their deeds, the frightful fecundity of bad actions, the beneficial outcome of good actions. Thanks to science it is possible to demonstrate by physical and sociological facts the fatal chain of evil which unfolds from drunkenness, idleness, sensuality and all the capital sins; equally possible is it also to show by impressive examples the long train of blessings, family, social and national, that wait upon unselfish, that is moral actions. A being capable of conceiving of the universe in its infinitude and entirety cannot, says our author, live a life wholly gross and material.

I must close this hasty and partial resumé of an elaborate and impressive discussion by a single practical suggestion. To those who may object that time is wanting for the proposed instruction, M. Fouillée submits that to read the programs one would suppose that the schools *exist* not to form pupils but to make teachers, and the *lycées* to make professors. "Our encyclopediac programs," he says, "are the masterpieces of ignorant pedagogy." "When we have the courage to cut down these programs," leaving out "the unessential details" of science, of history, of geography, and retaining only those general principles, usual applications, and important movements or facts, which concern all, then it will be found possible to introduce "unity of spirit and of aim, and to give the whole instruction a moral and social tendency." "To make it all converge toward the formation of men and of citizens." He is speaking, it should be remembered, of France and of French programs. Are they, then, so much more overloaded than our own?

A. T. S.

AMONG THE BOOKS.

To accommodate readers who may wish it, the publishers of EDUCATION will send, postpaid on receipt of the price, any book reviewed in these columns.

The NATURAL ADVANCED GEOGRAPHY, by Jacques W. Redway and Russell Hinman, is the completing volume in the series known as "The Natural Geographies." It is a work of monumental excellence; it represents the results of the fullest study and the widest knowledge of the subject; it is by men who have made geography a life long study and are now recognized authorities on every branch of the subject; it is thoroughly scientific; completely up to date, and an all round superb text-book. The recommendations of the Committee of Fifteen were before the authors when making their text-book and they have followed the suggestions of that committee wherever practicable. The book is not a compilation of unrelated facts, arranged without orderly sequence and with no unity of purpose. It is the new geography, the geography that teachers have been asking for these many years. It is a book that is a systematic study of man in relation to his environment, and with man as the central thought, with the human element dominating, the study of geography takes on new charms and possesses new values. The book will receive a cordial welcome not only from teachers but from students. It is a model text-book on this subject; a peerless book. American Book Company.

Some Recent Arithmetics. AMERICAN COMPREHENSIVE ARITHMETIC, by M. A. Bailey, (American Book Company), is designed to meet the requirements of schools for a "one-book" or complete arithmetic. It is an attractive book, unique for what it omits as well as for what it includes. It is not a book of puzzles nor is it a book of all rules and definitions. The methods and processes are original and thoroughly practical, the problems are new and informing, the arrangement of the subjects is logical and in accordance with the demands of the schools. A striking feature is the introduction of a chapter on literal quantities. The book is well adapted for all the grades where arithmetic is taught in schools. PRIMARY SCHOOL ARITHMETIC, by J. A. McLellan and A. F. Ames, (Macmillan), is based on McLellan and Dewey's "Psychology of Number" and is made in response to the demands of teachers who studied this famous treatise on number work. This first book is an elaborate presentation of the subject and while it may at first disconcert the primary teacher by reason of the great amount of work presented, it will be found to be so full of sensible suggestions and sound philosophy as to be a necessary text and reference book for the teaching of number in the first three or four grades. THE WERNER ARITHMETIC, by Frank H. Hall, (Werner School Book Co.), is book three of the series and is both oral and written. The contents are somewhat peculiarly arranged; the first six pages of every ten pages treat of some topic, the seventh and eighth pages take up the algebraic phase of the topic, the ninth page is devoted to work in geometry, the tenth page to miscellaneous problems; and thus of every ten pages of the book. This presentation of the subject is novel and interesting and doubtless teachers will find it worth their while to examine this text-book. MENTAL ARITHMETIC, by William

J. Milne, (American Book Co.), contains no new arrangement of subjects but has many new problems and the author has a well defined purpose in making his book, namely, to develop a habit of concentration of mind and the reasoning faculty. To this end the problems have been arranged upon a progressive plan, and the pupil guided by suggestions until he is able to devise methods of solution for himself. ORAL ARITHMETIC, by J. M. White, (American Book Company), is a mental arithmetic that by its arrangement of subjects may well be made the sole text-book in arithmetic in the third, fourth, and fifth grades. It is wholly on the inductive plan and is a carefully graded, well made, logical, practical text-book on mental arithmetic. PROBLEMS IN ARITHMETIC, by George E. Gay, (Benj. H. Sanborn & Co.), is the first of a series and is designed for use in grades three and four. It contains upwards of one thousand problems designed for written work. The author claims for them that they are practical, comprehensive, simple systematic, and progressive. The problems are arranged in lessons, one hundred and fifty-eight in all, and with the exception of the last eight lessons, there are five problems in each lesson. The teachers of Malden furnished the author with most of the problems; they all bear the test of schoolroom use.

A LATIN GRAMMAR, by George M. Lane, of Harvard, is a comprehensive work of nearly six hundred pages, finished and put forth after the death of the lamented author. It is designed for use in schools and colleges and is exhaustive in its treatment of the Latin language as a medium of expression. Dr. Lane had been nearly thirty years in preparing his Latin grammar and it is the monument of his life work. In originality of treatment, order of arrangement, discussion of principles, statement of rules, the grammar is unique. The structure of the language is comprehensively treated and every feature of it is so clearly set forth that the veriest tyro of a student and the most critical of teachers will find it to be the book that answers every question and satisfies on every disputed point. It stands an unrivalled Latin grammar text-book. New York: Harper & Brothers.

PSYCHOLOGY FOR TEACHERS, by C. Lloyd Morgan, with preface by Henry W. Jameson, associate superintendent of schools, New York City, is a well known and highly esteemed work, popular with teachers both in England and in this country. It is purely a treatise on educational psychology and is written for teachers by a teacher. The author refrains from discussing the various nice points that a study of psychology as a science unrelated to any practical line of work discloses; he keeps the teacher's need ever in mind and illustrates every statement by facts taken from experience. Every step of the work is towards the cultivation of right methods of instruction; every subject taught in elementary schools is treated and its relation to psychology shown. It is eminently a practical work, suited to the needs of the experienced teacher and the understanding and requirements of the beginner. It is a work that can be read and comprehended by every teacher in the land. And it deserves to be. New York: Charles Scribner's Sons.

L'Echo de la Semaine, Boston, has begun the publication of a series of new and carefully selected short French stories for students and schools, all at the uniform price of 25 cents a volume. English notes by Prof. Alphonse N. Van Daell of the Massachusetts Institute of Technology, render them doubly valuable. Two volumes, SIX JOLIS CONTES by writers such as Lemaitre, Loti, Anatole France, Daudet, etc., and ANTIGONE, by Paul Bourget, are ready; others are in preparation.

We have received in Macmillan's English Classics Coleridge's ANCIENT MARINER, KUBLA KHAN and CHRISTABEL. The powerful and profound genius of Coleridge is known to all, and these are his masterpieces. New York: The Macmillan Co.; 25 cents.

CANE WEAVING FOR CHILDREN, OR AN EDUCATIONAL METHOD OF HAND TRAINING. By Lucy R. Latter. This is a convenient little manual of instruction for kindergarten scholars, showing how they may be interested and trained in a useful occupation. London and New York: Sir Isaac Pitman & Sons; 20 cents.

We have received from Messrs. Houghton, Mifflin & Company, Boston, No. 128 of their Riverside Literature Series, viz., THE PRISONER OF CHILLON and other poems by Lord Byron; and from the Macmillan Company, New York, Shakespeare's MACBETH, in their English Classics Series; also, from The American Book Company, a choice little volume of FIRST LESSONS IN CIVICS, for school use, by S. E. Forman, Ph. D., of Johns Hopkins University. Prices, 15, 25, and 60 cents, respectively.

PRACTICAL TESTS IN COMMERCIAL AND HIGHER ARITHMETIC. By Ernest L. Thurston, C. E. The daily demands of business are anticipated in this little volume. Short, practical methods of percentage, discounts, making change, computing taxes, duties, insurance, etc., are presented and the pupil is equipped with a working knowledge that will be of infinitely greater value to him than a knowledge of cube or square root. Boston: Silver, Burdett & Company. Introductory price, 42 cents.

SPIRITUAL CONSCIOUSNESS. By Frank H. Sprague. We confess that we took up this book with a prejudice against it, born of contact with so many published theories claiming to be panaceas of human ills. We have found Mr. Sprague's clearly thought out and gracefully expressed chapters, however, very readable and profitable. He is profound without egotism, and broad without being dogmatic. He seeks the spiritual view point,— aims to bring his reader into that point of view where he can see for himself the order of an orderly universe, emanating from the great central, Supreme Spirit, and in which nothing is really and essentially wrong when viewed in its wholeness. The Bible is freely quoted and Jesus is truly honored in the philosophy of life adopted by the author. "A single, deep desire to know the Truth is all that need concern the independent truth-seeker." . . . "If we keep our faces turned steadfastly toward the light, and follow its guidance, we shall be relieved of all responsibility as to results. It is not for us to query what the issue of our work shall be. We need only follow the leading of the superior Intelligence which thinks, speaks and acts through us." These sentences reveal the trend of the author's thought. No one can read his book without an intellectual and spiritual uplift. We regret his constant use of italics, which hardly emphasize his meaning and which constitutes a blemish on an otherwise remarkably well-printed volume. Published by the author. Wollaston, Mass.

THE RIGHTS AND DUTIES OF AMERICAN CITIZENSHIP. By Westel Woodbury Willoughby, Ph. D. The title clearly explains the purpose of this book, which is intended for mature young people, and might well be read by many "grown-up" citizens. We are glad that this subject is being so generally introduced into our schools. There is need of careful instruction along this line to weld the materials of our political life into an efficient unity. New York: American Book Company; $1.00.

THE ART OF ACCOUNTS. An Elementary Treatise on Book-Keeping and the Nature and Use of Money. By Marshall P. Hall. This is a beautifully printed and elaborately illustrated book for the use of grammar and high school grades. It makes the study of book-keeping simple and attractive. It begins with simple, personal accounts such as every person should keep, and proceeds to more complex affairs, revealing clearly the principles underlying the entire subject. The book is a model of the book publisher's art. Boston: Silver, Burdett & Company. Introductory price, 80 cents.

TOPICS ON GREEK AND ROMAN HISTORY, by Arthur L. Goodrich, is intended for use in secondary schools and the lists are the result of many years' experience in teaching ancient history in classes preparing for college entrance examinations. The author claims for the list that it presents a full and systematic scheme for the study of Greek and Roman history by the topical method, and that it is in complete harmony with the recommendations made by the Committee of Ten and with various other reports on the subject of history teaching in secondary schools. An examination of the list will demonstrate their intrinsic value and usefulness. Macmillan Company.

A notable contribution to New England's already large collection of historical records has just been made in the publication of HISTORIC PILGRIMAGES IN NEW ENGLAND, by Edward M. Bacon, sometime editor of the Boston Advertiser. The idea of the historic pilgrimage, to such localties as Plymouth, Concord, Lexington, Bunker Hill, etc., has proved not only popular but of real value in deepening the appreciation of the public of the earlier life of our country in its relations to the present and the future. Many teachers have taken their classes to the places named, and ever after the events for which they are famous have been more real to the pupils. The historic spirit is thus fostered and cultivated. Mr. Bacon conceived the happy thought of making a book which should at once serve as a guide to such pilgrims and also embody in accessible form a complete account of the various objects of interest, the tales and myths, and the well grounded facts of our early history. He was evidently possessed of a peculiar fitness for the task. His book is thorough, discriminating, readable. It leaves out disputed and idle tales. It presents that which is really valuable and interesting. The style is graphic and picturesque, while the editorial habit enables the author to add attractiveness even to dry statistics. The connecting thread of the book is the summer pilgrimage of a young Western college student who visits for the first time the New England home of his ancestors. His interest in everything is contagious and affects the reader. The book is richly and aptly illustrated and will take a high place among the books about New England. Boston: Silver, Burdett & Company, $1.50.

TEN ORATIONS OF CICERO; WITH SELECTIONS FROM THE LETTERS. Edited by William R. Harper, Ph. D., and Frank A. Gallup, A. B. This book presents the orations which are most required by the various colleges of our country. The selections from Cicero's letters are such as show him in his relations with his family and more intimate friends and give us a glimpse of his private life. The notes are discriminating and there are references to the leading grammars. Well-drawn illustrations accompany the text. The book is printed and bound attractively and will commend itself alike to teachers and students of Cicero. New York: American Book Company, $1.30.

SELECTIONS FROM THE CORRESPONDENCE OF CICERO. Edited for sight reading, by J. C. Kirtland, Jr., Phillips Exeter Academy. This is a handy little manual for practice in the important art of reading Latin at sight. Only practice makes perfect, and such a book as this allures the student to practice. The introduction gives a summary of what is known about letter writing in ancient times. The materials used, the methods of transmission, the form of letters, etc. are interestingly described. New York: American Book Company, 50 cents.

ESSAYS ON THE HIGHER EDUCATION. By George Trumbull Ladd. Four essays previously printed as magazine articles, are gathered into this volume for permanent preservation. They are worthy of being preserved. They treat of The Development of the American University, The Place of the Fitting School in American Education, Education, new and old, and A Modern Liberal Education. In the third essay the advocates of the more conservative standards will find their views ably championed. The book as a whole is moderately conservative and everywhere helpfully suggestive. New York: Charles Scribner's Sons, $1.

PICCIOLA. By Joseph Xavier Boniface. Translated and edited by Abby L. Alger. This is a recent translation of one of the sweetest and most helpful little stories in all literature, a story so appealing to common human sentiments that it has been reprinted in the original French more than two score times, and has been translated into every language of Europe since it first appeared in 1836. Boston: Ginn & Company, 40 cents.

A HISTORY OF PHYSICS, in its elementary branches, including the Evolution of Physical Laboratories. By Florian Cajori, Ph. D., Professor in Colorado College. This is a learned, yet clear, and easily comprehended review of the development of the science of physics from the earliest times to the present day. It contains a complete statement of the evolution of physical laboratories in Europe and America. The latest facts of the X-ray and all the more recent discoveries in electricity are given attention. It is a compendium for the student and the teacher, and will be found exceedingly interesting to the general reader also. Whoever wishes to know what has been accomplished in this great field of human research and experiment will find the facts in this volume. It is elegantly printed, on heavy paper, by The Macmillan Company, New York: $1.60.

IN MACMILLAN'S POCKET ENGLISH CLASSICS SERIES we have received Pope's THE ILIAD OF HOMER, Books I, VI, XXII, and XXIV, edited with introduction and notes, by Albert H. Smith, 25 cents.

In the Cornell Studies in Classical Philology, number 6 treats of STUDIES IN LATIN MOODS AND TENSES, by Herbert Charles Elmer; number 7 of THE ATHENIAN SECRETARIES, by William Scott Ferguson; and number 8 of THE FIVE POST-KLEISTHENEAN TRIBES, by Fred Orlando Bates, Ph. D. These Studies are exhaustive treatments of special topics and are extremely valuable contributions to philology. They embrace and include the very latest research and thought on subjects that are of great interest to all classical teachers and students. Published by the Macmillan Company, received by Lauriat & Co.

SELECTIONS FROM JEAN PAUL RICHTER, edited by George Stuart Collins, is intended for students of German who have attained a certain mastery in that language. Many of the selections have never before been edited for class reading. The introduction and notes are full of helpful material. American Book Company.

To Macmillan's German Classics Series have been added Schiller's JUNGFRAU VON ORLEANS, edited with introduction and notes by Willard Humphreys, of Princeton University; Freytag's DIE VERLORENE HANDSCHRIFT, edited by Katherine M. Hewett; and Gœthe's IPHIGENIE AUF TAURIS, edited with notes and introduction, by Charles A. Eggert. Each of these text-books is most carefully edited, the notes are full, explanatory, and exegetical, and the introduction to each volume is a critical study of the productions of the writer, his style and influence. Each volume is marked by the clearness and thoroughness that characterize the series and serve to make them among the very best of German text-books. Macmillan & Company.

THE SCHOOL SYSTEM OF THE STATE OF NEW YORK, by John Millar, Deputy Minister of Education of Canada, is a report prepared under the authority of the Honorable the Minister of Education, as an appendix to his annual report. In some two hundred pages the Canadian reporter gives his kindly opinions on the school systems of the Empire State, furnishing in more or less detail information concerning the duties of the superintendents of public instruction, courses of studies, examinations, normal schools, etc. It is an interesting report, worthy of study and consideration. Toronto: Warwick Bros.'s & Rutter.

Vol. III of the Western Series of Readers is NATURE STORIES OF THE NORTH-WEST, by Herbert Bashford. The contents of the book consist of two poems, one on the cougar and one on the gull, and twenty-eight articles on characteristic animals and plants of the North-west. There are no stories as the word is used in readers, but accounts of the life of the plant and the animal studied. It is a scientific book and rather difficult for the grades in which it is designed to be used. The method adopted by the editor is an excellent one and his series of readers will doubtless find satisfying favor in the extreme west of our country. San Francisco: The Whitaker & Ray Company.

STUDENTS' READINGS AND QUESTIONS IN ENGLISH LITERATURE, by Harriet L. Mason of Drexel Institute, is a little work designed for students' use and to accompany Stopford Brooke's "Outlines of English Literature." The readings and questions have grown out of the author's daily work in her classes; they have the class-room approval, and as such are especially valuable. Teachers will find them to be a time-saver and full of suggestion and information. Macmillan & Company.

We have received Book One of the MASON MUSIC COURSE, a course begun by Luther Whiting Mason, of beloved memory, and completed by Fred H. Butterfield and Osbourne McConathy, both supervisors of music in public schools. This first book is full of promise and if the entire course meets the expectation aroused by the initial book, it will prove to be a most excellent series of music books. Boston: Ginn and Co.

PLATO'S APOLOGY OF SOCRATES, CRITO AND PHAEDO, edited by Rev. C. L. Kitchel, contains besides the text an introduction, commentary, and critical appendix. In this volume the works of Plato are supplemented by a part of the narrative of the Phaedo, describing the last sayings and doings of Socrates. The text is preceded by an introduction, which gives a brief but very clear and comprehensive outline of the life and character of the great master. The book is strong in all points and offers to students an admirable opportunity for the study of Greek character. American Book Company.

THE ALCESTIS OF EURIPIDES, edited, with an introduction and critical and exegetical notes by Herman Wadsworth Hayley, of Wesleyan University, is, the editor says, the "first mainly critical edition of a Greek play that has been published by an American scholar." The editor has made a profound study of this famous Greek play and has produced a work that must compare favorably with German editions. The introduction is a model of critical analysis and study of the drama; it throws a flood of light on the Euripidean play and the myth of Alcestis. The notes leave little to demand on the part of student or teacher; they evidence erudition of the highest sort. Boston: Ginn & Company.

SECOND YEAR IN GERMAN, by I. Keller, is a continuation volume of the author's "First Year in German," a work that has had a most favorable reception. In this second book the exercises are somewhat more difficult, but are graded with nice discrimination and the progression is so easily made that the student must advance to the more difficult translations with unconscious effort. The author has wisely retained all the striking features of the first book and has added some new ones that will make the second book a most worthy successor to the first. It is a soundly practical work and as near perfection as desired. American Book Company.

THE RATIONAL SPELLING BOOK, by Dr. J. M. Rice, is so called, the author states because it has been constructed on rational principles and represents the results of actual experience in teaching children to spell. Hence this book is a spelling book pure and simple; lists of words are given, a few sentences are furnished for dictation, and the child is expected with this book to acquire the habit of spelling correctly all the words he will ever have occasion to make use of. There are no new fangled notions in the book, no recently invented methods to exploit; it is a good spelling book, built on old-fashioned lines and one that will be sure of a cordial welcome from all teachers of experience. American Book Company.

Part II of the Tutorial Chemistry Treats of METALS and is by G. H. Bailey, edited by William Briggs. It is mainly designed as a work for students connected with the University Correspondence College and is rather more difficult than the text-books employed in similar grades in this country. A prominent feature of the book is the attention given to chemical physics, and many subjects of this part of the science are treated of with elaboration, surprisingly so for an elementary book. The elements are taken in the order suggested by the periodic system, the characteristic properties of each family being carefully summarized. It is a thoroughly scientific, up-to-date text-book and is accurate to a degree. New York: Hinds & Noble.

BEGINNER'S LATIN BOOK, by James B. Smiley, and Helen L. Storke, differs, the authors say, in some essential points from every other designed for beginners now in use in schools. The vocabulary of the book is made up largely of words common to Cæsar, Nepos, and the Viri Romæ, and the noun and verb have been treated for the most part in alternating lessons. The graded reading lessons, some fifty in number, are an important feature of the book. About three-fifths of these lessons are based on Cæsar, one-fifth consists of fables, and the rest of a Latin version of the Labors of Hercules. Latin-English and English-Latin vocabularies are found in the appendix. American Book Company.

CICERO'S LAELIUS DE AMICITIA is edited with introduction and notes by John K. Lord, of Dartmouth college. This is the revised edition and the editor takes occasion to make some changes and emendations in both notes and introduction. It now makes a most handy and complete text-book. American Book Company.

PERIODICALS.

An able, just, discriminating and sympathetic article on the Hawaiian Islands, by Ex-President Sanford B. Dole, of Honolulu, appears in *Harper's Weekly* for February 11. ——Major-General Francis V. Greene has contributed to *The Century Magazine* for March an authoritative account of the military operations around Manila in the second expedition, which he commanded.——An important discussion of modern politics, by Franklin Smith, appears in *Appleton's Popular Science Monthly* under the title, Politics as a Form of Civil War. Mr. Smith arraigns sharply many present political tendencies. ——President Eliot, as an educational reformer, is interestingly discussed in *The Atlantic Monthly*, by President William De Witt Hyde.——Joseph A. Nunez, in an article on Cuba, in *Lippincott's Magazine*, gives timely and interesting facts relating to animal and vegetable life in that island.——General Wood's masterly reformation of Santiago, from a physical and moral point of view, is thrillingly described in *McClure's Magazine* for March.——In the April *Scribner's Magazine* Governor Roosevelt will describe the famous charge which resulted in the capture of San Juan hill.——A readable sketch of Aguinaldo, as a man and a leader appeared in *The Review of Reviews* for February.——In *The Ladies' Home Journal* for March there are many sensible suggestions about the intimate relations of husband and wife, and how to make a permanently happy marriage.——*The Kindergarten Magazine*, of Chicago, broadens its work as the months go by and has become one of the indispensable aids to all students of child-life.——We have received the report for the season of 1898, of *The Boston Floating Hospital*, one of the worthiest and most beneficent of modern benevolences.

EDUCATION

DEVOTED TO THE SCIENCE, ART, PHILOSOPHY AND LITERATURE OF EDUCATION.

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SOME QUESTIONS IN PROFESSIONAL ETHICS.

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THE standard of right conduct does not vary with the winds of public opinion. There is an eternal measure of right and wrong. But a distinction may be observed between the principles of right and the application of those principles. The academic lectures and text-books on moral philosophy are as elevated in tone as they were in the best days of Mark Hopkins and Dr. McCosh. Perhaps there is now no greater difference than in former times between ideals and achievements. But there is a clearer vision on the part of students resulting from more independent thinking and from a broader interpretation of religious dogmas. It follows that the inconsistencies between theoretical ethics and every day life are more obvious.

The hazy faith in the immutability of right and in the infallible acts of authority is now arrested. In its place conscientious students of human conduct are nurturing the inquiring spirit of doubt, they demand a "sign" of the righteousness within. How much harm or good may have resulted from our holiday excursions into the realm of "consequences" need not be discussed at present. The political and social conditions of this country now demand a return to the literal interpretation of fundamental ethical precepts; and the liberalizing of denominational religion renders such a course safe.

It is doubtless true that the loosening of denominational ties in religion, and especially the rapid spread of a more liberal interpretation of the scriptures have resulted harmfully on our moral

practice. If the six days of creation may be interpreted as six "ages," why not understand the ten commandments as applying only to Jews, or at most to primitive society? To those who consider the Bible the *source* of righteousness any change in interpretation must weaken its authority. It is possible therefore that moral practice has suffered temporarily in the transition from the theological to the scientific point of view.

It is not, however, with the question of cause that we are chiefly concerned. The above facts and many others are perhaps causally connected, but there is surely a greater principle behind them all. We are most interested in the facts. The liberalizing of religion must cause a weakening of the religious sanction, but it does not follow that the principles of morality become less obligatory. If the application of those principles seems more difficult we must seek other sanctions to fortify the moral citadels of weak brethren.

Those who do wrong *because* they have lost their fear of God, may be taught to do right through fear of man. At any rate where education is free we can never depend much upon the devil as a moralizing agent. We are adapting ourselves to the new conditions, and no one needs to fear lest universal education destroy both religion and morals. Enlarged knowledge will naturally interfere with interpretation of religious formulae, and, to a less degree with moral practices. But both will be ultimately the stronger for the change.

Though subordinate to the nature of things, custom is the immediate parent of moral practice, and hence of codes, which seem to serve as fountains of right. Custom is a plant of slow growth and uncertain form. Like the early trails over the western prairies, not every venture has a successor, and hence, in the beginning, there are apt to be many independent courses, rather than a few well travelled roads. In time some of these trails appear to lead more directly to the goal, and successive travellers fall naturally into the ruts cut by their predecessors. Not a few of the paths have missed the most direct route, but they long retained the favor of teamsters, because they are clearly marked and lead to shelter, though in a roundabout way.

Teaching is a very young profession. Indeed so young is it that few will admit its birth. We shall not quarrel over names. There are hundreds of thousands of persons in this country at

present who are engaged in teaching. There are tens of thousands who have chosen this occupation as a life work.

I wish to examine some of the relations of these people to each other, to the community and to society at large, with a view of determining a few of their customs which are becoming well enough marked to show the embryonic professional ethics. I shall dwell especially on certain particularly dangerous trails which are plainly visible, though not likely to become highways. At present there is no finger-post to warn the inexperienced *voyageur* from their sloughs. Moreover newspapers and boards of education are tempting the innocent to walk perilously near to the mire.

It is nearly useless to classify these customs as relations of teachers to pupils, to patrons, to the board of education and to each other; for like the old classification of duties to God, to fellow men, and to self, there is so much interdependence among them that all depend upon each and each upon all. Besides, this article is not intended to be a systematic treatise on the ethics of the teacher, but only to offer some suggestions on current practices which may influence professional ethics adversely. Convenience, however, leads me to consider the topics in order.

We are on the eve of a great awakening regarding the possibility of moral training of children in the public schools. The *laissez faire* doctrine in education as well as in politics has had its day. The remarkably fruitful movement of "child-study" has aroused interest everywhere in regard to the child's physical and intellectual nature. The higher activities are just beginning to attract the attention of parents and teachers. There will be no obstacle to the introduction of moral training of some kind, and the religious nature of our people will not rest content without at least an effort to prepare the minds of children for the reception of religious truths. The relation of the teacher to the child is therefore a question of vital importance in our professional ethics.

I do not now consider the question of moral instruction. The teacher exerts an immeasurable influence upon the children by her attitude towards the fundamental virtues, honesty and truthfulness. Children should have no opportunity to suspect dishonesty in the actions or in the opinions of the teacher. Does the teacher use school hours for her own business? Does she

evade a hard question by indefinite postponement, or by an ambiguous reply? Does she in any way seek to mislead the pupil? Has she the reputation of doing these things? After all it makes little difference whether she is guilty or not, if her pupils have pronounced against her. What do the children think of her life outside of the school-room? Is she sincere or does she fawn and flatter? Is she industrious, helpful to others, frank? Is she "sly," "shrewd," money-loving?

As long as intellectual training was the sole function of the public schools, the questions raised above were irrelevant; but if the school has any moral purpose whatever these questions are vital. The character of the teacher is the strongest moral influence in the school. But it is always the character as interpreted by the children. Numerous examples of varying degrees of wickedness have been experienced by every one interested in our schools. I supplement these general suggestions by a few specific cases which are indicative of certain influences.

The stimulating effects of the exhibition of pupils and their work, in the form of recitals, debates, oratorical contests and exhibits of school-work, are often accompanied by depressing moral features. The line between plagiarism and originality is faint and crooked. The relative values of accomplishments are sometimes misapprehended. In preparing papers for a great exhibition one teacher dictated the answers to questions in "nature study," thus reducing the exercise to one of mere penmanship. I suspect that the practice of dictation to the primary grades for such purpose is rather frequent. I have known directions to proceed from the superintendent's office that teachers should correct the answers to test questions for exhibition purposes, and then require the children to make fresh, nice, new copies of the corrected papers.

Is there a teacher in the country who never heard of dishonesty in preparation for exhibitions? Is this dishonesty without effect on the children? Does it produce no bad effect on the teacher's character? Imagine such a superintendent meeting a party of his teachers at the booth in which this "work" is displayed. A meeting of Roman augurs would be tame in comparison.

I do not say that such practice is customary. These things have happened and in lesser degree they occur in many schools which compete in every great educational display. I do not

complain of the unfairness to other exhibitors. This is the least evil involved. The demoralization of teachers from the inculcation of false standards of honesty and truthfulness is a grave crime, but the effect upon the pupils is incalculable. It makes no difference that "all do it," if indeed this be true. It is deceiving the observer and no excuse is possible. The children know that deceit is intended. They lose confidence in teachers, in officers, and in the efficacy of strict honesty. They come to look upon everything as fraudulent, and to believe that deceit is the approved instrument of success. If the truth be completely concealed from the children, as is done in some cases, the teacher is infected and thus indirectly the disease is communicated to the children. I do not say exhibitions should be abolished because some persons will be dishonest, but it can safely be affirmed that when a superintendent may instruct his teachers in such methods without rebuke from his patrons, it is time to rub our eyes and examine our compass.

The relation of the teacher to parents of pupils is not subject, in the same degree, to the criticism of the moralist. The principles involved are subtler and hence the violations are not as obvious. Perhaps the most vulnerable points are in relation to reports of children's progress, and in the general attitude of teacher to parent. It is very difficult for a teacher to maintain just the right relation to parents. In presence of the influential patron there is strong temptation to servility, and in presence of all others a much greater tendency to ridiculous superiority. The coöperation between parents and teachers is not yet as close as possible, and in some communities the teachers are to blame. The "patrons' meetings" have been hindered occasionally by teachers who "don't want the busy-bodies in the neighborhood interfering in their business."

In the matter of reports parents should not be lulled into pleasing security by accounts of satisfactory progress and excellent behavior when the facts are otherwise. If flattery is ever justifiable it is only in cases where it serves as a stimulus to further exertion. It is certainly a crime where the intention is to conceal the truth and quiet suspicion. Parents have a moral right to the truth, and if they punish the teacher for telling it, this blow must be received along with other chastisements of the saints.

The relations of teachers to the superintendent, to the board of education, and to each other are so closely connected that it will be best to treat them all together. This is the field of greatest sin in our profession. But it is also most promising for immediate improvement, — the self interest of those concerned will soonest correct the great abuses. All that is needed is a recognition of the strongest features; then the common sense of those interested will allow only the fit to survive. Necessity may seem to force teachers who are out of employment to use means which otherwise would not be resorted to. But we are gradually creating a code which will prevent at least the grossest violations of decency.

It is said that college professors now seldom apply for a chair before it is vacant. If true this is a decided advance, at least in the west. It is certainly not true except, possibly, in regard to specific chairs and headships of departments. Unless it be in denominational schools college presidents are free from competition during their terms of office. Seldom is one removed to make room for any other particular person. The largest cities of the country are rapidly approaching the same standard. Last summer an editorial in one of our best educational magazines declared that none of the compeers of A. G. Lane, superintendent of Chicago schools, would agree to accept his place should he fail of re-election. As we come further down the scale of positions the number of places scarcely keeps pace with the number of persons who think they are competent to fill them. Bitter competition is not confined to those out of employment, but influences the lives of nearly all. We are all growing, and a somewhat higher place is our everlasting ambition. The further down we go in size of city and in salary paid, the fiercer the battle. In the cities themselves the strife for principalships and for increased pay is not the least occasion for immoral and unprofessional conduct.

The extremest case which has come under my observation will illustrate the moral void. A superintendent of a city in the central west was known to have some opposition in his board of education. Other aspiring superintendents of more or less fitness and in divers ways approached the Board in regard to the possible vacancy. Most of these vultures contented themselves with looking over the ground and in interviewing a few members of the Board without unduly interfering with the supposed death

throes of the intended prey. But one, hungrier than all the rest, or else endowed with keener sense of food visited the Board in open session and, in the presence of the supposed corpse, asked permission to "*present his case.*" For the honor of that Board, be it said, not a member replied and business proceeded. At the close of the session the creature flopped his wings and begged the members to inspect the specimens of work done in his last school under his direction. The contents of a carpet-bag were quickly spread upon the table and the fine points were explained to the members who were busily engaged in discussing their own affairs as they left the room. I am glad to be able to say that the old superintendent was subsequently re-elected.

Such an extreme case as the foregoing rarely occurs. Yet the motive is duplicated in numerous instances every year, and the means would be followed oftener if there were more fools in the profession. We must bear in mind that this case occurred, not in a country district or in a small town, but in a typical western city with nearly one hundred teachers. We must condemn the animus back of the actions in this case. Had this odious candidate possessed as much acumen as gall he would probably have been successful. In other cases the same brain power is differently distributed and the moral depravity is even greater, because of the far reaching consequences. Teachers must not rely upon boards of education for their moral principles. Superintendents must guide the actions of their boards into moral channels instead of steering them into mud-banks of temporary self-interest. If a teacher or a superintendent tries to evade his duty in this regard, it is the business of his associates to enter a protest against negligence or criminality.

Exactly what may or may not be done is difficult to say in the present embryonic condition of the profession. We have no clear-cut paths to follow. There is more or less precedent for nearly any course of conduct which occurs to the seeker. It is perhaps useless to say, "follow the golden rule"; teachers are not saints, though I think they are much better than the average of society at large. A larger proportion of them will follow the golden rule unasked, than can be found in any other calling, which has not yet established a recognized code. In the country school where the teacher is changed every year, and often two or three times a year, it would be folly to expect the applicants not to visit the

district or to send in formal applications until the teacher has failed of election or has resigned. In more stable communities we may expect some consideration for the rights of the incumbent. We are indeed developing a code, though it is yet far too vague to guide our near-sighted and self-centered brethren. We cannot hope, or even desire to have all teachers as sensitive as some of our greatest superintendents are said to be, though even they, when out of employment and in poverty, would doubtless readjust themselves to their environment.

One of the most common evils among rural teachers and village principals is "under-bidding." The fact that the community generally fails to condemn such action, while on the contrary boards of education very often encourage it makes it difficult to handle. Our business friends seldom see anything wrong in it, and indeed it is the common practice in all lines of work which have not yet established a professional code against it. It is doubtless less fundamental than other defects mentioned and yet it is destructive of professional dignity. It is directly a crime against the guild rather than against society. However in so far as it decreases the effectiveness of the service it is an injury to society. In a given case the two contestants may be equally qualified but in the long run the cheaper teacher is the poorer teacher. This evil is frequently aggravated by the advent of a new candidate bidding against one already in office who has given satisfaction to the patrons. The golden rule has no more chance here than when the Vicar or his son meets with the vender of green spectacles. In larger cities and in most higher educational institutions the salary is generally fixed, hence little temptation of this kind is met and teachers are respectably innocent.

The ethics of every profession often seems to clash with the non-professional codes of society. There is doubtless need for re-adjustment in many cases, while in other cases the conflict is only apparent. When, however, the professional code really conflicts with universal ethics there must be a revision of the former, and meantime no member is under any obligation to violate the larger law.

More difficult to determine than the relation between those of equal rank is the relation between teacher and superintendent. If both are equally competent for their respective duties, and are perfectly honest and sincere, there will be little cause for anxiety.

We do not hesitate to pronounce on the case of an incompetent teacher in conflict with a strong, well equipped superintendent. Of course the struggle is short lived, except when politics, religion, or some form of personal "pull" prolongs it. In all other cases of opposition we are in doubt. What shall a competent teacher do with an efficient superintendent whom she dislikes? Mind her own business. The same answer applies to the superintendent. Let him mind his own business. If he has the interests of his schools at heart; that is, if he is a moral man he will endeavor to make the most of any good material without reference to "his own way" or his own prejudices. It is not only ethics, it is also business to do so. We need a stronger sentiment on this point. Public opinion, at present, is too apt to justify a superintendent in getting rid of all teachers who do not agree with him on educational theory. The school system is sometimes thought to be a mere commercial enterprise, or by some persons to be a military expedition against the "hosts of ignorance." Both these figures of speech seem to require a machine form of administration, and every subordinate must act his part as an automaton. The personality, the thought, the motive power all reside in the superintendent. The modern educational system is not founded on any such basis, and yet the sentiment of the community is retarding the proper development of the teacher's individuality. Every sacrifice of a strong teacher to the whims or personal ill-will of a superintendent is a contribution to mediævalism. It also, through fear, weakens the personal influence of every other teacher in the corps. The maintenance of a rugged, independent character in our teachers is necessary to a healthful growth of the same traits in our children. Can any one claim there is no danger in the "common business principles" sometimes applied?

A still greater danger arises in case of the manifestly incompetent superintendent who slips in for a year or, in rarer cases, is upheld through a series of years by influences outside of school interests. There is, of course, no ethics for such an incubus in his dealings with teachers. But what should be the attitude of the teachers toward their nominal superior? The educational interests of the community are alone to be considered. The children's welfare must be the criterion of action. Order is not the highest law in the modern world. Anarchy were better than conscious participation in support of such practices. Where the

incompetency or immorality of the superintendent is notorious it would be better to close the schools for a year than to offer to children such an example of conduct in public educational affairs.

The profession needs a tonic on this question. Teachers have received their cue from the community, but it is fashioned out of their own self-interest. A scandal would injure the school, it is said; therefore fraud and hypocrisy in the garb of authority must be allowed to parade before the children.

Of what advantage is the multiplication table, or the rule of three, to children who, to say the least, are losing their opportunities for making moral fibre? What value has the study of the history of the United States for children who find all its moral lessons set at naught in the administration of their own communal schools?

Fortunately the extreme cases are rare. Yet there are enough well marked instances to justify more attention to the conditions than has been given in the past. What is to be done? Public sentiment must be educated, and the teachers are the chief missionaries. Some of us will be devoured, but the welfare of the profession demands the sacrifice. Next to preachers we are the most dependent upon the caprice of the community. We are therefore, next to the clergy, the most timid, the most unwilling to stand for a principle against the majority. In this instance, however, we shall not be obliged to stand alone long, if we are able to stand together. We do not attack this evil in particular instances for the same reason that good people in olden times endured the abuses in the church. We are afraid we shall injure the school or ourselves. The condemnation of the teaching profession by men of affairs is in part just, but the condition is not altogether due to our long association with immature minds. It is in part caused by a close intimacy with school boards, with inferiors, superiors, and by our lack of a strong moral initiative. Along with the preachers we should be the leaders of the community in all moral movements. Instead, along with the preachers we allow the community to wander at will, without any effective protest, and we follow knowing the broadness of the way.

In addition to the foregoing implied shortcomings of boards of education there are others which we may notice in particular. Let there be no reference to the greatest of all material evils in

school boards, the influence of politics which is so widespread, and the influence of money considerations which, we may hope, is comparatively rare. We cannot expect to eliminate personal influence in appointments and in promotions. The moral question involved in favoritism is clear enough, but it is not as vital as some others. True, it causes loss of confidence in the integrity of the members of the board, and weakens the character and more particularly the reputation of the favorite, but it is less demoralizing than "political pull" which in turn is, perhaps less to be feared than the church influences which occasionally creep into school affairs. These latter vary from blind warfare upon all of some denomination, to mere extra care to secure as many teachers as possible from a certain congregation.

The evil which I wish especially to emphasize is of recent growth. Its vigor is so remarkable that it will not yield to a check now and then. It must be resisted by the profession and by society at large, else we soon shall have no worthy criterion of service. It appears in such diverse forms that we may not always recognize its features, which vary from those of apparent innocence to those of most hideous deformity. It does not seem sinful for a board of education to state through its officers that Prof. Blank is a competent and efficient teacher and manager of schools; even if the same board is unwilling to reëmploy him for their own schools. There may be local reasons which render a change desirable. The "professor" may be all which the testimonial claims and still not be the best available man for that particular school. Let us be liberal in interpreting the words and motives of the Board. He is a good, well-meaning man, but not quite strong enough for our city. He would do admirably for a somewhat smaller place, or for a less discriminating community.

We grant that many valid reasons could be given for most courses of action under these circumstances, yet the subject is near the danger line and school boards are constantly wobbling from one side to the other; sometimes with disastrous results.

Teachers ought not to be removed without a cause, and school boards ought to have enough courage to give the reason whenever the teacher desires to know it. The lying testimonial from school boards is not the greatest evil in this connection, because it is gradually losing its effectiveness. An easier and more dangerous practice is superseding it. A teacher must be gotten rid of. She

is told she cannot be retained another year, but is offered the favor of reëlection on condition that she will resign soon after. This is the root of many sins committed by boards of education, and by superintendents, against their fellow officers in other communities, and against the moral sense of teachers, patrons and children.

I shall use but one example of this evil. While it may be called extreme and therefore of rare occurrence, it differs from numerous others only in degree. A superintendent of a thriving western city did not grow as fast as the town, or in some way failed to satisfy the community or the board, or for some other reason was to be removed. He was a pleasant, genial gentleman, and there was no harsh feeling towards him in the entire community. It was desired to "let him down easy." One year he was very strongly recommended for a *better* position in a neighboring city. At this time the motive was quite generally known to teachers of the two cities. Perhaps in consequence of this knowledge the plans failed. Next year he was reëlected in his home city at *an increased salary*, with the express understanding that he would resign in a few weeks.

This case differs from hundreds of others only in the extent of the intended deception. To reëlect any teacher on condition of resignation is to deceive the public. The teachers' profession cannot afford to countenance such procedure. There is no occasion for a suspension of the ordinary rules of moral conduct, with the mistaken notion that it is an advantage to us. Whatever action deceives the public must be justified in the strongest manner by ultimate benefit, or else condemned on its face. Here is a practice, alarming in the rapidity of its growth, which deceives, not only the public at large, whose business, we admit, is not deeply concerned, but also the school officers of other communities, whose business may be vitally involved. It is doubtful if our profession can tolerate for pecuniary reasons any departure from the truth in regard to our relations with the public.

Even in our universities a "resignation" is looked upon with suspicion by members of the fraternity. I say even in our higher educational institutions: we ought indeed to expect a nobler ideal from the universities than from the common schools, but the "resignation" evil seems to thrive best in high altitudes. Fortunately, most presidents of our great universities are men of brains

and of tact who are able to use good material even if cast in a different mold from themselves. Changes in the faculty seldom occur except in the way of promotion. Among lower instructors a failure is usually recognized by the invalid as soon as by the authorities, and readjustments are easily and frankly made.

Occasionally a round peg tries to get into a square hole, as in case of the renegade bachelor of divinity who fell into the presidency of a state university in the Middle West. This "anointed" one wished, for reasons of his own, to get rid of several professors. One was suddenly found to be incompetent and was dismissed with barely the legal notice of three months, though he had been a faithful worker in the same institution for five years and had previously received no intimation of unfitness. Another professor, twice as long in the service of his *alma mater*, was dismissed because the "best interests" of the university required it. The latter was explicitly and specifically declared by the president to be unusually competent, without flaw morally and to be deserving of a higher salary than he had received. Indeed, after he was told that action of dismissal had already been taken, he was definitely promised *a larger salary in a better institution*, if he would "resign." Upon refusal, he was offered "leave of absence for one year," and later half salary was added to these bribes. After inquiry, it was learned that leave of absence did not include a return to his chair at the expiration of the time. The offer was refused. The professor was discharged.

The same college president, learning that his veracity was questioned by faculty and students, alleged in self-defense that President Eliot of Harvard University claimed that "it is necessary for a college president to be a liar." If President Eliot really holds to this doctrine, he has a remarkably apt pupil in the Middle West.

It is difficult to prescribe the moral requirements for a college president, but surely little support can be found among men of common sense for the opinion that an educational leader may safely violate the ordinary tenets of truthfulness and honesty in his dealings with his associates and with the public. How much higher his standard ought to be we shall not attempt to measure, but rest with the assertion that the educational leader must never descend below the best attainments of the average man. He should be held responsible for every form of intentional deception. We

may doubt our right to apply the rules of highest morality to lower orders of men, but there should be no hesitancy in holding the educated leader, whether politician or teacher, or preacher to the strictest account in his communication with fellowmen. Of what use is it for college professors to teach the "metaphysics of ethics" to students who never hear an adverse judgment on the daily violations of the ten commandments? Of what value are chapel exercises to students who believe (rightly or wrongly), that the leader lacks in appreciation of the occasion? The fundamental virtues must be realized in their literal significance and in their most rigid interpretation. Moreover, the life must illustrate the doctrine. Doubt concerning a college president's integrity is death to his influence. Conviction of his associates is final judgment, and fortunate is he who realizes the truth.

A REPLY TO SUPERINTENDENT CARROLL.

WILLIAM F. BRADBURY.

Headmaster Cambridge Latin School, Cambridge, Mass.

THE first article in the February number of EDUCATION is the paper read by Supt. C. F. Carroll, of Worcester, at the Schoolmasters' Club, of December, 1898.

As many of Mr. Carroll's statements are misleading, it seems to me that they ought not to pass without notice. I cannot help the conclusion that in some way Superintendent Carroll has a personal spite against a high school teacher. His words imply a scorn of the very existence of such a vertebrate. He evidently looks upon him rather as a reprobate—one who has committed the unpardonable sin. His exception of the Worcester high school teachers is probably for home consumption.

But let me, at the risk of some repetition, answer the statements in the order in which he makes them. "We have reason to expect that children will eventually be required by law to attend the high school, until they are sixteen or even eighteen years of age." With the word "*no*" inserted between "have" and "reason," I endorse the statement. There would be more reason for the statement if the word "high" were omitted. But that there will ever be a law obliging any one to go to a high school

when he is unqualified to do the work of a high school, is absurd. Why should a boy be obliged to study algebra and geometry, physics and chemistry, astronomy and trigonometry, when he has not mastered fractions, cannot tell how to divide one-half by three, or has not thoroughly learned the multiplication table? Why should a girl study Latin and Greek, or French and German (or *try* to do it), when she cannot write a sentence in English and know whether it is grammatical or not — and if not grammatical, why it is not? In other words, one should enter the high school when he can take up high school work profitably, and not before. Law! What law is there to make a person lift three hundred pounds?

Again: "The proposition before us would prevent certain pupils from entering the high school, or it would exclude them after they had been admitted to the high school if they should fall below a certain arbitrary standard of scholarship. The law permits no such exception to be made in the graded schools." Leave out "*no*" in this last sentence and it will be a true statement. If this is not so, then school committees and superintendents have been violating law in stating what the requirements for admission to the high school shall be. Superintendent Carroll has tried to make the word "standard" odious by prefixing the adjective "arbitrary"; and I suppose he does not mean to have the word "certain" signify what it does in "A *certain* woman had a hen." That there must be a "standard," "a certain standard," "a certain arbitrary standard," if Superintendent Carroll insists upon his adjectives, every (other) superintendent and every school committee have always maintained; at any rate they act, and always have acted, on this principle.

"Whose child shall be excluded if every man is taxed for the support of the high schools?" No man *is* taxed *specially* for the support of the *high* schools. He is taxed for the support of *schools*: and the question is not whether his child is to be excluded from school — but which school shall he attend,— the school for which he is fitted and in which he will get good,— or the one for which he is not fitted, and in which he will be merely wasting his time.

"How dull must a boy appear that he may not be allowed the enjoyment of his birthright?" Birthright!! Is it a young lady's birthright to sing in public the solos of Handel's Messiah before

she can sing Dundee? Is it a boy's birthright to cipher in interest before he learns the multiplication table?

"Why should the line be drawn at what is now known as the high school age?" No reason, and it isn't. The line has been drawn from the child's birth. The Creator has drawn the line. A child cannot walk till he can stand—cannot run till he can walk—cannot sing without opening his mouth: and so on,—birthright or no birthright. In the lower schools the child is not passed from grade to grade unless qualified. And why should he be passed from the ninth to the tenth grade unless he is qualified?

Again: "It is a humiliating fact that high school teachers are, at the present time, wholly untrained in the art of teaching." What?—all?. Didn't you forget, Mr. Carroll, the Worcester high school teachers? "In acquiring their art thousands of children must be sacrificed." Millions is as short a word as thousands, and flows from the tongue just as smoothly. No doubt some high school teachers fail—some are poor—and it is barely possible that some *other* teachers fail. Now and then there *may* be a poor superintendent. This I do not assert. As a whole, I regard the superintendents of this state as most admirable men—and would not say a word to disparage them.

I am sorry that Superintendent Carroll wrote the next few sentences of his paper. The whole tone of what follows implies that high school teachers are lacking in sympathy for the children that come under their charge. My whole experience teaches me the reverse of this.

Our grammar school teachers are men and women with big hearts, and our high school teachers—men and women—are not behind them. It is true that the pupil coming into the high school "must rely upon himself" more than ever before. The pupils come from all parts of a city. They must make new acquaintances. They find new teachers. They change their studies. They are in school less hours. They are expected to do more studying at home. Their relying upon themselves is the very thing they most need. I heard a grammar master say the other day, talking about his pupils:—"We carry them on our shoulders. We have to." When shall boys begin to "rely on themselves?" What better training for life than this? This whole talk about "squeezing and freezing out the children" does not apply to any one that I know. We—in Cambridge—get in all we can—and keep in all we can.

On page 328 Superintendent Carroll repeats his statement, thus:—"The fact that thousands of children are yearly discouraged and disappear from our high schools because of the bungling work of untrained teachers," while below he says, "Much of the work done at the present time in the high schools could be admirably and successfully performed by teachers who have not received a college education." Yes. Some of the best teachers that I have ever known are not college graduates. But, *other things being equal*, college graduates are better simply because they have more education. It is too late to advocate for our high schools those who have not had a college training—men and women. "More than this," he continues, "there are at present hundreds of college graduates who are anxious to teach but are utterly unable to find occupation, and whose services could be secured at merely nominal rates." Then we are to put in untrained teachers—at cheap rates—and have Mr. Carroll's "thousands" that are sacrificed by "the bungling work of untrained teachers" increased to *millions*? Is this quite consistent with the previous statement about "the bungling work of untrained teachers"?

While I do not know, I have drawn the inference that Superintendent Carroll is not a college graduate*. Did he ever try the admission examinations? And, if rejected, did he consider that he had "not been allowed the enjoyment of his birthright?" At any rate, he was not a valedictorian. "Occasionally," he says, "a college valedictorian proves to be a good business man and contributes his apparent share to the enrichment of the world, but the valedictorians with whom I happen to be acquainted would have a very low average if estimated upon this basis. In fact, some of them present but a pitiful spectacle to their classmates and early admirers."

Such statements in ridicule of good scholarship in college have often been uttered. I remember this criticism was thoroughly answered a few years ago by Col. Thomas Wentworth Higginson. He went over the long list of high rank men who had graduated at Harvard, and showed that as a rule their success in life corresponded to their success in college. Ninety per cent of the professors and instructors at Harvard—and at all the universities and colleges in this country—are men who stood at or near the head of their classes. Take those that I have known

* Mr. Carroll is a graduate of Yale, Class of 1881.—[ED. EDUCATION.

in Amherst — Professors Tyler, Snell, Jewett, Emerson, Howland, Fiske, Sanford, Crowell, Montague, Mather, were all valedictorians or salutatorians. Take the men of the classes that I knew in Amherst. Class of 1853: — Edwin P. Crowell, D. D., salutatorian, Professor of Latin at Amherst; John M. Greene, D. D., third in rank, an able and highly honored minister in Lowell; Richard S. Storrs, valedictorian, Professor in Deaf and Dumb Asylum, Hartford, Conn. Of the other forty men, not one has excelled these three in success in after life. Class of 1854: — William W. Fowler, valedictorian, a successful lawyer and author; Edwin Dimock, salutatorian, tutor at Amherst and minister. Both of these are dead. No others in this class succeeded better. Class of 1855: — Haskett Derby, valedictorian, now one of the most noted oculists in Boston; William L. Montague, salutatorian, Professor of Modern Languages at Amherst College; George Washburn, D. D., President of Roberts College, Constantinople. In this class, Edwin C. Bissell, D. D., a well known Biblical scholar, and at the time of his death Professor in the McCormick Seminary, Chicago, Ill.; John C. Caldwell, Attorney-General, State of Maine, '67-69, Our Consul to Valparaiso, Chili, '69-74, United States Minister to Montevideo, Uruguay, '74-82; Asa S. Fiske, Presbyterian Minister, now settled in Washington, D. C.; James C. Parsons, (now dead) Unitarian Minister, successful teacher and author. All these were leading scholars in college, and in life no others in their class have surpassed them. Class of 1856: — E. P. Goodwin, D. D., pastor of the largest church in Chicago, stood third in rank; William Hayes Ward, D. D., LL. D., fourth rank, noted as an Oriental scholar, now one of the Editors of the New York *Independent*; Charles H. Hitchcock, Professor of Geology and Mineralogy, Dartmouth College, State Geologist of New Hampshire; Hiram C. Hayden, D. D., minister, author, President of Western Reserve College. All these stood in the very first rank, and no others in the class have succeeded better in their life work. Class of 1857: — Richard H. Mather, D. D., (now dead), valedictorian, Professor of Greek at Amherst College; William Crawford, D. D., salutatorian, a successful minister and author; Lucius R. Eastman, third in rank, much respected pastor at Framingham for the last twenty-eight years; George D. B. Pepper, D. D., LL. D., (near the head), President of Colby University. In their respective classes there are

no others who have equalled these first scholars. They did splendid work in college, and in their *lives* they have borne out the promise of their early life. If time and space permitted I could add to this list many graduates of the Cambridge High School and Harvard College. Let me add what I heard President Crafts of the Massachusetts Institute of Technology say a few days ago: "A statement," said President Crafts, "was made to me some thirty years ago by Prof. Goldwin Smith, when we were both at Cornell University. At that time the modernization of studies had scarcely begun to take place in the English University, and the training there was on traditional lines, and rather more adapted to the convenience of the examiners than to the education of the scholars. I was curious to know whether this test sufficed to distinguish the best men, and asked him that question. He replied that he was talking it over one day on the steps of the Athenæum Club with a member, when Macaulay came down, and they put the question to him. He replied by telling the names of the first and second class men in his University (Cambridge) from the year 1800 down to date, and giving their subsequent careers. The result was that on the whole they had turned out distinguished men." The truth then is that as a rule the one who does well in the lower school will do well in the high school, the one who does well in the high school will do well in college, and the one who ranks high in college will surpass his classmates in after life. If this is not so, and "the child is not father of the man," we teachers better give up what we are trying to do, that is, make good scholars, and fall down and worship stupidity.

I cannot feel that the discussion is complete unless it includes some report of the remarks of Mr. George E. Gay, Superintendent of Schools of Malden, on this same occasion. Mr. Gay said:

"Disguise it as we may, there are pupils in the high school who have no business to be there. The same is true of the ninth, eighth, and seventh grades of the elementary schools. There are in all these grades frauds and shirks, who should be gotten out. It is hypocritical to keep them in and push them forward, giving the idea that they are getting an education. It is dishonest in us and unjust to them. They should get out and do some honest work at something.

"There are saturated children, who are filled to the limit of their capacity very early in their school life and will get nothing

more. As soon as a child reaches the acme of his scholastic life he should step down and out, and let the teacher's time be given to others. There are girls who are destroying their health by the amount of energy they are putting into the high school home work, and for which there will be no adequate return. They are too conscientious to shirk and too honest to make a bluff of it, as the boys do. These girls should be saved from themselves.

"Then there are the scatter-brains, the base ball cranks, and the foot ball idiots, whose chief ambition is to make a bluff in the recitation, so as to stay in school to be on the nine or the eleven. We all know it is true; then, why not be honest about it? Why not speak the truth plainly?

"His Honor the Mayor, touched the keynote; then why not give him the credit for it? We all know, or ought to know, that there is not a high school in Massachusetts in which the principal and the high school teachers are not standing at the door with open arms, begging the boys and girls from the graduating grammar class to come, and are as happy over every one that comes as the evangelist is over a sinner saved. We know all the time that many of them are not fit to be there, and that some of them will be fit for nothing good in this world nor in heaven."

LETTER FROM SUPERINTENDENT CARROLL.

OFFICE OF
SUPERINTENDENT OF PUBLIC SCHOOLS.
C. F. CARROLL, Superintendent.
CITY HALL, ROOM 14.

WORCESTER, MASS., March 20, 1899.

MR. FRANK H. KASSON,
Editor of EDUCATION, Boston, Mass.

Dear Sir: — Please accept my thanks for your courtesy in allowing me to read in advance Mr. Bradbury's forthcoming article, written in reply to my paper published in EDUCATION for February.

After reading and re-reading Mr. Bradbury's article it appears to me quite impossible to answer it unless I follow his line, which for the most part deals with personalities. I cannot see that a discussion on this level would be of advantage to the cause of education.

My statement was carefully prepared and intended to be constructive throughout. All departments in our school system, unless it be the high school, have been subjected to the plainest criticism possible for many years. I believe that superintendents and teachers in the graded schools have accepted such criticism cheerfully and have attempted to use it to the best advantage. It is a sorry day for the high school if high school principals are so sensitive and so much on the defensive as to lead them to feel that they are outside such suggestion.

Furthermore, I believe that Mr. Bradbury's statement does not represent the sentiment of the high school principals of the state. I know that many of them recognize the defects which I have pointed out and are attempting to correct them.

I think Mr. Bradbury has entirely mistaken the purpose and spirit of my paper. I wish to call attention to the fact that Mr. Bradbury, as Chairman of the School Masters' Club, invited me to speak with Mayor Quincy, and presumably expected me to speak in reply to him. The Mayor's topic was, "Too Many Pupils in the High School." While attempting to answer this proposition, I was forced to cover a wide field in order to deal constructively with his proposition. Mr. Bradbury has evidently said very little upon the point at issue and dealt with questions that are only incidental.

At some other time I may desire to discuss further the questions that I have raised, but for the present, at least, I shall leave to Mr. Bradbury the field of personal invective.

Very truly yours,

C. F. CARROLL.

THE TEACHER'S ATTITUDE TOWARDS PSYCHOLOGY.

HENRY DAVIES, Ph. D., YALE UNIVERSITY, NEW HAVEN, CONN.

IS it not somewhat strange that in the controversy between Professors Münsterberg and Bliss, anent the advantage of the study of experimental psychology to teachers, nothing should have been said so far of the attitude of the teacher? Surely, this is the crucial point, not the theoretical relations of two very closely connected sciences, so far as there is any point at issue at all. In these relations, no "danger" can possibly accrue to pedagogy provided the *teacher's* attitude towards both sciences be a defensible one; and certainly nothing but good can come of the mutual dependence of experimental psychology and theory of teaching, unless, indeed, (which is feared) the judgment of teachers be perverted by the worship of fads. The real point at issue, in my judgment, is: — What is the right attitude of the teacher towards experimental psychology as related to the theory of teaching?

The thesis I shall defend is, briefly, this: — The true attitude of the teacher toward psychological science is neither that of enthusiastic allegiance, nor of ignorant, dogmatic negation, but of independent, progressive devotion to truth, and this, at bottom, is an ethical question. In the debate, so far, respect has been paid to the interests of the two disciplines involved. The questionable good of experimental psychology to the practice of teaching has been thoroughly discussed by Professor Münsterberg; the opposite opinion has been stoutly defended by Professor Bliss. But neither contestants have set their question in an ethical light. It is purely a question of method on the one hand and on the other of advantage. Let us consider it in the light of our thesis, in the hope that possibly thus a quietus may be placed upon the unimportant points, the mere personalities, and attention fixed on the real difficulty.

Before discussing my thesis directly, it may be useful to call the teacher's attention to the fact that standpoint is not wholly a question of choice. Our beloved art has traditions which we are bound to respect. Teaching, indeed, is, and always has been, a

conservative influence in the community; I might add that it should be. Whatever standpoint we assume, therefore, in regard to any question concerned in our work, must be, to a large extent, determined by precedent. A new thing has no mortgage whatever on the past of our profession, and to hand in an allegiance to it without on the one hand submitting it to the closest scrutiny in the light of the past and on the other critically testing in the logical crucible, is a failure in duty. In the present debate on the relations of the "new" psychology and pedagogy, teachers have to consider this as their first duty. "It depends on your standpoint" cannot mean the same as "it depends on your will." The idea that pedagogical method can be made right by counting of heads, or by the will, is an entire blunder, which, alas! is only too prevalent in this country.

Tradition, it is true, may become moss-grown, and reform then becomes necessary. As we glance back over the history of teaching *we find these two facts standing out with great distinctness: First, the average environment of an age, in which teaching rests securely on the traditions and experience of the past. Second, the equally important fact, viz., the energy of individuals in two directions, those advocating reform with all the might of their intellects, and those conservative reactionaries equally determined to guard the garnered good of the past. And it must not for a moment be supposed that the function of the reactionary is less important than that of the reformer. He stops the progress of reform, but by his compound inertia, he keeps up "a lateral pressure" which robs the reformer of his speed and helps the cause out of quixotisms. The undoubted fact, however, is, that the influence of the average is generally more powerful than the influence of individuals at any particular time; and it is thus that traditions become burdensome and a real hindrance to progress. But the moss-grown period, where the average rules, also has its function; for it is by this "average" that the respective claims of the reactionary and reformer have to be settled. The attitude of the "environment," the multitude of individual teachers, is what settles the success and failure of teaching. Can a reformer carry his reform if the teaching body be against him? Let the history of your art speak. Take Socrates; take Comenius; take Froebel. From such examples we learn the eminently satisfactory lesson that a theory must become practical before it can

* Take a book like Quick's "Educational Reformers," for example.

become adopted in an environment. After the reformer is convinced and had his battle out with the reactionary, you have still to convince the people, and this is the hardest part of the entire task of educational reform.

So far as the teacher's standpoint is concerned, it is clear that to follow the extreme reactionary influence would be doing an injustice to the reformer; and to follow the reformer with enthusiastic allegiance would be injurious to the influence represented in the reactionary. To follow Professor Bliss and hold that every teacher should place confidence in the laboratory method of psychological study is no more right or wrong than to heed Professor Münsterberg's warning of the "danger" involved in following Professor Bliss. Equally erroneous would it be to assume a standpoint independent of the environment where the great traditions of the past are stored up in complex habits of thought and feeling; for this is like the rock spoken of in the Scriptures* "he that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust." Everything in the traditions of our art, therefore, warns us against a merely individual standpoint. The factors at work will not yield to the individual choice and the teacher's standpoint must be largely influenced, as his general attitude towards all questions connected with his profession must be, by tradition.

But the greatest need of the teacher is the spirit of criticism; if he is to avoid the extremes of attitude referred to. Our profession is full of new methods, new fashions, and new truths to be taught, and according to the advocates of these new methods, fashions and truths, we have scientific warrant for admitting them into our environment. But there is first of all a logical test to be passed, viz., the question, not only of description, but of explanation; and if I say that, in my judgment, almost all the work so far done in the psychological laboratory is under the head of description, I shall only be stating a matter of fact. The critical spirit, however, insists not only on description, on mastery of conditions, but also on explanation, before any new method or truth be admitted into the circle of teachable realities. Here, too, we find the presence of the progressive and reactionary tendencies at work again. The zeal for facts, facts, facts is essentially the reform attitude, and is logically one of the most legitimate and wholesome elements of our social life and especially of the teach-

* Matthew 21: 24.

er's work. This is the way our art has made such splendid progress in the past, i. e., by the insistence of reformers on new facts ignored in the social synthesis which underlay the average usage of their times. The advocates of the new psychology declare that they have scientific warrant in our day for the alleged fruitful results now commonly regarded as among the data of pedagogy. But a truly logical and critical spirit must go deeper than this and I admit that this next step is the one which the average teacher is not qualified to take in his independence; in which state of affairs I must agree with Professor Münsterberg's caveat on the wholesale adoption by the teacher of the guidance of the laboratories. This further step, indeed, involves the ability to hold new truth in its connection with the already known and established and accepted material, and this, it will be admitted, is a very difficult task. For, clearly, we have to deal here with the activity of relating the new with the old. If, however, we follow the reformer, we shall fail in this higher logical duty; our critical spirit will resolve itself into a mere prejudice, without even the advantage of a hearing except in our own minds. In psychology, as every informed person knows, laboratory methods have gone but a short distance towards analysing the content of consciousness; none of the higher complex activities of the mind have as yet been touched. The inference from this should not be that they never will be — the reactionary claim; nor that they will be in the course of time — the reform claim; but — we will be independent and wait the progress of the truth. The issue does not depend upon our taking sides; our enthusiasm or indifference does no injury or good to the truth, as such, but only to ourselves; and the injury or good will depend, to a considerable extent, on the critical attention we pay to *both* interests. For it cannot be doubted that each new result in psychology has raised more questions than it has answered; a circumstance which was fully anticipated by Fechner; but this only demands of the "environment" greater patience in investigating the presuppositions of a science which is so widely admitted to be useful in pedagogy. And for this a wider activity of the critical spirit is demanded. It is in this *milieu* that the danger from experimental psychology, if such there be, is liable to make its appearance. To avert it, it is not necessary, it seems to me, to isolate pedagogy, or the laboratory, but to deepen the critical insight of the victim of the one-sided-

ness which applies only one-half the logical process of science; in this case the teacher.

A teacher, versed in the best traditions of his art, and fitted with a critical spirit which insists on description *and* explanation, can surely be trusted to make a right use of the new methods; for he will not be willing to hand in his allegiance to anything that is merely a fashion of the hour as yet, nor will he be so prejudiced as to shut his mind to the possibility of more light on his work. But this brings us into close quarters with our subject. In the balance of the time, let us consider the application of the critical standpoint, outlined above, to the disputed benefit of experimental psychology to the teacher. This, as I contend, is a question which depends on the attitude of the teacher who is to make use of the results of the new psychology.

It is not necessary, for our purpose, to repeat the warnings that have been so loudly proclaimed by the reactionaries and the equally loud claims of the reformers: this would contribute only to a personal result, which it is our especial object to avoid. But one thing must be insisted on, and that is, that there is no such thing as "psychology for teachers." I am aware that this is very unworldly doctrine, but it is, nevertheless, the reality. Science is not a matter of classes, but a cause involving the welfare of all mankind. As soon as it is made a matter of classes, it becomes a fashion and its pursuit a fad of the hour. Of psychology, we have to say that it is preëminently a science; that of all the sciences it is the least classical; and that its independence as a science ceases as soon as the impression gets abroad that in method, scope and purpose it can be regulated by the interests of a class of persons, even by so important a body of persons as teachers. Equally vicious, in my judgment, though not so profitless, is the conception of psychological science which is dominated by particular points of view, outside the logical, such as the "nature" psychology. As science, psychology must be, to the teacher, uncontrolled by any interest or point of view, except the free search for the truth. The transcendant importance of the function of teaching demands this attitude. But is it not matter of fact that almost all our teacher-psychologies are either "school" psychologies, or else they are adaptations of sensational philosophies to the concrete work of teaching? Herbart and Spencer are the two great names heard by teachers on the housetops and in the streets.

The experimental method is now an indispensible branch of the science of psychology, but, like the "nature" psychology, it is not to be supposed that it is the whole of the science, any more than the part *is* the whole. We cannot, therefore, admit the benefit of a part of our science without in the same breath admitting the benefit of the whole. I plead for comprehension at this point, for to the teacher's attitude towards psychology, it is the first point to be insisted on. Take psychology as a whole, experimentally and introspectively, and it can only be a benefit to pedogogy and the closest relations may be cultivated between them with perfect safety. Place the emphasis on one branch, or one method, let it do service for the whole, and immediately a vicious extreme becomes the inevitable consequence. The benefit of experimental psychology to teachers, in other words, is a question involving the relations of the sciences to each other, which must be taken in the large sense of the benefit of science as a whole: that benefit stands or falls with the view we take of the science as a whole. Again, therefore, we see the extremes looming in sight. Reformers are all for experimental psychology, and with them go the rising generation of teachers. Reactionaries are all for introspective psychology, and with them go the older generation of teachers. This vice of separation is what teachers should help to correct by the comprehension of their attitude towards both branches, as together making up a clearly unified science, having intimate bearings upon the related science and art of teaching.

This more comprehensive attitude towards psychology is justified both by the peculiarities of method and results in psychology, and also by the serious consideration of the needs of teachers in particular. For in both method and aim psychology stands in a somewhat peculiar position among the sciences. Strictly speaking, psychology cannot be taught, as the objective sciences can. In the latter case, we teach with explicit reference to a stable series of objective facts and excellent apparatus of analytic and synthetic observation. Little besides general intelligence is required to master the elementary work involved. But this will not suffice in psychology, where *self*-observation is the supreme object and the attitude subjective, moving within a constantly changing series of mental representations and processes. In the one case indirect verification is always possible; in psychology only direct verification will suffice. This is especially the case

with experimental psychology, where the conditions of self-observation are artificial and therefore disqualified in the matter of objective completeness. This, however, is nothing against the experimental method, or any argument against its utility to the teacher, so long as the teacher does not mistake it for the whole of psychology. For it is an advantage not only in sharpening his powers of observing his own and other people's mental life, but also in its influence on his conception of method in general and on his estimate of the results to be legitimately expected from its application to pedagogy in particular. No one who has become accustomed to the experimental method in psychology would return to the uncertain method of phrenology; any more than a man would attempt to "farm it" in these days without scientifically constructed machinery. At the same time, after giving full scope to the new method, its benefit to the teacher will be largely determined by the teacher's attitude towards the other branches of our science. Taken alone experimental psychology is of small benefit; taken with introspection and rational psychology it is an inspiration and a means of the greatest value. These divisions of the science are complementary in the logical and the real order of development, and our attitude towards it should, therefore, reflect this adjustment of values. This is, it is true, largely a matter of tact; but the qualified teacher, it is to be hoped, has enough of this to enable him to avoid extremes.

The comprehensive attitude contended for becomes more obviously necessary when we consider the relation of psychology to the serious needs of the teacher. As is well known, three factors are involved in teaching:—(1), the teacher; (2), the scholar; and (3), the knowledge to be communicated from the one to the other. Now, what has experimental psychology done to assist the harmonious coöperation of these factors? Probably, it is too early to pass a final judgment, but an estimate is possible, as showing the present tendency and its danger.

1. As regards the teacher, it has fitted him out with a new and reliable set of apparatus of psychic observation, without which he would be unable to form thoroughly convincing and accurate conclusions as regards the quantitative character of mental facts. Observe, the benefit is entirely confined to *means*. Both the data and the aims of psychological science remain unchanged by the advent of the new methods; and, so far, the

character of mental facts has not been altered, but only our attitude and means of getting at them. This benefit the teacher shares, and ought surely to share, with the police and the pulpit, where these methods are pretty generally being employed; the police in experiments on criminals and the pulpit in special lines of philanthropic work. The benefit appears as soon as the method is seen at work in competent hands. By the new means at his disposal, he is able to determine by scientific standards of measurement the significance of mental facts, especially those which he discovers by the experiments he conducts on *himself*. For, primarily, the benefit of experimental psychology is purely subjective; no averages can be secured, objectively, which can be regarded as standards for every man. And herein lies the danger: the confusion which results from regarding the subjective order, under the artificial conditions of the laboratory, as falling under the spatial objective series: which, if made seriously, is, of course, an absurdity, like the fourth dimension.

2. As regards the scholar, opinions will, for various reasons, differ as to the direct benefit of experimental psychology in teaching. Again, however, we have to observe that the advantage is almost entirely confined to *means* of observation. But this ought not to be despised, especially in the case of the young, where we have not to deal with the "psychologist's fallacy." Young people are not interested to see what they *want* to see. It must, therefore, be considered a great advantage to use means of observing, or inferring, mental processes, where the processes are comparatively simple and only slightly under the influence of motives. But, for this reason, the subjective advantage to the scholar is practically nil. The advantage, again, is to the teacher in the quickened insight he gains by the new methods into the normal relations of mental movements in a relatively simple state.

3. As regards teaching methods, the new psychology has certainly provoked discussion. *Hinc illae lachrymae.* The discussions, however, in their present acute state, are liable to turn on unessential points. One side, standing on the introspective method, emphasises the need of insight, sympathy and love; the other, standing on the experimental method, tend to emphasise the need of accurate method. The latter method has been a benefit to teaching in putting a real meaning into the "how" of teaching; though, as I have already hinted, it has not suggested

any alteration in the "what" and the "why" of teaching. It has shown us that teaching is not a merely empirical art, with laws of its own; it has given us means of testing our results in an accurate and quantitative way and I do not hesitate to say that in the course of time the benefit will be more direct than it is; for every impartial and informed teacher must know that the "environment" has not yet been convinced that our new methods, not even the much-praised kindergarten, have proved suited to Western conditions. But the stream of tendency is, undoubtedly, towards a larger use of experimental psychology in settling the best methods of imparting knowledge to the growing mind.

Now, this benefit, strictly confined to *means*, we owe almost exclusively to experimental psychology. Can we, therefore, deny the direct advantage of this branch of psychology to pedagogy? Only, it seems to me, if we take this branch for the whole tree of psychological science. It should be remembered that the science of psychology, as a unitary science, is directly related to every part of pedagogy. No light which can be thrown on the problem of teaching can fail to be a benefit: any means of understanding the subject of the teaching process will throw light on the related factors. The advice, therefore, *divide et impera*, is only to be taken, in its bearing on the relations of pedagogy and experimental psychology, with the limitations imposed by mutual inter-dependence and good faith. The benefit of psychology, as a whole, to teachers is too priceless to warrant any but a truly independent and progressive attitude towards that branch which controls the experimental means of research. Taking psychology in this sense, there can be no danger from the eager pursuit of our teachers of the experimental method, for it contains within it its own corrective. For, as already stated, an independent and critical attitude will require higher tests than the merely experimental, such as are supplied in the explanatory and introspective science.

The benefit of experimental psychology to the teacher is, therefore, both direct and indirect: direct, if the teacher himself do honest and faithful work himself in this branch of psychological science; indirect if he does not do this, or if pedagogy and psychology are isolated from one another. The question, in the form it has lately assumed, is wrongly stated, or at least the kind of remedy needed is not forth-coming upon the presuppositions admitted. The most important factor is omitted, the teacher.

The question is not, as I understand it, whether experimental psychology has furnished or can furnish data for pedagogy. This is already admitted. The real *causa belli* is the danger of the teacher's rashness in adopting undigested and immature results without understanding the conditions which gave them rise. It is for the teachers themselves to arbitrate the difficulty; but to do this, impartially, their standpoint must be independent and absolutely free from partisan zeal. Such an attitude is the one needed under the conditions of the two sciences. There is no "danger" to be feared from the teacher's study of experimental psychology, provided he do not hand in his allegiance to any results so far attained without first of all submitting them to a logical test and correlating them with the best traditions of his noble art. The reactionary attitude is equally injudicious: for the teacher should hold his mind open to the new truth which the progress of science is bringing to light almost daily.

But this is a question involving other values than those considered in the above, values ethical and philosophical. Still, if there were time to consider these, the consideration would not alter the conviction, already formed from the scientific standpoint, that the fault, if there be any, is not in the psychological laboratory and its methods, nor in pedagogical research, but in the teacher's mistaken attitude. Long ago the principle was laid down:—"Prove all things and hold fast that which is good"; and, in all its essentials, it contains, *in peto*, what I have said above, *in extenso*, in regard to the teacher's attitude towards psychology. The sum of all wisdom in the present condition of psychology is: avoid extremes.

EVOLUTION AS APPLIED TO CHILDREN'S READING.

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TO all those who have any connection with children, and especially to the mother, teacher and librarian, the question, "What shall our children read?" is one of vital import. It is not a theoretical question, but a very practical one. For, if it be true that the practical actions of life are impelled forward by thought impulses, it follows that those things which influence the thoughts hold a very important place in the life of human beings.

And the influence exerted over the character by the companions with whom one daily associates is almost, if not entirely, equalled by those companions constantly associated with in books. It is for this reason that one's books should be literature — that is, first, they should have been written for a distinct purpose (other than making money for the author) and the fact that they were written for mere amusement (to the reader, and not the author) does not detract from their legitimacy of purpose.

Then again, in order that books may be ranked as literature, they should embody high and noble ideas, couched in clear and clean language. Then, they should be true to life — that is, they should portray correctly the manners and customs of those written about. Thus dialect fiction lies within the bounds of literature, for it would be more than ridiculous if we should find one of Charles Egbert Craddock's mountaineers, or one of Bret Harte's miners speaking with the ease, fluency and correctness of a Harvard graduate.

Grown people who care for self-improvement follow (often instinctively, but surely) the certain lines marked out in literature as bearing most directly upon the proper development of their minds and characters.

But, as it is an accepted fact that early influences exert a more potent effect than those coming at a more mature age, the moulding of a child's choice in literature is a matter of vast and far-reaching importance.

In this "day of the book" we sometimes pity the children of the "good old times" and wonder what the poor little dears read,

and how they managed to wear out the monotonous day. But better would we pity our own and wonder what to do for their eyes and nerves, worn out and shattered in the mad attempt to keep pace with the never-ending flood issuing from the press, and called (in many cases) by the misnomer "literature." I fear that we shall never be able to stem this tide, and all that remains for us now is to endeavor, as best we may, to help the children to choose, wisely and well; to gradually lead them from the lower which, under existing circumstances, they are almost certain to fall upon, and if not influenced by the better, to adhere to; and, as a final duty, to instil into their minds the fact that it is not more books that we need, but better judgment in selecting and more concentration in reading a few books.

Whittier attributed his power to the fact that, as a child, he had access to very few books, not more than a score in all. These he read and re-read, and as they were perhaps, all strong books (we know that the collection included the Bible and Burns' poems), he became grounded in their strength and truth; and at each reading he found new beauties and deciphered hitherto hidden meanings; and thus, in his early childhood, by means of few books, but good literature, the Quaker poet laid the foundation of a great and noble life.

Can we not trace back the sternness of the Scotch Presbyterians (and our own American Puritans) to the fact that in their childhood their recreation, in a literary sense, consisted in great part of "Pilgrim's Progress" and Fox's "Book of Martyrs?"

And what was the daily diet of some of the most celebrated men of letters?

It is recorded that at first, even Gibbon's appetite was a little indiscriminate, but through the wise direction of his aunt, he soon began to show his natural inclination toward history, his recreation being found in "Arabian Nights."

Doctor Johnson's literary taste was first awakened by reading the works of Petrarch.

Cowley pored over Spenser's "Fairie Queen"; and Doctor Thomas Arnold was, at the age of three, remarkable for his attainments in history and geography. Pope's translation of the Iliad was liked by him.

Macaulay, at eight years of age, was so fired by reading Scott's "Lay of the Last Minstrel" and "Marmion," that he committed

them almost entirely to memory, and straightway began to write several heroic poems in imitation of them.

Can we not hear in the martial ring of "Ivanhoe" and "Marmion" the echo of the fact that, before Sir Walter Scott learned to read, he went about shouting the "Ballad of Hardicanute," which ballad, it is needless to say, he never forgot. And when he could read, it was Shakespeare and Pope's translation of the "Iliad" over which he pored when the family thought him fast asleep.

Coleridge, although he read with delight the "Arabian Nights," was really nourished upon Pope's "Iliad."

And Pope prepared himself, when a child, for his life-work, unconsciously, perhaps, but surely; for not only was Spenser's "Fairie Queen" devoured by him, but, at eight, he read translations from the Greek and Latin poets.

Dante Gabriel Rossetti, at nine, was so carried away by the recitation of a portion of "Othello" that, upon one occasion, his enthusiasm and realism almost ended his life.

Charlotte Bronté, the precocious, the quaint, at ten years of age considered "the Bible the best of books, and, after that, the book of Nature."

Thus we see that some children take to the classics as a duck takes to water; but all children are not Scotts and Popes, Whittiers and Brontés, and it is our task to deal, not with embryo genius, but with the ordinary American child. And it is our duty to see that the result which genius instinctively and immediately attains may be attained by the ordinary child (in a slower and less brilliant manner, it is true), but by steady perseverance, constant encouragement, and frequent discouragements; by the science of evolution as applied to reading, the ordinary child may and will eventually reach the height which genius scales at a bound.

Here is where the mother, if she has intuition and good judgment and generations of educated ancestors to assist in the task, has the advantage over teacher and librarian, for she has but two or four minds to mold and she knows to a reasonable degree (if she is a reasoning being) what influences have been brought to bear, in generations past, upon her child's mind, and what influences she must apply to encourage the good impulses and to counteract the bad.

But the teacher and the librarian must take hundreds of children, one-tenth of whom, perhaps, come forth from vicious and degraded influences; one-tenth of whom come from ancestors very bright, either naturally or by education; and the remaining eight-tenths, from the ordinary everyday people who either do not care to read at all or — if they "just love to read" — do not know that there is really much difference between George Eliot and the "Duchess," but, on the whole, prefer the latter.

It is this latter class that we now consider, the boys and girls who must be helped and guided in their choice of books. Not advised openly and guided consciously, for if there is a thing that a child resents it is the grown-up manner which says, "I am so much older than you and know so much better than you do what you should read." Say or imply that once to a child and you have lost, in one moment, the confidence which it will take years, and perhaps eternity, to regain.

From this very fact, the guiding of a child into the right path in literature is by slow and devious windings. He should be led, but never driven; and he should not be conscious of the hand that leads him.

Emerson says that the best plan for the development of a child's mind is to turn him loose in a good library and let him browse to his heart's content. He recognized the fact that by constant and injudicious meddling on the part of elders a child's mind may be pruned and stunted so as to resemble nothing so much as the hideous little dwarfed trees of the Japanese.

And in this sentence he also expresses the thought that the mind takes up, instinctively (when it has only good literature from which to select), that which will best nourish it, and which is best suited to its especial needs.

But, as we know that few libraries, either public or private, contain only the best literature, we must, through the aid of evolution united to tireless perseverance, dethrone the "Tattered Tom" and "Elsie" idols and enshrine in their places the great heroes of Plutarch. Though it is doubtful if ever the latter will evoke the same sweet and peculiar worship which the boy and the girl felt for their first book loves.

Boys naturally like stories of adventure, and easily fall a prey to Ellis' wild Indian tales, and Alger's equally as wild street Arab stories. In some cases, it is pretty difficult to induce them

to renounce their idols; but with time and patience, even the most devoted may be led to better books; — first, perhaps, to Oliver Optic's "Starry Flag" or "Soldier Boy" series, on through his better "Young America Abroad" series. After this, there is scarcely a boy but will wish to know something about the countries visited by the crew of the academy ship, and here Thomas Knox's excellent "Boy Traveler" series comes into play. At the completion of this series — or rather, in the majority of cases, in the midst of it — information concerning various countries is in demand, and the standard books of travel find appreciative readers.

Stories of American adventure are better liked than foreign stories, and this taste of the boy should be encouraged, for, if he cannot learn all it is desirable that he be familiar with his own country and institutions rather than with England and Africa. After having established the love for American history, it is well to have in mind that all boys will like Du Chaillu's stories of African adventure, and after reading them they will hunger for a further knowledge of the dark continent, which is not allayed but rather increased, by Stanley's recitals. After they have been fed upon adventures of the past, give them a knowledge of what Southern Africa is today, depicted in the instructive but thoroughly bright and enjoyable style of Poultney Bigelow.

Then, following "My Apingi Kingdom" and "Under the Equator," may come a desire to read other works of the same author. "Equatorial Africa" will furnish a profitable sequel to these; while "The Land of the Midnight Sun" will create a desire for a fuller knowledge of Norway and Sweden.

Follow out, in like manner, the evolution of the history student.

Harry Castleman's stories, wild and improbable, are beloved by the small boy. But some of the same quality of daring and adventure appear in Henty's books and in the Tomlinson "Colonial Boy" series, which may also claim more reason for existing, from the fact that they are written in a more finished style than Castleman's and contain some authentic historical allusions.

What boy who has read "Three Young Continentals" and "Washington's Young Aids," will be satisfied until he has learned something more of Washington's life, and, through him, of the thrilling events of the Revolutionary war and of the founding of the government under which he now lives in peace and security.

And with this knowledge and with the thought which it will occasion will come the desire to learn of the growth and progress of his country and of the attempts made at various times to establish radical changes in its government.

Nearly every boy will gradually, but eventually, consent to read (if not as a substitute for, at least after he has followed the fortunes of Ned and Deerfoot to their glorious ends), the almost as thrilling stories of Kirk Munroe, and then Cooper's "Leather Stocking Tales." These latter would be more liked by the boys if they were not written in such flowery and stilted language and if each did not contain its love tale, which latter, I am glad to know, is not quite to the taste of the American boy. But in most cases, the acquaintance with Hawkeye leads to a desire to know more of the red man. The Indian of fiction thus becomes the Indian of fact, for the "Leather Stocking Tales" lead very naturally into Brooks' "Story of the American Indian"; and that, again, into the history of the Indian wars and the early history of our country. When your boy reaches this stage he may be left to the path alone. Even the hitherto hidden guiding strings may be withdrawn, for he has come, not to the end of his journey (for this delightful journey has no end), but into his own fair country of intellectual research; where each landmark is as dear to his heart as if his eyes had been open to it for hundreds of years.

Books for little girls are generally better than boys' books. At least, they contain fewer slang phrases and hair-breadth escapes. But, at the same time, there is less hope that the girl will be led through the different degrees of literature until she reach the higher plane. For girls are not, by nature, students of history and travel, and there is the ever-present light novel to be guided against, toward which girls' stories and the girl's own natural inclination seem, almost invariably, to drift.

Boys seldom read girls' books, though girls of an adventurous turn of mind read boys' stories. And these, as in the case of the boy, usually expand to a better grade. In any case, there is more hope for these girls than for those who have acquired what is known among librarians as the "Elsie habit."

"Little Lord Fauntleroy," "Little Saint Elizabeth" and the "Elsie" books, hold, in the feminine mind, about the same place that the "Tattered Tom" series holds in the mind of the boy;

but when the boy, years hence, will be teaching *his* son to go through the open doors of "Wigwam and Cabin" along the bright path leading from "River and Wilderness" out into a better country, the girl will be saying to her little daughter, "Why, here is one of the Elsie books; let's take it. I thought that I had read them all, but this must be a new one; I read some of them a long time ago, and altogether I have read nineteen. I *do* wish she would write some more."

There are *some* habits which are more incurable than morphine eating or snuff dipping! It is, of course, wicked to wish the death of any one, especially an American author, but we may, without thought of harm, hope that no one will think it his duty to bring out a posthumous addition to the "Elsie books."

But, for the girls who do not care for the wild west or the morbidly or impossibly good styles of literature, there are the healthy and well-written stories of Miss Plympton, Mary Mapes Dodge, Mrs. Whitney and, best of all, Louisa M. Alcott.

Girls will usually be interested to know something of the lives of these women whose life-work is *their* amusement and instruction and there is much in their lives, especially in that of Miss Alcott, to inspire the girls to noble efforts.

Try to induce the girls who are drifting into the novel habit to read Mrs. Stowe, George Eliot, Scott, and Dickens. The "Tattered Tom" girls are more easily induced to take up these authors than are the "Elsie" girls, who, after reading twenty-two or twenty-three books by their favorite author, drift, in many cases, into the Bertha M. Clay or "Duchess" vortex.

Since beginning to write this paper I have been encouraged to learn, from an article by Miss Hewins, that "one little girl who at one time cared for nothing but 'Ragged Dick' and 'Tattered Tom' stories grew into a most efficient and sympathetic worker in a club for street boys."

But notwithstanding this noble example and others which might be cited, it is still our duty to encourage and direct the children into better habits of reading. But in these exceptional cases, where patient and persistent and wisely-directed effort fails to turn a child from its apparently hopeless course, you may as well resign him, without fear, to a wisdom greater than your own; for rest assured that that boy or girl will, by means of what is almost poison in a literary sense, work out for himself a good and useful life.

There is one class of children's literature upon which I have not spoken, and I shall touch upon it only to say that a complete set of "St. Nicholas" is in itself a library of choice literature for children. "Little Men and Women," "Babyland," and the excellent new magazine "Little Folks" are to the little tots what the "St. Nicholas" has been, for years, to the older children. "Harper's Round Table" and the "Youth's Companion" are not only entertaining, but are also very instructive to those children who wish to keep up with leading questions of the day and with scientific subjects.

I often wonder if the literary taste and habit is different in different localities; but — although my personal experience has been confined to one town — I cannot believe this to be true, for I find that the records and experiences of teachers and other librarians do not vary greatly from my own. In this connection, it struck me as rather odd that Agnes Repplier should say (in "Essays in Idleness"), "A rightly constituted child * * * will range at pleasure through the paths of poetry, having the open sesame to every door." I was aghast at this assertion, for are our children not rightly constituted? For, with very few exceptions, our children do *not* care for poetry. What is the matter? Can it be that Miss Repplier is mistaken? Or has the education of our children been neglected? Or (more woeful still) do they lack in their make-up an essential part? Parents, teachers, librarians, please report!

At times, the librarian goes upon a tour of inquiry. One small boy, upon being asked his preference in matters literary, enthusiastically declared himself in favor of Indian stories and "where they go camping out," thus, in a few words, voicing the sentiments of the small boy in toto. So careful had been his selection along these lines that he said he had taken out only one book which he did not like.

"And what was that?" asked the inquisitor.

"Why, it was a fairy story."

"And you do not care for fairy stories?"

"Well, sometimes; but in this one a ghost gets on a boy's back and leads him around wherever he wants him to go" — then leaning over he exclaimed, in a confidential tone, "Well, I'll just tell you; it just kind a scared me, that's all."

And in this confession I fancied I saw the reason why George McDonald's fairy stories are not popular among our children.

Nearly all children, big and little, white and black, like fairy tales. Eugene Field tells, in his pleasing style, of his own love for fairy stories; and he even reaches this climax: "I am so great a lover of and believer in fairy tales that I once organized a society for the dissemination of fairy literature, and at the first meeting of this society we resolved to demand of the Board of Education to drop mathematics from the curriculum in the public

schools and to substitute therefor a four years' course in fairy literature, to be followed, if the pupil desired, by a post-graduate course in demonology and folk-lore."

But underlying this pleasantry, is there not more than a grain of truth, for would it not be well to strive to counteract in our children the materialism of this too practical age by encouraging the reading of books which will awaken within them the germs of love for the beautiful? And if this germ has never been implanted in the soul, may it not, through patient care, be inculcated and — to a certain degree, at least — developed? The true, the beautiful and the good are inseparably connected, and by the development of his finer feelings a child may be brought to that love of the beautiful which alone makes life worth living.

It may, perhaps, be an indirect course to pursue, to endeavor to develop this divine taste by means of stories of witches and giants; but if Field is right (and can we believe him wrong in the matters of childhood?) it is no doubt through this channel hat the childish poetic fancy often flows; and out of the realms of fancy will be brought the love of nature and of nature's God.

But, through evolution, the fairy tale may even become valuable in a material sense as an instrument in the development of the practical — for, from the simple, childish tale may be evolved the study in folk-lore and customs which, at the present day, is engaging the attention of some of our best and brightest minds.

But it is the development of the love for the beautiful to which I ascribe the chief value of the fairy story. And, especially in regard to those children who come from poor surroundings, I beg that you will encourage rather than discourage this liking for the fanciful tale; for if the squalid home can be lighted up, even for an hour, with a brighter flame: if into the poor little heart and brain beats, for an instant, a higher and more ennobling thought the simple little tale has performed its mission, in the beginning of a new and never-ending life.

It may be asserted that it is foolish to apply idealism to what is, at best, difficult and at times, discouraging work. But has not all striving for good an idealistic object? Each difficulty and discouragement should only add to one's stock of perseverance. It is well to remember that a steady and sure development in any direction takes time; and especially is this true in the development of character, which, in most cases, is a structure of slow growth.

So, although some exceptional boys and girls may naturally and through inheritance take, from their cradles, to those authors who can elevate them most quickly, with the great majority it is after a long, hard climbing over a mountain of natural impediments — a wading through the shallow stream of story-books — it is only through evolution as applied to reading — that they at last reach the height.

IS THERE A UNIVERSAL LAW OF CENTRES?

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IN order to answer this question, one must have a great fund of knowledge and the ability and time to make accurate observations. The writer does not pretend to be prepared to answer so comprehensive a question, but he hopes, from limited observation, to present certain facts and to follow a train of reasoning that may awaken more scientific inquiry, the result of which may be an answer that will satisfy every earnest inquirer and will permanently benefit the cause of education.

That centres around which other things revolve have been applied to various forms of matter and different forms of human activity, is, indeed, an old thought that originated far back in antiquity. Men have at various times since endeavored to discover centres of motion or centres of action, and have tried to deduce therefrom certain rules or laws to govern them in the undertakings to which the laws were applied; but it seems that the methods of reasoning or the immediate wants of men or something else has hindered thinkers of different ages of the world, in their efforts to extend the application of the law of centres sufficiently to show that it is universal, or nearly so.

In order to reason intelligently upon this subject, the word centre, as here used, should admit of the widest application. It should be extended far beyond its use within a circle. The eccentricity or departure from the centre of a circle to the foci of an ellipse should be included as well as the mathematical centres of other figures. This use of the word will help to bring within the limits of the law what would otherwise be classed with irregularities or exceptions, and these would be almost without number.

Beginning our observations with nature, immediately surrounding us, we find that trees and grasses have round stems with centres, fruits and grains grow from a centre, the crystallization of rocks obeys mathematical laws that reveal a centre, and the earth itself has a centre of rotation on its axis and a centre of revolution around the sun which again revolves around a great central star. Proceeding from plant-life upward, we find that the lower forms of the animal kingdom have a centre of life and development. The cell has a centre and the cells constituting an animalcule start from a central point at birth and multiply until growth is completed. In a translucent polyp taken from a diseased body the centre of growth is visible to the eye. The spawn of the frog presents the same law of centres, as well as the eggs of various fowls.

The line of thought thus far followed already reveals another view of centres. There are centres forming points in the circumferences to other centres. The planets with their centres form points in their respective orbits and the sun is the centre of them all. We see here an illustration of concentric and eccentric circles, regarding the latter as simply circles not having the same centre. Following this thought in observing the construction and care of the human body, we notice that the stomach is a central organ. If the arms be raised and the measure be taken from the centre of the stomach to the ends of the fingers, the distance will be found to be nearly equal to the distance from the same centre to the feet. Now, it is well known that the proper care of the stomach means, other things being equal, strength and vigor of the whole man. A successful sanitarium in Germany bases the healing of all manner of diseases, on healing the stomach and providing it with proper food. Accordingly, the stomach may be regarded as being the centre of nutrition, and it is also centrally located for its work. The heart is, in the same way, the centre of circulation and the lungs are the centre of purification. The stomach, the heart and the lungs form centres of eccentric circles, as many other organs do, the human body being, in this sense, a system of centres. Even the nervous system is not entirely beyond the mathematical notion of centres. A wire bed-spring, made by starting a coil at a point and increasing in the diameter of its coils to the top, has a centre back of the centre of each coil, namely, at the starting point. Similarly, the brain is the starting point or centre of the nervous system, back of the centres for the arms and legs respectively describing horizontal circles, i. e., the arm or leg being raised to a horizontal position, in front of the person and the person turning on his heel until the circle is formed. In this case the lowest circle is the largest and the centre back of all the others is at the top, or in the brain.

In like manner, it can be shown that cities form eccentric circles, with leading centres, for trade, and that states form such centres for purposes of government; so, also, there are meteorological centres, as the centre of a storm, of a cyclone, etc. On all sides these centres may be observed, just as if all nature were bound by a universal law of centres, and these centres seem to be the centres of actual circles, in so many cases, and their location such as to make them concentric, eccentric (simply not having the same centre), or coaxal.

Now, if the teacher ought to follow nature, does he not find himself constrained to find in pedagogy laws of centres, as he sees them in nature? Can he develop a whole system of centres, such as nature reveals? These questions are partly answered already; a beginning was made long ago, but the end is not yet. In modern pedagogy, we find the Germans making Robinson Crusoe the centre of an *educative* world for the pupil, and the present theories on the correlation of studies is only another effort to answer

more fully the question, is there a universal law of centres? The question arises, whether one study is central and all others, in a sense, revolve around it. Should we seek a centre in each study, around which all other parts of that study revolve? The national language is well nigh everywhere regarded as the central study. How is it in regard to a centre for each study or for each lesson? Then, too, the management of individual schools and systems of schools should be considered, from the same point of view. What is the centre of school economy and where is the circumference? Which is the sun, which are the planets, and where are their orbits, in systems of schools? Much has, indeed, been done, by the establishment of the Bureau of Education, now so ably managed by Doctor Harris, and by the establishment of our state school systems; but there is still room for perfecting the management of education in our country, as well as in other lands, and much more could be done if our wisest leaders were more zealously followed.

In closing, we may be permitted to give expression to our hope, that the circles of knowledge and of training for life's work may gradually be completed and made to revolve as perfectly around the great centre of all centres, God himself, with the same regularity and beauty as the planets revolve around the sun, and that the perfection of man may glorify God forever.

THE IDEALS AND METHODS OF INSTRUCTION IN THE CLASSICS.

FREDERICK W. COBURN, NEW YORK CITY.

AS subjects go, Latin and Greek are very effectively taught. The instruction given in the best preparatory schools is notably solid and free from sham. The statistics of the credits given at the Harvard entrance examinations will show that honors are more frequently attained in Latin than in any other study, and that Greek is not far behind.

Skillful presentation of the classics might well be expected. The craftsman's appliances are right at hand. The best pedagogical skill of the ages have gone into devices for learning the ancient languages. Milton regarded it as one of his greatest achievements that he worked out a new method for acquiring the rudiments of Latin. What Milton did not find beneath his dignity has been a matter of concern to whole generations of philosophers and scholars.

Undoubtedly it is in some degree due to the excellence of the teaching of the classics that, in spite of the utilitarian tendencies of the day, they are able to claim so much of the time and energy of the best secondary schools. The hold of the classics upon the high school and the academy does not appear to be relaxing. At

Phillips Academy, Andover, thirty-two per cent. of all the recitations throughout the year go to the credit of the Latin department. Elsewhere somewhat similar conditions prevail.

Now it is clear that this educational expertness that sends pupils to college well grounded in Latin and Greek ought to have a purpose. It may not be amiss to ask what it does stand for.

When we are asked upon what grounds we justify the time spent upon the ancient languages, we are apt to fall back upon a few time-honored generalizations. Primarily, they afford discipline, cultivating flexibility of mind and appreciation of pure thought. They impose a check upon the vagueness and flightiness of youth.

Then, too, the classics represent a certain amount of valuable information, acquired by the pupil as he slowly reads author after author. He gets a familiarity with the facts of ancient life which renders him capable of understanding allusions to the creations of myth and the personages of history. He learns geography, archæology, philology, even in the less advanced stages of his study.

Often we fall back upon the college entrance examinations. The higher institutions of learning have always found it desirable, for their purposes, that incoming students should know Latin and Greek. In obedience to mandates from above, the teaching faculty of the secondary schools must devote itself to the problem of getting young people able to read Virgil and Herodotus at sight.

While all this is very good, it is a question if most of the excellent schools and teachers whose pupils reflect credit upon their previous training on the day of the entrance examination, are not working toward the immediate rather than toward the ultimate end of classical study. There is a point of view which it is difficult for those of the craft with their minutiæ and methods to take. They explain constructions and derivations. They illustrate an author and make him readily comprehensible. They use pictures and casts. All this by way of illustration.

Ought we not to make the author illustrate wherever he is illustrated? This is the point. Consider the study of Latin. Every bit of Roman literature, every Latin sentence, can be made to cast illumination upon the Roman man, the man of law, the founder of scientific jurisprudence, the creator of imperial architecture, the weaver of social fabrics. We want to think more of the Roman man whom the Latin words portray.

We need constantly to bear in mind the class of pupils who, as educational differentiation goes on, will be attracted to the study of the classics. Among them will be the student of literature, for whom the study of the ideals and deeds of men will be of vital importance. There is the student of philology, who must learn to see behind the words the thoughts and aspirations of a race. For the theologian an understanding of the spiritual reaction of man upon his surroundings is requisite. Finally, there will be the law student who must cultivate himself along the lines of

such clearness of thought as was characteristic of the Greek and of such executive ability as the Romans possessed.

To such minds must the classical school of the future appeal. The long years of drudgery that are needful in getting the mastery of difficult languages must be made as fruitful as possible. In the midst of forms and instructions, of translating and re-translating, the underlying thought must always be to make the individuals of the class feel something of the orderliness and the executive ability of the Roman man and of the crystal symmetry of the thought-life of the Greeks.

A good illustration may be drawn from the subject of Latin composition, which in most schools is made to assist materially in establishing a sense of the construction of the language. It fixes forms and idioms. It enforces accuracy of workmanship. Much of it, however, fails to accomplish anything more.

It would seem that Latin writing, even in the schools, ought to be of the nature of real composition. It should be literary as well as constructional in its aim.

Not that construction is of minor importance. No one can afford to neglect it. The student who wants to learn must buckle right down to it. Yet this seems to be evident, that the fixing of linguistic values ought to follow as closely as possible upon linguistic construction. The informing spirit of the Latin language ought to be present even in the earlier stages of Latin composition.

The language which the men of law spoke is a language of law. The balance in which they held the nations of the earth is reflected in the balance of the Latin sentence. Antithesis is the fundamental characteristic of Latin style. The Roman man found everywhere jarring forces. So to turn them that their opposing thrusts should create a balance, to establish among them an antithetical harmony, was the Roman task. As the Roman did, the Roman spoke. His speech in its strength and in its weakness is the outgrowth of the weakness and the strength of his life.

It is therefore clear that to write real Latin one must create composition in which harmony is effected through antithesis. All strong, pure Latin is created upon this plan. All uncouth, barbaric Latin is couched in defiance of it. Whatever they may be based upon, the exercises written by the student should always be constructed with reference to the principle of antithesis.

So in all the branches of classical study. We have enough of analysis, but there is still need of development along the line of synthesis. The humanity of the classics must be kept in sight, not in such a way as to frustrate severe study but rather to inspire and vivify it. It is thanks to their humanity that the ancient languages are not dead. All classical study must tend to keep vividly present man under certain definite conditions of environment and self-imposed law.

Herein, too, must lie the vital connection which should subsist between the kindergarten and the secondary school. Not by continuing paper-cutting up to the age of entering college, not by keeping at the forge the lad destined to the bar or to the pulpit, not by prolonging the diversity of pursuits which is the intellectual salvation of childhood, of youth too often the intellectual bane, but by carrying into the classical school the livest interest in man and his occupations — thus is the kindergarten principle adhered to. *Quidquid agunt homines, Votum, timor, ira voluptas.* Just as in the kindergarten the children learn of the trades of men, of the seasons as affecting industry, so shall the classical student enter into the life and thought of antiquity.

NICKNAMES OF FRENCH MONARCHS.

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THE English people showed a keen sense of the ridiculous in some instances, as well as of propriety in other things, in the nicknames given to about thirty of their sixty sovereigns; but the French are not behind them in this regard, as the following inventory of sobriquets bestowed on their monarchs shows.

First, before there was any French monarchy, one Clodion, the supposed son of Pharamond, whose existence is doubted, was branded with the title, "The Hairy," because his luxuriant beard excited the contempt of some of his less favored courtiers who probably could not grow beards. This was in the year 428.

Seventy years later, a great-great grandson of this bearded chief gained some right to the title he bore, "The Great," by founding the monarchy. Forty years after this we find a great-great grandson of his wearing the same distinction, the title "Great," though what Dagobert I. had done to deserve this appellation of greatness history does not state, but greatness seemed to strike the early French monarchs about every third generation anyway. Seventy years after Dagobert's time, there was a Childebert III. who was called the "Just," which leads to the inference that justness was so scarce an article in the men who stood at the head of affairs in those times as to deserve special mention. But the French are capable of the keenest satire, and if they did not call him so in his life-time and to his face, they did at least behind his back and after his death. The king who came to the throne about forty years later, or in 742, was called Childeric "The Stupid." The next sovereign may have been bright enough, but he had the misfortune to be small in stature, and that generation put its mark of disapproval on physical inferiority by dubbing him Pepin "The Short"; possibly the boys on the playground corrupted it to "Shorty" provided they were not too much in awe of royalty.

But the next French king was one to satisfy the highest ideals of the times, a warrior, strong-armed and successful to a degree almost unexampled in the world's history, as every schoolboy knows who has read with thrilling interest the exploits of this more than ordinary conqueror, Charlemagne. After him, Louis I. "*Le Debonnaire*," "The Gentle," must have been a man of an opposite type, and his lack of those rugged qualities of manhood lost him his empire. Charles I., who followed, had a physical defect in common with many of the great men of our day — a lack of hirsute covering for his head, and the keen sense of humor of his countrymen could not resist the temptation to dub him the "Bald." He had a son who was worse afflicted than his father, by an impediment in his speech, and as Louis "The Stammerer" he went down in the chronicles of the day. Then Charles III. would have been king but for another Charles III., known as "Le Gros," "The Fat," because of his gluttony, who, however, had to be deposed for his incapacity. But Charles "The Simple," got a portion of his inheritance, and, finally, all; but in his simplicity he trusted to Count Herbert of Vermandis, who threw him into prison.

There was not another nicknamed king for forty years after this rapid succession of them. Then Louis IV., who was taken by his mother into England, was called, "De Outremer," or "The Transmarine." His grandson, Louis V., was called "The Indolent." He was poisoned, which was a much severer punishment than indolence receives nowadays. This ended what was known as the "Carlovingian" line of kings.

When Hugh Capet, the Count of Paris, seized the French throne in 987, he was called "The Great"; whatever else he did to deserve greatness, he was the head of a great race of kings, the Capetians. His son, Robert II., became known as "The Sage," and it took a sage to make of the narrow insecure territory to which he succeeded a broad and stable kingdom; but the successor of Hugh Capet did it. History says he died lamented, which is more than can be said of many rulers of his day. Philip I., "The Fair," seems to have had more capital than his good looks, for he improved the laws and courts of justice and granted large liberties and privileges to the citizens. He followed the fashion set by Hugh of making his son joint king during his life-time, and right worthily did Louis VII. reign. He was full of vigor and went at things with such a vim as to gain the title, "The Lusty," which some of his admirers, more emphatic than elegant, changed to "The Bruiser." France had remarkable prosperity under him and gained the respect of England and Germany. His son was called Louis "The Young," to distinguish him from his father, with whom he had reigned jointly for some time. But he was not the man his father had been, and it may have been a good thing for France that he died young. Louis VIII. had it in his mind to go ahead of his

grandfather, in winning English territory where the other had been satisfied with English respect, and so he landed in England and won some brilliant successes, for which he became the idol of the French heart and won the name of "The Lion." He died of camp fever, leaving a son, Louis IX., only twelve years old. But his mother was a woman of consummate skill in affairs of state, and she held the reins until he was old enough to show the stuff that was in him, which he did in a crusade against the Turks, winning the title of "Saint Louis."

Philip III., his son, proved himself a bad manager, losing a fleet and an army with which he set out against Spain, and dying within a year, with the designation, "The Rash," or "The Hardy," ("Hard-headed" we would say) following him to the grave. Then there came another Philip, "The Fair," and a Louis "The Headstrong," and a "Long" Philip, Charles "The Handsome," under the house of Capet, closing its history.

Philip of Valois, one of the feudal lords, next became the founder of a new line. He was called "The Fortunate," possibly because he conquered most of England, but the conquest was a barren one. John II., his son, named in irony "The Good," was one of the worst sovereigns France ever had. Charles V., "The Wise," Charles VI., "The Beloved," Charles VII., "The Victorious," are all nicknames that explain themselves, as does also Charles "The Affable." These all followed John in regular succession with only Louis "The Cruel" between the last two.

Louis XII. was a kind-hearted man with more concern for the good of his people than was common, and it is not strange that he should get the title, "The Father of His People." Francis I., who succeeded Louis, cared more for learning than the people, and had his reward in the title, "The Father of Letters." He was the last of the house of Valois.

Henry IV., the first of the Bourbons, was styled, "The Great." It needed a great man to triumph against four other rivals to the throne, and his greatness did not prevent, though it may have provoked, twenty-eight attempts at assassination, the last of which was successful. Louis XIII., son of Henry, was styled "The Just," but was really very heartless, and second in influence to his prime minister, Richelieu.

Then came another Louis who was nicknamed "Great," and another who was "Well Beloved," and that brings us to the first Republic.

There seems to be no nicknames after this period, the enlightened minds of the last century not encouraging this sort of familiarity, and, indeed, it would seem that there had been quite enough of them before. They serve one purpose, however, to illustrate the characters of the men who received them, and of the people who gave them, and are worth something on this score as side-lights on history.

EDITORIAL.

MANY of our readers will doubtless be interested in Mr. Bradbury's contention with Mr. Carroll. We should be pleased to have others join in discussing the questions at issue between them, provided it is done without indulging in personalities and undue heat.

IN a brief article on "Educating the Citizen," in this number of EDUCATION, Mr. Golding strikes a note which will find responsive chords in many hearts. How true it is that the *good* citizen is the man who recognizes his responsibilities as a citizen and endeavors faithfully and loyally to carry them out. And yet how few really do this. How many honestly fall under his condemnation of "*good men* but *bad* citizens." This ought not to be long true of those who live under the best government on the face of the earth. The boys who in a few more years will administer this government and, as we fondly trust, make it still better worth living under, ought to be wisely and broadly instructed in state craft. Our educators should see to it that the best thought of those who have been most profoundly interested in the welfare of this Nation be not only accessible to our youth, but that they be thoroughly instructed therein. The young man who has digested the mature thought of Washington, or Jefferson, or Madison, or Lincoln, will not only find his mind wondrously enriched and strengthened thereby, but will have wisdom, when others fail, to solve the great problems which will confront him in the future.

THE offer of honorary (?) degrees and of graduation theme manuscripts, for a money consideration, to aspirants for scholastic honors, is one of the dark blots on the bright civilization of the closing century. It is impossible to estimate with accuracy the extent of the evil, for, as with all evil deeds, darkness veils the operations of these reprehensible purveyors of mental and moral corruption; but judging from reports which have recently come to us from several quarters, there has recently been a severe outbreak of the malady, amounting to almost an epidemic. Graduation orations are boldly offered to senior classes by circulars passing through the United States mails, the average price being about ten dollars. We understand that sermons are being offered to clergymen at fifty cents each. What could be more impious and degrading than the offer or the acceptance of such "green

goods"! It is almost past belief that enough patronage can be found to make the business profitable. At a recent meeting of the Illinois State Teachers' Association, however, President Rogers, of Northwestern University, brought forward detailed proof of the prevalence of underhand degree-conferring to an extent that was a surprise and a shock to the educators of the State. The discussion following Doctor Rogers' paper led to the formulation of a bill for the correction of the abuses, — to be submitted to the Illinois Legislature. It seems to us that a special effort should be made against these evils by the combined educational forces of the country. Let all college and school authorities be on their guard against all forms of imposition; let the subject be kept freshly in mind by discussions in the press and in educational gatherings; let short shrift be shown to offenders; let legislation be encouraged; let the secret service of the State be employed if necessary; and let the penalties for fraudulent acts of this nature be made severely heavy. We owe it to our youth and to the entire public to stamp out this, one of the most contemptible and debauching forms of corruption of the century.

THE committee in charge have reported to Congress the repeal of the present act, abolishing the "Contract system" in the schooling of the Indians, which was to take effect during the coming year. It is well understood from what quarter the wind blows that causes the weather-cock on Capitol hill to point again toward the discredited system of sectarian church schooling for the Indians. Every religious body, save one, or possibly two, in the country, had retired from this system and given in its adhesion to the national policy of establishing the American common school as the only recipient of the government subsidy for Indian schools a year ago. It was in obedience to this and to the uniform policy of every state against the subsidizing of sectarian religious schools, that this law was finally passed. Of course it was not felt by the friends of the discarded system, that this action of Congress was a final disposal of a question that for more than two centuries had been the chief disturbing agency in popular education in every state. It is not therefore remarkable that a thoroughly organized campaign is now being directed for the restoration of this privilege. If the educators of the country are depending on any Congress to arrest this powerful movement without peremptory instructions to the contrary, they will be reminded, some day, that "eternal vigilance" is as certainly in order in 1899 as half a century ago if the common school is to be preserved intact. This first step taken, the next will be the demand,

from the same quarter, to subsidize a vast system of education in our new colonial possessions, where the population is nominally of this sort, and the church is already feeling the effects of its severance from the state. The third step will be a new and final effort to break through the wise constitutional limit in every state of the Union. It would seem to be wiser, just now, to remind our Fathers' in Washington, that, in this matter, "our flag is there," and the place to haul it down is not on Capitol Hill.

AT the risk of being remanded to the realm of educational "mediævalism," it seems to us that three things may be said to the average American teacher with whom for better or for worse, the people must content itself with only the hope of a very gradual change until either its demands assume more definite shape or the pocket-nerve thrills to a more generous response than now. The first concerns the relation between the entire realm of scientific, philosophic and high expert investigation and the great majority of teachers who are working under a supervision that is already crowding them, often to the verge of physical, and always to the extreme limit of their professional ability. As long as authorities like Munsterberg, James, Russe, Harris, and the more rational of the leaders of the physiological psychology unite in the opinion that the results are yet too indefinite to warrant radical departures in the school room, our teachers, as a body, will not be called to burden their consciences with that indefinite sense of moral responsibility or professional ambition already referred to. The field of an earnest and intelligent endeavor to grasp the significance and handle the methods of the new education, as already accepted by the progressive educational public, is still wide open to every teacher, however humble, with such opportunities for reading and study as were never before offered to the profession. And, distasteful as it may be, it must be said, here as everywhere, that high expertism is one thing and honorable success in the ordinary working out of results is another. Five hundred thousand reasonably good teachers may, in time, be placed in the National school room, when the people want them enough to leave their choice to experts and pay the bills. But the notion that the average American school teacher can become a scientist, a philosopher, a psychologist, or a member of the expert fraternity, in any genuine sense, belongs to the trundle-bed era of American civilization, and is going out with that antique article in the furnishing of the family bed-chamber. The people's common school, or even the church annex school, is not burdened with the entire responsibility of the training of Young America for the twentieth century. The teacher has his own

work to do; enough to burden the conscience of the most consecrated; but still a responsibility shared with the family, the church and, more and more every year, with a dozen of the elements included in any large definition of education. It is, therefore, a simple waste of nervous energy for the average teacher to attempt to be what she cannot become without a new birth into the realm where genius, culture and executive capacity combine with sanctity in the production of the ideal pedagogue. And we submit that the present habit of using the normal schools, institutes and teachers' assemblies generally for the ventilation of theories and the booming of their advocates which, at best represent the field of investigation as differentiated from the field of the best attainable school-keeping, is a perversion of these occasions, misleading to the vast majority of those attending and a practical misuse of the opportunities offered by the people for the possible and rational improvement of the common schools.

THE second thing to be said to the average teacher, more emphatically than ever before, is that she is already in possession of the greatest agency in that general reform and uplift of the national school-keeping which the real superiority and wisdom in the educational public now demands. It is not in the order of Providence that any improvement and advancement so general as the uplift of the common school depends on the possession of that peculiar combination of faculties known as the scientific or philosophic order of expertism. A change so great can only be wrought out by the larger, broader and more intense development of a quality common to the great majority of the people. Just as true progress in the church depends far less on the great theologian and the astute ecclesiastic than on a genuine revival of the love of God and man in the hearts and lives of the majority of the common christian people, so all true progress in the schools must come from a broader, more profound and more intense realization of the nature and possibilities of childhood and youth and the obligations of all who have them in charge. And never more than now was it evident that the true science of child-study and of all permanent advancement in educational methods and organization was announced by the great Teacher when He said; — "Unless ye become as little children ye cannot enter into the kingdom of Heaven." With no disrespect to all genuine and reverent endeavor to solve the mystery of the union, identity or diversity of body and soul, we still hold that the final word must be spoken and the deepest insight obtained through the possession of the childlike spirit, the eternal youth, which alone interprets "the light that enlighteneth every man that cometh into the world." However curious or practi-

cally valuable in the hygiene of education may be the results of the so-called scientific method of child study it is still only a brilliant skirmishing in the suburbs of human nature compared with the common, ever-present mother-love that, from the day of Grandmother Eve, has gone on; the heart of the greatest and best always and everywhere lying along side the heart of the little child. It is this accumulated love and wisdom of mankind that makes every generation of new mothers somewhat more capable than all that have gone before and which, more than all science, philosophy, theology or state craft, leaves the world a little ahead with every departing generation. And the least little school mistress in the loneliest log cabin in the heart of the wildest wilderness is capable of becoming with every day's work better informed, more richly furnished, in every way a more reliable "guide, philosopher and friend" for the little group to whom she is the representative, for the time, of all we mean by education. And the champion scientist himself, surrounded by his arsenal of curious contrivances for laying seige to the citadel of human nature, the soul of the little child, may every day find himself farther removed from the object of his search, more and more given over to fruitless and absurd conclusion that fly in the face of the common sense and universal experience of the race. The great lack now in the teaching body is just this lack of the childlike spirit in the understanding of the nature, the interpretation of the ways, and the discovery of fruitful methods of dealing with the life of American children. All that is permanent in what we call the new education is the outcome of a better understanding of the half-dozen sentences uttered eighteen centuries ago about the nature and possibilities of childhood, by the Divine Educator whose own boyhood is still the ideal for American youth. And if our teachers are wise in time; while giving all reasonable heed and deserved respect to the new expertism; they will invite to the leadership and listen more attentively to the words of those who stand nearest the heart and life of the 20,000,000 of American boys and girls; rather than weary the brain and worry the conscience in the effort to get their eye on that most intangible, unreal and impossible of creatures; "The child."

EDUCATING THE CITIZEN.

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The individual shall save the whole. — *Herbert Spencer.*

HOW shall we train up citizens? Citizens in the old sense; men who value the *opportunities* of citizenship and welcome its *responsibilities.* The patriot has learned how to die for his country, how shall the citizen learn to live for her? Our standard of citizenship has fallen. Every community has its group of men known as "good citizens" who in all their lives never made an honest effort towards rendering this a better government to live under. Yet in the fields of social, religious and philanthropic activity they are potent factors for good. Such men are misnamed, they should be called good *men* but bad *citizens.* The good citizen recognizes his responsibilities. He is vigilant in guarding the public faith, in insisting upon official probity, and in striving to destroy that popular dogma which teaches that public men may have two standards of veracity and honor, one fair and of full height for private business; the other shrunken and distorted for public action.

The need of this country today is citizens who know *why* this is a great and prosperous nation and *how* to keep it so. Today we are a nation without leaders. We have public men in plenty; distinguished, patriotic, learned; but lacking that which alone makes leaders — a following. Public opinion, operating through manhood suffrage, is the controller and director of American destiny. With absolute, though indirect power, it directs legislative and executive action. It has nearly always been right, at least no fatal errors can so far be laid at its door; but who can foretell the future? The best, the only guarantee is a higher standard of citizenship and a better understanding of its duties and responsibilities.

The whole creed of good citizenship is in the understanding of the questions "Why is this nation prosperous and happy and *how* shall we keep it so." The answer to the first question is to be found in an examination of the nature, scope, prerogatives and precedents of our governmental institutions; the answer to the second is found in the light of the answer to the first. The search for this knowledge is much easier than at first glance it would seem. It is not necessary to study Madison's "Debates in the Constitutional Convention" nor the letters of Jay, Hamilton and Madison in "The Federalist," or the other great sources of light upon the *formation* and *scope* of the constitution. What the citizen should study is the *actual* government as administered by the executive and other officials. The best light on this subject, in fact it is practically the only original information at hand, has been shed by the presidents themselves. The constitution imposes upon the president the duty to "give to the Congress information of the state of the Union, and recommend to its consideration such measures as he shall judge necessary and expedient." The result of this requirement

has been the preparation of an annual report or analysis of the condition and requirements of the government. These annual and other messages are a part of history, and more than history, for they have sometimes made history. Those of the earlier presidents were in breadth, dignity, logic and learning, models of political literature. Writing of them in 1863, Sir William Vernon Harcourt said, "The American State papers during the early years of the French revolutionary war present a noble monument of dignity, moderation and good faith. They are repertories of statesmanlike principles and judicial knowledge." In these messages and papers of the presidents the citizen will find set forth in the light of their time, the great problems that one after another have been solved, and whose solutions, like great stones, were laid one upon another to form the enduring foundations of our national life.

The youth of today is the citizen of tomorrow. Let us then teach him to know the duties of citizenship that he may do well his part, and that there may be more men such as President Garfield described:

"Men who, standing on a mountain height, see all the achievements of our past history and carry in their hearts the memory of its glorious deeds, and who looking forward, prepare to meet the dangers that come."

FOREIGN NOTES.

ENGLAND.

The National Union of Teachers, or the N. U. T., as it is familiarly known in England, had its annual meeting at Oxford in 1894. The place gave great èclat to the meeting which was rendered still more memorable by the discussion of pending legislation. This year the association convenes at Cambridge, Easter week, and the indications are that the meeting will be as brilliant as that of five years ago. The University has given proof of its interest in the event by the resolution to confer the degree of M. A. *honoris causa* upon Mr. T. Clancy, the president-elect of the Union, and upon Mr. J. H. Yoxall, the General Secretary and also member of Parliament. The unusual but well deserved recognition gives intense satisfaction to the association.

The Session of Parliament just opened promises to be unusually important as regards education. The Queen's speech foreshadows the measure that will be introduced for simplifying and unifying the general control of education. It says, "a measure for the establishment of a Board for the administration of primary, secondary and technical education in England and Wales will again be laid before you." A bill for promoting technical education in Ireland will also be introduced.

More important than any of the measures relating to school administration or the increase of school provision, is the bill to raise the age limit for exemption from school attendance to twelve years. This was introduced on the convening of Parliament and successfully carried March 1st. The date will be ever memorable as bringing relief to

thousands of unfortunate children and redeeming a pledge given by England at the Berlin conference of 1890. The English school law obliges every parent to secure for his child "sufficient elementary education in reading, writing and arithmetic." Proof of this sufficient amount is a certificate showing that the child has passed the fourth grade, or that it has attended school a certain number of times in each of the years between five and eleven years of age. It was not until 1893 that the age for total or partial exemption from school attendance was raised to eleven years. After that mature age was reached an English child might be fully employed in any labor excepting that of a factory, workshop or mine, provided he had secured the certificate of exemption from school attendance. If, unfortunately he had not obtained the certificate, he was forced by the authorities to give at least half time attendance at school and might be forced by his natural or unnatural guardians to work half-time in a factory or workshop. Even the term half-time was deceptive, as it meant six hours in the mill against two or two and a half at school. The abuse of childhood under this system roused powerful protest. The school boards of the larger cities, London, Manchester, Birmingham, etc., have lead in exposing the evils of this condition and the press has ably seconded their efforts. The entire number of half-timers enrolled in the schools in 1897 was 119,747. Of these the majority were toiling at tasks out of all proportion to their age and strength. A special commissioner appointed to investigate their condition says: The half-time system "is a bad system, a vicious system which counts its victims by thousands. It hurts the health, and injures the educational efficiency of our children." In this opinion, leaders of parliament, eminent chiefs of the industrial world, factory inspectors and many members of the Trades Unions concur. Nevertheless there is a strong current of opposition on the part of parents and of the working people as a class to any measure for advancing the age limit. Said Mr. Harwood, member of Parliament, who presided over a recent conference in Manchester, called to arouse public sentiment in favor of the pending measure, "In the interests of children and parents the age should be raised. The working folks of this part of the country do not seem to realize that the competition of child labor is a great factor in keeping down wages, and especially so in female employment. From the educational standpoint the cause for raising the age is so apparent that I will only just mention it." He received, he said, many plaintive letters, pointing out the hardship of depriving widows and poor families of the wages earned by the children. That was a difficulty, but it stood in the way of formerly raising the age from eight years. So perfectly was he convinced, from the point of view of the State, that the existing arrangement was an unwise one, that he should be prepared to support, were it found necessary, a proposal that the State should come in and give assistance where people suffered hardship through the deprivation of their children's wages. He did not think that the State could make better use of its money.

Thenew law raises the age for half-time exemption to twelve years, the same to take effect January 1, 1900. The champions of childhood who have made desperate efforts to secure this concession, will not rest

content here, and the prospect of a higher age limit in the future is greater than has seemed the chance of victory in the struggle just closed.

GERMANY.

The astonishing progress of Germany in industrial and commercial affairs continues to engage the attention of all Europe. The explanation, it is believed, is to be found in part in the thorough character of the elementary education and in the completeness of special training for specific industries. In a recent report to the Foreign Office of England, Mr. Consul Powell says: "The great success which has attended German trade since 1873, but more especially during the last ten years, has been frequently attributed in Great Britain to the superiority of commercial and technical education in Germany. This is not the view taken by those best able to judge of the facts by close acquaintance with them in Germany, they are rather of the opinion that this success is due less to superior commercial education than to the high state of general education that Germany has enjoyed for many years, and which was formerly lacking, and is even now lacking in several essential points, in Great Britain."

"The commercial success of the German nation is not the outcome of commercial education, the latter is rather itself the offspring of that success, which has opened the eyes of the Chambers of Commerce and municipalities, and latterly of the Imperial Government, to the immense value of commercial education for a commercial people. Therefore the wonderful increase of commercial schools is a result and not one of the causes of the trade success of Germany."

It is interesting also to note that the rise of commercial education in Germany is traced to the Philadelphia Exhibit of 1876. On this subject Mr. Powell says: "It may be fairly said that commercial education hardly existed prior to 1876, the time of the Philadelphia Exhibition, when Professor Reuleaux made his celebrated report on the German exhibits, 'Billig und Schlecht' (cheap and bad), although it is difficult to state a precise date at which the feeling caused by that remarkable report began to take life amongst the German nation."

While German education appears as a model from which other nations are continually drawing lessons and suggestions, much dissatisfaction with the existing conditions is expressed by many leading German educators. The excellence of German education is due to the relation which is constantly maintained between principles and practical procedure; the pressure of new subjects, which have been recently forced into the programs, has destroyed the happy balance of principle and practice, and the demand arises anew for harmonizing the two. There is a wide-spread apprehension that the vital energies of the young may be sacrificed by excessive application to mental tasks. Psychological investigations are undertaken, from time to time, with the purpose of arriving at an exact measure of the fatigue due to overstrain, and efforts are made to reduce the excessive amount of study by a rational correlation of the branches required. It seems probable that the most fruitful result of experimental psychology, so far as the schools are concerned,

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will be its exposure of the true nature of fatigue, its symptoms and its remedy.

The recently organized system of medical inspection for the schools of Berlin is another measure indicating the purpose to improve the conditions under which the young make their preparation for the duties of adult life. A medical officer is to be appointed for each school, but no doctor is to have more than six schools under his charge, and this will necessitate a staff of about forty doctors. Their duties are: (1) Examination of all children on entrance as to their physical capacity to attend school. (2) Examination of the physical defects of such children as it is proposed to instruct in special classes. (3) Examination of absentees through alleged illness. (4) If desired, to give a verbal or written report (a) on suspected or observed cases of infectious disease, (b) on suspected or observed defects in the structure and arrangements of the school, injurious to the health of teachers and pupils. (5) To have a fixed consultation hour at the school once a fortnight, when the teachers can ask professional advice. Any observations made by the physician in his official capacity may only be published with the consent of the School Authority. The doctor receives a remuneration of $125 for each school.

The first volume of the general bibliography of education and instruction in Germany and in the German speaking countries has just been published by Karl Kehrbach under the auspices of the "Society for the history of education and instruction in Germany." The volume comprises 1244 pages, and is much more than a simple list of works, articles, reviews, etc. Each title is accompanied by a brief resumé of the subject treated, comprising often characteristic citations. This society, which was founded by Mr. Kehrbach in 1890, has already published the *Monumenta Germaniae Paedagogica*, a work in seventeen volumes, covering all matters of importance in the history of education.

FRANCE.

The Commission appointed by the Chamber of Deputies to investigate the subject of secondary education in France has outlined its inquiry and thus forecast its ultimate report. The subjects are presented in seven classes. The first comprises statistics, the second and third relate to administration and the internal conduct of the schools, the fourth and most extensive to studies and the relation of secondary to primary and to technical education. Examinations and the baccalaureate, which form the fifth division of the inquiry, and inspection and scholarship funds included in the sixth, are all features peculiar to the French system and concerning which the University world is greatly agitated and divided. The secondary instruction of girls forms the seventh topic with respect to which the Commission states that it will be the subject of a distinct investigation, the scope of which is to be determined hereafter.

The University of Lille announces the establishment of a laboratory of the science of education to work in connection with the laboratory of physiological psychology at the Sorbonne.

A. T. S.

AMONG THE BOOKS.

To accommodate readers who may wish it, the publishers of EDUCATION will send, postpaid on receipt of the price, any book reviewed in these columns.

THE STORY OF FRANCE. From the Earliest Times to the Consulate of Napoleon Bonaparte. By Thomas E. Watson. We have received Volume 1 of this monumental and all-comprehensive work, which is the result of exhaustive research and profound scholarship. The author well remarks than "as long as men continue to find interest in the annals of the past, the story of France will command special attention." He has gone back to the beginning and traces the development of the life, the laws, the literature, and all the peculiar genius of the French people, in a scientific and a very clear and graphic way. Every statement is supported by authority. Not only have the standard histories been carefully consulted by the author in preparing his work, but also the numerous memoirs and autobiographies in which the literature of France is unusually rich. While cautious on doubtful points the author is clear and positive in his historical judgments and the reasons for his conclusions are satisfactorily stated. He helps the student to think for himself and at the same time guides his thinking intelligently. Volume 1 takes the reader to the last years of Louis XV. We shall look with interest for the advent of the second volume. New York: The Macmillan Company; $2.50.

Some Recent Mathematical Works: GEOMETRY OF POSITION, by Theodor Reye, Professor of Mathematics in the University of Strassburg, translated and edited by Thomas F. Holgate, of the Northwestern University, consists of lectures on this subject now first Englished by Doctor Holgate, although there have been Italian and French translations of the famous treatise. The translation is made from the latest German edition and has the sanction of the author. It will be welcomed by all students of higher mathematics. (The Macmillan Company). INFINITESIMAL ANALYSIS, by William Benjamin Smith, Professor of Mathematics in Tulane University, is volume I. of the series and is elementary, treating of real variables. The author says the volume has been written in the light of ten years' experience in teaching the Calculus, and with the hope that the student will attain a wide knowledge of the subject and a "mastery of the most powerful weapon of thought yet devised by the wit of man." It is a comprehensive work of nearly 400 pages, enriched with many new illustrations and exercises. (The Macmillan Company). INTEGRAL CALCULUS, by Daniel Alexander Murray, of Cornell University, and DIFFERENTIAL CALCULUS, by James McMahon and Virgil Snyder, of Cornell University, are volumes in the Cornell Mathematical Series now being published. They are designed primarily for the use of students in engineering, although both books are suitable for any one taking up the study of calculus. Many new and valuable features are given in the books, making them attractive treatises and commendable text-books for colleges. In each book answers are given to all exercises. (American Book Company.) In the revised edition of Dr. James M. Taylor's ELEMENTS OF THE DIFFERENTIAL AND INTEGRAL CALCULUS the author states that "an attempt has been made to present in their unity the three methods commonly used in the calculus: the concept of rates is essential to a statement of the problems of the calculus; the principles of limits make possible general solutions of these problems, and the laws of infinitesimals greatly abridge these solutions." The book is especially rich in examples and applications and in its new edition will doubtless

enjoy a renewed prosperity in the school-room. (Ginn & Company.) ELEMENTS OF PLANE AND SPHERICAL TRIGONOMETRY, by J. W. Nicholson, Professor of Mathematics in Louisiana State University, is designed for the use of beginners in this subject. In scope the author aims to present the common and most essential elements, the endeavor being to prepare a well-graded text-book at once simple, practical and thorough. The exercises are many, the definitions are clear, the exposition is lucid and exact. It is a gratifying text-book for beginners and will have a prompt welcome. (The Macmillan Company). THE ESSENTIALS OF PLANE GEOMETRY, by Webster Wells, is the latest addition to Wells' most excellent series of mathematical text-books. The author in this book has endeavored to make a work suited to the needs of high schools and academies. He has made a number of innovations and added several features not to be found in other text-books on this subject. A goodly number of problems in construction are given in which the construction or proof is left to the pupil. (Leach, Shewell & Company). ANALYTIC GEOMETRY, by J. H. Tanner and Joseph Allen, of Cornell University, is an elementary course in this subject and is a part of the Cornell Series of Mathematics. The authors set forth the principles of Analytics in a simple manner although it is evident that rigor of treatment is regarded as more important than simplicity. The books of this series are designed primarily for students in engineering and architecture, but they may be used by general students and as text-books in colleges and technical schools. In this book the authors have introduced a number of features each of which enhances the value of the work. (American Book Company).

ELEMENTS OF TRIGONOMETRY, by Andrew W. Phillips and Wendell M. Strong, is the latest addition to the Phillips-Loomis Mathematical Series and maintains the high standard of the authors. Some striking features characterize this text-book: the simplicity and directness of the treatment of the plane and spherical trigonometry; the emphasis given to the formulas essential to the solution of triangles; the large number of exercises; the graphical representation of the trigonometric, inverse trigonometric, and hyperbolic functions; the use of photo-engravings of models in the spherical trigonometry; the graphical solution of spherical triangles, etc. The definitions are exceedingly lucid, the explanations clear and the exercises and problems new and practical. It is an excellent work with many strong features and deserving of extensive use; Harper & Brothers.

MINERALS IN ROCK SECTIONS, by Lea McIlvaine Luquer, Ph. D., of the Department of Mineralogy, Columbia University, aims to give practical methods for identifying minerals in rock sections with the microscope, and is especially arranged for students in technical and scientific schools. The author says he has prepared the text-book with the view of putting before the student only those facts which are absolutely necessary for the proper recognition and identification of the common minerals in rock sections. While designed for use by beginners the author assumes that those using the book possess an elementary knowledge of crystallography and mineralogy. An optical scheme is given in the appendix, with the minerals grouped according to their common optical characters. New York: D. Van Nostrand Company.

HISTORY OF GREECE, by George Willis Botsford, Ph. D., of Harvard University, is a substantial book of nearly 400 pages, designed for use in high schools and colleges. The author has a profound love for Grecian history and writes it with graphic pen and enthusiasm. He does not follow the path so faithfully kept by

most writers of Grecian history; wars are not the sole subjects of his chapters. Although the Greeks were almost always at war, there is little need in a text-book that there be a careful enumeration of their conquests and defeats, their armies and war ships. Campaigns and battles Dr. Botsford properly subordinates, and gives prominent attention and place to the character and achievement of the great men of Greece. The style of the book is graceful and easy; the sub-divisions judiciously made, and the arrangement of the subjects logical. A valuable chapter is that styled Helps to the Study of Greek History, in which are given the periods of the history, examples of outlines, studies, events in chronological order and bibliography. There are ten full-page maps and many small maps in the text; ten full-page illustrations and upwards of sixty illustrations in the text. The Macmillan Company.

We have received a sample collection of the well-known and praiseworthy "Perry Pictures" including many of the famous subjects of the world's art, and admirably adapted for educational purposes. These pictures will contribute no small share to the education and cultivation of the present generation of school children. They are a step in the right direction,— they suggest charming thoughts, cultivate taste, inform with life and reality scenes and personages of history, render impressions definite and lasting and rank with the best text-books in effectiveness of teaching. The publisher is to be commended, and *is* commended by many leading educators for his enterprise and taste in selecting and putting within reach of all classes such choice masterpieces of art in convenient form for daily reference. There are 1000 subjects; sold by the hundred at one cent each, or twenty for thirty cents. The Perry Pictures Company, Tremont Temple, Boston.

SIX YOUNG HUNTERS, OR THE ADVENTURES OF THE GREYHOUND CLUB, by W. Gordon Parker, author of "Grant Burton," etc., with illustrations by the author, is a book which will greatly interest boys. The scene of the story is laid in the Indian territory, where a party of boys from the East are spending the summer vacation at a lodge owned by the uncle of one of them. Here the boys engage in hunting, fishing and coursing with hounds; but their most thrilling adventures come from contact with outlaws, led by Cabrillo, in hiding near the lodge. What the adventures are we leave to the readers to find out; the book abounds in lively descriptions of their fortunes and misfortunes which will intensely interest any live boy. The book is healthy in tone; the boys are manly, honest and of good principles. Boston: Lee & Shepard; price, $1.25.

THE COCOA PALM, and other songs for children, is a beautiful collection of words and music, breathing the fragrance of the sweet tropic isles of Hawaii, by Mary Dillingham Frear. Mrs. Frear is the wife of Judge Frear, one of the Commissioners appointed by President McKinley to draw up a form of government for the new possessions of the United States, formerly the Hawaiian Republic. Mrs. Frear was born in the islands and throughout her childhood and youth has had the opportunity to drink deeply of the tropical fascinations of the "Paradise of the Pacific" and to become familiar with the quaint and original native Hawaiian melodies, which are as distinct from all other music as the negro melodies, and even more engaging than the latter. The songs of this book reproduce something of the spirit of that wave-lapped and mountain-crowned country in the midst of the sea. The picturesque Cocoa-Palm, the soft cooing of the turtle-dove, the murmer of the sea in the beautiful shells of the

sandy beach, the chatter of the gossipy Minah birds, and the wild glory of the quenchless volcanoes are made visible and audible in the words and music that are so sympathetically and tastefully wedded in these choice songs for the home and the school-room. There is a freshness and originality about the volume that will impress its charm even upon those who have never visited the islands, while to those who have been there and cherish precious memories of sweet, lotus-eating days in that land of eternal balm it will revive all the old experiences and awaken a new desire to revisit the land across the sea. Children everywhere will delight in this song-book. The illustrations are by Bessie Foster French. Chicago: Lyon & Healy; San Francisco: William Doxey.

PAULINE WYMAN, by Sophie May, author of "The Asbury Twins," "Quinnebasset Girls," etc., is written with a remarkable insight into the thought and life of girls, and sympathy in the perplexities, aspirations and disappointments of their experience. Her characters are natural and skillfully placed in scenes that are described as only such an author can whose study of girlhood has been thorough and exhaustive. Pauline Wyman is a typical New England girl whose strong, beautiful character is developed by her environment. How she overcomes unfavorable surroundings, her experience in teaching school, the interesting circumstances in a young girl's life, are all told with the same originality and freshness which have drawn a multitude of young people to the author's previous work in the "Quinnebasset Series," and will be followed by the reader with unflagging interest. Boston: Lee & Shepard; price, $1.25.

A LITTLE BOOK OF MISSOURI VERSE, collected and edited by Prof. James S. Snoddy, now of the State Normal School, Valley City, N. Dakota, but formerly of Woodson Institute, Richmond, Mo., is a book of considerable merit. It contains a large number of short pieces on a great variety of subjects, not a few of which have the ring of genuine poetry. It was a most fitting thing thus to gather the best poetic thought of Missouri into these 200 pages. The editor has shown discriminating judgment and gives us a bouquet of very fragrant prairie flowers. His example might well be followed in other states.

Harper & Brothers announce a series to be known as "Harper's Scientific Memoirs," in which will be published important articles and papers, such as accounts of important discoveries, reports of experiments upon which much of present-day science depends, first-hand explanations of essential facts, etc., and these to be under the editorial supervision of Prof. Joseph S. Ames, of Johns Hopkins University. The papers in this series will be printed in thin octavo volumes, each containing a complete article, with notes and explanations and references to contemporary or later work. Two volumes of this series are now ready, both edited by Professor Ames: one on THE FREE EXPANSION OF GASES, containing memoirs by Gay-Lussac, Joule, and Joule and Thomson; the other containing Fraunhofer's papers on PRISMATIC AND DIFFRACTION SPECTRA. Other volumes are in preparation.

To Heath's Modern Language Series has been added LA TULIPE NOIRE, by Alexander Dumas, abridged and edited with notes by C. Fontaine. In order to meet the needs of the class-room, the editor has cut down the story fully one-fourth; the essentials of the story have been preserved. It makes a delightful reading book for first and second year classes in French. D. C. Heath & Company.

NATURAL PHILOSOPHY; by Isaac Sharpless, is now put forth in a revised form under the editorship of C. Canby Balderston, who has made many changes in the text and rewritten many of the chapters. The changes and emendations are of pronounced value, serving to bring the book up to date and making it now one of the best of text-books on physics in the schools. The revision editor had added a laboratory manual of physics, thereby making the student well equipped for actual laboratory work in the subject. Philadelphia: Lippincott Company.

Two editions of the SIR ROGER DE COVERLEY PAPERS, from The Spectator, come to us this month, one from Ginn & Company, edited by Mary E. Litchfield, the other from D. C. Heath & Company, and edited by William Henry Hudson, of Leland Stanford University, These editions are freshly made to meet college requirements and are replete with facts, criticisms and exegetical notes that the student will need to know or have in his preparations for entrance examinations. Each of the books supplies all the needs of the student and each is eminently satisfactory alike to the teacher and the student.

THE STUDENT'S BOOK OF DAYS AND BIRTHDAYS, by Edith A. Sawyer, contains apt quotations for every day of the year; founders' days and presidents' birthdays of the leading colleges; and blank pages on which one's friends may write their names, etc. It is most carefully edited, the selections being of a high grade; nothing meretricious or frivolous being admitted to its pages. The book is daintily gotten up, is printed on fine paper and bound handsomely. It will be a handy book for everyone, a charming gift book and a source of comfort at all times. Boston: Benj. H. Sanborn & Company.

BRAIDED STRAWS, by Elizabeth E. Foulke, author of "Twilight Stories," is a little book of short stories and poems designed for use in the lower grades of the primary school and in the nursery. The stories are most charmingly told, each one being alive with incident and purpose, full of the human element and altogether delightful in tone and spirit. The stories tell themselves and he must be a dull boy, or she a dull girl who does not find them "catching and holding reading." The book ought to find prompt recognition in all primary schools. Silver, Burdett & Company.

Miss Helen M. Cleveland is preparing a series of Historical Readers, the first volume of which is under the title of THE PERIOD OF DISCOVERY AND EXPLORATION. This series is intended for use in grammar schools; it will consist of five books in which is set forth vivid scenes in our history. Each book will be printed in large type and furnished at a low price. For the series, Mr. Meynelle, the artist, has made some pen illustrations; the costumes are said to be absolutely correct. Miss Cleveland is a painstaking student and a charming writer. Her books are held in high repute in schools and this new series will unquestionably receive cordial welcome from teachers. Boston: Benjamin H. Sanborn & Company.

To the series of French books published by the American Book Company have been added LA CIGALE CHEZ LES FOURMIS, edited with notes and vocabulary by Thomas J. Farrar; SELECTED LETTERS OF MADAME DE SEVIGNE, for school use, by L. C. Syms; and INTRODUCTORY FRENCH PROSE COMPOSITION, by Victor E. Francois. Each book is choicely gotten up and contains just the kind of reading and study matter teachers are demanding. For first year students these books are incomparable; American Book Company.

THE PUBLIC SCHOOL MENTAL ARITHMETIC, by J. A. McLellan and A. F. Ames, is based on McLellan and Dewey's "Psychology of Number." It is unique in construction and method; those familiar with other books in this series will find this to be cast on lines that appeal to improved teaching and better methods. It is a book rational in purpose and execution, practical in every problem, accurately graded and free from puzzles. It is a book for growth and has merits not possessed by other mental arithmetic text-books; the Macmillan Company.

THE STORY OF THE THIRTEEN COLONIES, by H. A. Guerber, is a late addition to the Eclectic School Readings. It is intended as an historical reader or an introduction or supplement to a text-book on history. The story is told in a charming manner, the vivid scenes of our history being set forth with graphic power. There is an absence of fine writing, but the reader will find that there is an abundance of good narrative of the kind to interest children and instruct them in the stirring events of our nation's history. It is a sterling book and merits hearty welcome. American Book Company.

L. Prang & Company,— now the Taber-Prang Art Company — Boston, send out a few little Easter cards and booklets in which Easter lilies and angel figures predominate. We miss the profusion of birds and flowers as well as Easter lilies and exquisitely finished booklets of other days. But doubtless we shall see these again when the new firm gets well under way.

A Teachers' Manual to accompany L. A. W. Wilson's HISTORY READER for Elementary Schools, contains suggestions for teaching history in the lower grades, for every month in the school year. The reader is arranged with special reference to holidays and the manual gives abundant help for the making of these days interesting and profitable. It is a valuable little book of some fifty pages, and suggestive to all teachers of history. Macmillan Company; price, 50 cents.

We acknowledge the receipt of a choice piece of music for piano or organ, entitled HOLY ANGELS, published by the Union Mutual Music and Novelty Company, New York, N. Y. It is a beautiful reverie, suitable for Easter. Sent for 25 cents, by the publishers.

PERIODICALS.

Harpers's Magazine for April, under the heading Honor to whom Honor is Due, contains a noble tribute to the American Regular, the man who fights in the ranks the battles of the nation, bearing the *brunt* of the battle, showing superb courage, and enduring untold hardship, with little chance of being named among the world's heroes. We are glad to see his merit handsomely recognized by Mr. Zogbaum, in this article. ——Teachers will be especially interested in Mr. William James' third article entitled Talks to Teachers on Psychology in *The Atlantic Monthly* for April. The same number contains an interesting paper on The Solar System in the Light of Recent Discoveries. ——*The Quarterly Review's* striking paper on Women Poets appears in *The Living Age*, the first half in the number of April 1.——Cleveland Moffett, as special representative of *McClure's Magazine*, made the trip over the Chicago, Burlington & Quincy and the Chicago & Northwestern Railroads in the recent record breaking experimental trip in a "race against time," and describes his experiences and various incidents of the trip in the April number of this popular magazine.——Havelock Ellis, the English psychologist, writes of "The Stuff that Dreams are Made of," in the April number of *Appletons' Popular Science Monthly*.——Admiral Sampson writes graphically for *The Century*, describing the work of the Atlantic fleet in the Spanish war. The article is fully illustrated.——George C. Lorimer, D.D., contributes a notable article on The World's Indebtness to the Jew, to the March number of *The Coming Age*.——The issues of *The Youth's Companion* continue to justify the reputation of that paper as the leading young people's paper of the age. It is no small part of the modern youth's education to take and read such a bright, fresh original journal.——*Our Dumb Animals* comes regularly to our table and is replete with matters of interest to all lovers of animals.——*Success* is meeting with deserved success. It is full of meat and inspiration.

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THE RISE OF THE SUPERINTENDENT.

SUPT. AARON GOVE, DENVER, COLORADO.

THE evolution of the city superintendent of schools has varied in rapidity from 1839, when Nathan Bishop, the first city superintendent, assumed the duties of the office in Providence, Rhode Island, to the present time. The office had a temporary existence in Springfield before it was established in Boston, but had been discontinued there. Professor Greene was superintendent at Springfield in 1842, and the office ended with his service. This seems to have been the initial movement which has resulted in a custom now quite generally adopted. Just now the whirl and buzz of change seems greater than ever. Out of the agitation, and because of the disposition of communities to define the duties of that office and establish its functions firmly, arise movements for changes of school laws in cities, recently illustrated by St. Louis, Chicago, Detroit, Indianapolis, Cleveland and others. The fact that these cities are moving measurably at the same time, independently each of the other, affords a basis for the opinion that the movement is natural and reasonable. A tendency, definitely to place responsibility for public work has been growing for several years in all departments of municipal government, as well as in that of school administration. In this movement it must be expected that with those who have the power and ability, extremes will be reached.

One notices that an admirable school law,—admirable in most respects—prepared by the Chicago Commission and turned down by the Illinois legislature; and that of Detroit, prepared in the

same way with defeat promised in the Michigan legislature, failed of passage, not only because of lack of information on the part of the legislators, but quite as much because of difference of opinion among school people themselves. Indianapolis, as usual, sets the pace and Indiana leads in admirable school legislation; without agitation or commotion a school law for the government of the schools of Indianapolis, including all the admirable measures of Chicago, Detroit and Cleveland, has become the law of the state; and this without serious opposition and with the concurrence and agreement of the school people of Indianapolis. The chief obstacle to progress is and ever will be, the compulsory relinquishing of petty executive power which is a mistaken function of any controlling Board of Direction. The possession of power is usually accompanied by the unwillingness on the part of the individual to participate in any measure that will detract from personal influence. In seeking for efficient school administration, and with the belief that personal responsibility is the factor to be considered, the disposition to place absolute authority in the hands of the superintendent is threatening and harmful. The people of our country are still democrats to the extent that personal liberty and independent action without appearance of despotic dictation is demanded; and so when the proposition is made to place unlimited authority in the hands of one man as superintendent of schools, suspicions arise and opposition obtains from the very nature of the proposed reform. While the history of the operation of the Cleveland law so far under the generalship of Messrs. Jones and Sargent, presents to outsiders an appearance of great smoothness and efficiency, and while the workings there, to the onlookers seem incomparably smooth, sufficient time has not yet elapsed to prove the virtue of the absolute government for which Cleveland is provided by law. One is led also to ask, is that government as absolute, and are the directors and superintendent as supreme in dictating as the reading of the law indicates?

One feature of these proposed reforms already adopted by Cleveland and Indianapolis and measurably by St. Louis, would better be more, and a second, less, emphatic. To the first I refer to defined limitations on the part of the duties of the Board of Education. Up to the present it has seemed exceedingly difficult if not impossible, for a Board of Education, either as a whole or

as individuals, to refrain from participating in the executive work of the superintendent. When it is remembered that in the appointment of teachers, in transfers, in the adjustments of salaries by grade, in the thousand details whereby the happiness or misery of the pupil is temporarily affected, for a member of the Board of Education to refrain from participating in acting thereon, is frequently an act of self-denial bordering on heroism. Such conduct cannot be true of all boards or of all individual members of boards, but it is quite customary enough to be noticeable.

What objection to comparing the conduct of a school corporation to the conduct of a great business corporation, each of which is directed by a board of control and administered by an executive officer? It would be counted a misfortune to that railroad where, in the construction of a bridge, after the board had directed the kind of bridge, the expense and the time of its completion, for a member of the directory to give instructions or interfere with the execution of the building. Is not this comparable to the administration of city schools? It is unfortunate for a member of a legislative body to undertake to be the executive of the laws he himself makes. To go to the highest plane for illustration, the Board of Education is the Congress; the Superintendent the executive; the Congress is competent and its duties are plainly set forth, to make such rules and regulations for the conduct of the country's interests; to make appropriations for the payment of expenses; to grade the offices and fix salaries for grades,— never for individuals,— to provide for the manner and method of appointment and to hand down those rules and regulations to the executive whose duties are mandatory,— namely, to do as he is told to do and to do nothing else, with discretion in method of execution.

The few cities that have a Board of Education that has confined the action to legislation,— and there are several in the country,— have pursued an unembarrassed and successful career year after year, increasing in efficiency and growing in number from the beginning; while those cities that have been subjected to individual interference by members of boards of control are still floundering in the sea of uncertainty and discouragement, with only that success which has been obtained by the selection of a few hundred competent teachers and principals, who are too able and too strong to be thwarted in proper efforts by the whirl of disturbed atmosphere amongst their superiors.

The outcome is sure to bring a modified conduct of schools and a greater personal responsibility with the superintendent; but never permanently so personal as to make him absolute. A superintendent ought never to have power of selecting and appointing teachers; that position supposes an infallibility in judgment that belongs to no one man. The Board of Education should make provision for the examining and certificating of competent material for the various departments in the schools; such certificates to issue from other authority than the superintendent alone; lists of that material properly accredited and placed in the superintendent's hands, furnish him with competent instruments for accomplishing his work without embarrassing him with the suspicion of the public that his appointments are partial; and at the same time with ample assurance of the competency of the appointee except along the lines where only actual work in the school-room can determine.

ENGLISH GRAMMAR IN ELEMENTARY SCHOOLS.

PROF. JAMES S. SNODDY,

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IN our elementary schools, the most unsatisfactory study pursued is probably English grammar. Recognizing this fact, many leading educators have, within the last few years, prepared books on language lessons which are so well adapted to the different grades that grammar, as a study, in many schools has been excluded. The object which the authors of these books have in view is an effort in the right direction. The idea that a child, at the beginning, should be drilled in the use of language as the expression of thought is undoubtedly correct; for pupils in the lower grades should be taught the use of language rather than reasons for its use. In these grades the facts of language should be taught rather than the rules of grammar; for the etymological changes in modern English are so very few and simple that children can, at an early age, learn most of them without knowing anything about the rules in regard to these changes.

The suggestions contained in many of the language lesson books are admirably suited to the lower grades, but they are not all fully adapted to the needs of pupils in the seventh and eighth

grades. In these grades something more than mere suggestions with regard to the use of language is necessary; some of the principles concerning the laws which control the changes, the development, and the usages of our language should be taught. But how can this be done? Shall we use a text-book on English grammar? Francis W. Parker says, "Technical grammar, as it is usually taught, effectually disgusts children and bars the way to deeper insight into the beauty and strength of language."* Nearly every teacher who has attempted to teach technical grammar to pupils in classes below high school work will agree with Mr. Parker in this statement. Why is this true? Are the teachers in the seventh and eighth grades to blame, or is the fault with the text-books in current use? The teachers, in some instances, may be justly blamed, but the main fault can probably be traced to the books commonly called "English grammars." Nothing in our school work can be more absurd than the definitions and rules set forth in some of these books. In many of them, which strange to say, are made to include orthography and prosody, English grammar is defined to be a science which teaches how to speak and write the English language correctly. The word "correctly," if it has any meaning in its use here, implies that the definitions and rules contained in these books are founded upon verbal forms and the relations of these forms to other words in the sentences, and not upon the thoughts expressed in them. But modern English is preëminently an uninflected language; and the laws governing its usages are based chiefly upon the logical arrangements of the words in the sentence rather than upon the inflected forms of words. About ninety per cent. of the authors of these books, ignorant in regard to the inflections of our language in the earlier stages of its development, and not recognizing the fact that English, in its present state, is almost a grammarless tongue, fill their books with rules which have very little and often no application to the English language. Many of these rules are borrowed from the Latin grammar where the meaning in the sentence depends upon the inflectional forms of the words used; whereas in English it depends chiefly upon the logical construction of the sentence. The rules: "A verb must agree with its subject in person and number." "An adjective or participle belongs to a noun or pronoun." "Active verbs and preposi-

* Notes and Talks on Teaching. P. 98.

tions govern nouns in the objective case," etc., do not have the same meaning when applied to English sentences as they do in their application to Latin. The sentence, *The good boys love the girl*, expressed in Latin is, *Boni pueri puellam amant*; but *The boys love the good girl* is, *Pueri bonam puellam amant.* Here it is clear that the different meanings expressed in the two English sentences are indicated by the logical arrangement; the words in the two sentences are identical as far as form is concerned. If the terms "agree," "belong to," and "govern," have any application to English sentences and are to be used in the teaching of English grammar, they should be used with the understanding that the application is specially limited to our parsing exercises; for, as far as inflection is concerned, these statements with regard to agreement, government, etc., are exceptions rather than general rules.*

Parsing exercises, as class drills, may, however, in many instances be advantageous; the rules mentioned above, together with other rules borrowed from Latin grammars, if used with proper reservations, may assist pupils to a better understanding of the construction of English sentences. Professor Hinsdale says, "Pupils should be taught the facts and relations that are expressed by inflections and position, and the best way to do it is to require them to describe the words, telling what they are and naming their properties; for that is what parsing is."† But we should be very careful, as Richard Grant White says how we "measure our English corn in Latin bushels";‡ for some of these borrowed rules and many which are made up by the authors of these text-books are not only useless but are misleading. The rule requiring the superlative to be used only in comparing more than two things, belongs to Latin and not to English grammar; for our best writers use the superlative in comparing two things whenever euphony requires it; and, moreover, there are instances when we have no English idiom by means of which we can express the comparison of two things by using a comparative degree; for example: If two people are at work, one happens to finish his task and says to the other, "I finished mine first," what else could he say that would be more idiomatic and expressive?

* With the exception of a few pronouns and the verb *be* all the inflectional endings of modern English can be printed, in long primer type, in a space one inch square.

† *Teaching the Language Arts*, by B. A. Hinsdale, p. 166, D. Appleton & Co.

‡ *Words and their Uses*, p. 280, Houghton, Mifflin & Co.

In many text-books we find a rule prohibiting the placing of the adverb between *to* of the infinitive and the infinitive itself. But this, too, is a rule which belongs to the text-books and not to literary English.* The sentence, *To-morrow is Sunday*, is as good idiomatic English as *To-morrow will be Sunday*, but grammatical precisionists tell us that the former is incorrect, because the verb has not the future-tense form; probably not knowing that the English language originally had no regular forms or set verb-phrases by which future time was expressed except by using the regular present-tense forms. I wonder if these precisionists always say, "*I shall go to town to-morrow*," instead of *I am going to town to-morrow*? A teacher once gave his class the following rule: "A preposition is a bad word to end a sentence with." The pupils, who forget most rules of grammar which they are required to learn in school, are to be congratulated; but the rule given by this teacher is well worth remembering. True, it has no application whatever to the laws or principles which control the construction of English sentences, but it serves to show that the teacher who was attempting to be precise, unconsciously used good idiomatic English.

It has been shown above that in our parsing exercises, the rules copied from Latin grammars should be used with reservation; we might extend this caution further and say that all parsing in English grammar should be used with reservation. The English is the least grammatical of all languages; no language can boast of such graceful flexibility; its idiom can not be restrained by grammatical rules; in short, it was not made to parse. Many of our everyday idiomatic expressions can not be so reconstructed that they can be parsed in accordance with the rules ordinarily laid down in the text-books. In the sentences, *He is a friend of mine*, and *Give me that book of John's*, shall we parse "mine" and "John's" in the possessive case, and at the same time in the objective case "governed" by prepositions? In the sentences, *If you please*, and *If she please*,† *you* and *she* can not logically be parsed as nominatives used as subjects; for the meaning here is, *If it please you*, *If it please her*, in which *you* and *her* are datives following the impersonal verb *please*. In the sentence, "*He was given a dinner*," according to the rules for parsing generally found

* See Baskervill and Sewell's Grammar, p. 324, American Book Co.

† An explanation of these and other similar idioms is given by Prof. E. A. Allen in his *English Grammar Viewed from all Sides*, EDUCATION, March, '89.

in the text-books, *he* should be parsed as the subject of *was given*, a verb in the passive voice; but a verb in the passive voice, it is claimed, is one "that represents the subject as acted upon"; now, the meaning implied in this sentence is, *A dinner was given to him*, consequently the pronoun *he* can not logically be parsed as the subject. Many expressions in daily use are too flexible to be restrained by iron-bound rules: *A house to rent* is more frequently used than *A House to be rented*; *A bridge is building* is as good English as *A bridge is being built*; *I am informed* is as good as *I have been informed.* Lincoln, in his speech at Gettysburg, said, "*We are met.*" In order to please the precisionists I suppose he should have said, *We have met.* Some of our idioms which are used by our best writers are not even logical: *The two first*, as it is often used, is not logical; for, it may be logically claimed that since in any given series there can be but one first, the expression should be made to read, *The first two*; and the sentence, *I don't think he will come*, logically speaking, should be, *I think he will not come.* But these and many similar idiomatic expressions defying both grammar and logic, stand as characteristics of our noble Teutonic ancestry. Because they can not be used in the text-books as models for parsing, is no reason why we should call them examples of bad English. They are part and parcel of our vernacular language and can not be exiled from it by any parsing scheme no matter how ingenious it may be.

Probably the most common mistake found in the so-called English grammars which are inflicted upon the young people in our preparatory schools is in the classification of the English verb. Take, if you please, a few of these books and examine the lists of irregular verbs. Nearly all include in these lists the verbs: *have*, *hide*, *burn*, *sleep*, *weep*, *feel*, etc., which are all perfectly regular, in fact as regular as the verb *love*. In order to be convinced of this it is not necessary to refer to Maetzner, Sievers, Earle, Whitney, and other philologists who have written such valuable expositions with regard to the English verb; all that is necessary is a glance at a few of the earlier masterpieces of our mother-tongue. The pages of Chaucer, Langland and Gower teem with inflectional endings of our verb. One of the principles of the Teutonic group of languages, of which the English as well as the German is a member, is that the verb is so inflected that it can be, and is regularly divided into two classes: the STRONG or IRREGULAR

verbs, such as *come*, *give*, *throw*, etc., or those which form their past tense by a change of the vowel sound; and the WEAK or REGULAR verbs (many of which in modern English are apparently irregular), or whose which form their past tense by the addition of –ed or –t.

Now, it may be claimed by the authors of these so-called grammars that the historical classification is not practical, that young pupils in the seventh and eighth grades should not be expected to learn something which they do not understand,— that they are not able to read Chaucer, and many of them have not had an opportunity to learn to speak or read the modern German language, where the inflectional endings showing the weak forms of the verbs are still retained. But this claim is not pedagogical; if we do not give them the correct classification, we should certainly not try to teach any classification at all! What right have we to make up a classification for them which is not historically true — a classification which they will have to unlearn when they take up more advanced work in English language? The young pupil who is beginning the study of mensuration in arithmetic, when required to find the circumference of a circle, is not expected to understand why he multiplies by 3.14159; he is, nevertheless, required to use it as a multiplier; and is promised that the reason for using it will be satisfactorily explained when he is sufficiently advanced to take up the study of geometry. How absurd it would be for some one to write an arithmetic in which he should make a rule, "practical for young people," by substituting in the place of 3.14159, some number, say 5, 6, or 10, which could be more easily used as a multiplier! Yet it would be no more absurd than what many grammar makers are doing when they make a classification of verbs which is unscientific, misleading, and which has not even the merit of being easy to learn. How much more natural and reasonable it would appear to the beginner in the study of English grammar if he is told that a weak verb is one which is too weak to form its own past tense, and an additional syllable must be brought in to help it form that past tense.

In many of our preparatory schools text-books are used in which diagramming is made a prominent feature. Clark's and Harvey's old text-books have, in most places, been relegated to oblivion; but there are others still in use which should be con-

signed to the same fate. Among these, probably the most popular are the two books called *Graded Lessons* and *Higher Lessons in English*, by Reed and Kellogg. One, it is claimed by its authors, is "an elementary English grammar," and the other, "a work on English grammar and composition"; but grammar, in both books, is subordinated to diagramming. In the preparatory schools of some of our cities the "Graded Lessons" is used in the fifth grade, and the "Higher Lessons" in the sixth and seventh grades. The teachers in following the suggestions in these books are expected to require their pupils to draw on the blackboards. horizontal lines intersected by vertical lines at regularly prescribed angles, and at the extremities of these vertical lines to draw other horizontal lines. The pupils are then required to dissect good English sentences and to hang the mutilated parts on these diagrams. This process brings to mind the story of a savage giant who kept a tavern; if any of his guests happened to be too long for the beds to which they were assigned, their feet and parts of their legs were chopped off, piece by piece, until they were made sufficiently short to correspond to the beds; or, if too short, a stretching machine was applied to make them long enough to fit the beds. The theory held by this tavern keeper, that all people should be made to fit his beds, is similar to the one now held by some authors of text-books, that all sentences in English should be made to fit into their prescribed diagrams. The difference is in degree not in kind.

But diagramming like parsing may, in some instances, be advantageous. Any device that can be employed in assisting the pupils to a better understanding of the relations of words and groups of words in a sentence is certainly to be commended, provided the device is made a means and not an end, in teaching English. But if teachers are compelled to use text-books containing complicated systems of diagramming, they must of necessity make diagramming the end to be accomplished, if their pupils are to understand the puzzling process. How much better it would be if some system could be adopted by means of which the sentences to be analyzed could be left intact! Many sentences which are used in the text-books as models for diagramming are taken from our best authors; they are flowers of literature whose beauty is sometimes sadly marred and often totally destroyed by being subjected to the existing diagramming processes.

The treatment of the verb with respect to its mood, in most text-books, is certainly very discouraging to both teachers and pupils. Most authorities recognize, in the finite verb, only three moods, namely: the indicative, the subjunctive, and the imperative. There is no reason why there should be a potential mood. We are told that a verb is in the potential mood when it expresses power, etc.; we might as well say that a verb is in the *volential* mood when it expresses will, or in the *sentential* mood when it expresses feeling. It is claimed by some that the subjunctive mood is fast fading out of our language, and that it is now so seldom used that we no longer need to make any note of it in the study of our grammar. True, the subjunctive is not found as often in recent popular writers as it was in our literature a few centuries ago. Our newspaper editorials and magazine articles are not as rich in the use of the subjunctive as are the pages of Shakespeare or the King James version of the Bible; but in examining the choicest specimens of our modern literature and even passages in our newspapers and magazines where forcible English is used it will be seen that there are many nice shades of thought which could not be expressed without using the subjunctive. If we take a few selections from any of our best modern poets and paraphrase the sentences so as to turn the subjunctives into indicatives we destroy much of the strength and beauty contained in them. It must, however, be admitted that it is sometimes very difficult to distinguish the subjunctive from the indicative; because it often happens that the two moods are expressed either by the same form or by the same verb-phrase. But this is no reason why it should be excluded from our elementary English grammars; the subjunctive if properly presented, can be made both easy and interesting to beginners. How much better, then, it is to teach them some of its beauties than to confuse them with the inconsistencies of the so-called potential!

We are told by those who claim that we need a potential mood that it is distinguished from the other moods by the model auxiliaries, *may*, *can*, *must*, *might*, *could*, *would* and *should*. But these so-called model auxiliaries are often used in modern English, as in old English and German, as finite verbs. If some fourteen-year-old boy in a sixth or seventh grade class should be called upon to parse the words in the sentence, *You must obey the laws*, the boy, in spite of the restraint of grammatical rules, might sug-

gest that since it is an imperative sentence one of the verbs in the sentence should be parsed as an imperative; but the teacher, calling the boy's attention to a certain page of the text-book, will probably reply, "Oh, no, Johnnie, the verb *must obey*, is in the potential mood." The teacher has the text-book on her side, but the boy has common sense on his. The boy is right; for *must* is the past-tense form of the old verb, *motan** which in modern English is represented by the same form in the present as in the past tense. The verb *must*, as used in this sentence, retains its original finite use as well as its imperative meaning, and is therefore in the imperative mood and present tense followed by the infinitive, *obey*.

Very few of the elementary text-books give any clear idea with regard to the nature of our infinitive. The rule given with regard to the omission of the "sign to" after *bid*, *dare*, *feel*, etc., is both ambiguous and misleading; it is ambiguous, because the word "omit" might be understood as implying that these verbs were formerly followed by infinitives with *to*; it is misleading, because it should be made to include the so-called model auxiliaries mentioned above, together with *do*, *shall*, *will*, etc. In the sentence, *Thou shalt not steal*, *shalt steal* is not a future tense as we are told in most text-books; *shalt* is a present imperative, and *steal* is an infinitive. Of course it cannot be claimed that *shall*, *will*, *may*, *can*, *must*, etc., are never used as auxiliaries. According to usage in modern English, they are used as auxiliaries more frequently than as finite verbs; for, since the modern English has no infinitive ending, and since the force of the thought in the sentence more frequently turns upon the verb which in earlier English was the regular infinitive, we now naturally call it the principal verb. Thus, in *I shall go*, we now regard *go* as the principal, or finite verb and *shall* as the mere tense sign; while in *Thou shalt not steal*, the force of the imperative meaning is expressed by the verb *shalt* which can not logically be regarded as a tense sign. But the verbs *shall* and *will* are so often used as tense-signs, that paradigms, in our elementary text-books, showing the conjugations, should include our verb-phrases which we now call the future and future perfect tenses; yet separate paradigms should also be used which show the full conjugation of the verbs, *shall*, *will*, *may*, and *can*, with their respective past-tense forms, *should*,

* The old form for the present tense is still found in *So mote it be*.

would, *might*, and *could**. With such an arrangement, the beginners in English grammar would be afforded an opportunity to learn something in regard to the real nature of these verbs, and their true relations to the following infinitives and to other words used in the construction of the sentence.

Since there is so little connection between the study of English grammar and the use of the English language; since so many of the rules for parsing contained in the text-books are rules that belong to Latin and not English; and since fully ninety per cent. of these text-books are misleading, the question is, shall we attempt to teach English grammar at all? Is there a place for it either in our elementary grades, or in our high school classes? A pupil before entering college should, somewhere and somehow, learn some of the elements of English grammar. In passing his entrance examinations for college he should be no more excusable for ignorance concerning the fundamental laws of his language than ignorance concerning the elementary principles of mathematics or the sciences. Professor Hinsdale says, "Good grammatical definitions and rules express facts just as much as the definitions and rules of mathematics or physics; and to teach grammar is to teach these facts."† Now, since the elements of English grammar should be taught somewhere, probably the most appropriate place for the subject is in the seventh and eighth grades of the elementary grade work, and a brief review of it in the last year of the high school.

The most important consideration in the teaching of elementary English grammar is unquestionably the selection of an appropriate text-book. The facts taught in the lower grades through the suggestions found in the language lesson books depend chiefly upon the general information of the teachers, and their ingenuity in adapting these suggestions to the needs of the pupils under their charge. But when a text-book on English grammar is put into the hands of the pupils it should be one that is, as far as possible, stripped of rules and definitions which apply to neither old English, middle English, nor modern English—one which will not confuse and mislead both teacher and pupils. Although a majority of the text-books in use are as dangerous in teaching English language as the pernicious yellow-back novels would be in teach-

* See E. A. Allen's revised edition of Salmon's Grammar, pp. 145, 146. Longmans, Green & Co.

† *Teaching the Language-Arts*, p. 167.

ing literature, there are a few which are based on historical principles and which are well adapted to high school classes and some, too, which can be used with safety in the last year, and in some schools, in the last two years of the elementary grade work.* But English grammar, in the elementary schools, should not be taught as a study by itself, apart from literature. The classics, which are used as supplementary readers in the language lesson and reading classes, should be used, as often as possible, as supplementary work in grammar. An elementary text-book on English grammar, based on true historical principles, thus accompanied by specimens from our best writers, can be made one of the most interesting as well as one of the most profitable subjects taught in our elementary schools.

SHORT CUTS TO CULTURE.

ARTHUR INKERSLEY, SAN FRANCISCO, CAL.

EVER since people became vaguely aware of the existence of a mysterious something called Culture, they have been assiduously trying to reach it by short cuts. Vast omnium-gatherum newspaper supplements, popular magazines, Chautauquan courses, light essays, reviews purporting to supply in small compass the gist and marrow of the periodicals of all languages, treasuries of thought, pearls from the poets, dictionaries of quotations, literary digests — what are all these but by-paths, which they who follow them fondly hope will lead, without excessive exertion on their part, to that much-desired, but little-understood goal — Culture?

Of course, the existence in such bewildering and multiform variety of these short cuts is due to the special kind and quality of the education prevalent in the community at its present stage of development. Nowhere, among nations of the modern type is the possession of a certain (or uncertain) amount of multifarious and disordered information so nearly universal, and nowhere is education of a higher order than that of the average man so pitifully lacking, as in these United States of North America. Not that there is not to be observed among the native-born inhabitants of this broad continent a most laudable desire to get culture, but

* E. A. Allen's *Revised Edition of Salmon's Grammar*, and Baskervill and Sewell's *Grammar* are among the best.

that there is a widespread ignorance as to just what culture is. It may be well to indicate a few things which it certainly is *not*. It does not consist, as the man in the street vainly imagines, in a knowledge of the soul-deadening, mind-withering rules of English grammar and syntax, nor in the avoidance of simple plain Saxon words, and the use of "elegant" Latin-derived terms. Nor is correct spelling, or even right pronunciation, an unfailing test. A man may spell and pronounce correctly, and may be able to throw with appalling exactitude torn fragments of his mother-tongue into the compartments designated by the rules for the analysis of English sentences, and yet not be a whit nearer comprehending what culture is. Nor does culture necessarily consist in a knowledge of the classical languages of antiquity, though they are aids of such high value that it is not easy to dispense with them — especially for an English-speaking person. Among Europeans at any rate the foundations of culture have in almost all cases been laid in the study of the noble Greek and Latin tongues.

Popular education is, of course, producing similar effects in all civilized countries, but the phenomena produced thereby are more clearly discernible in the United States than anywhere else. It has been tried on a larger scale, with fewer restraining influences, here than in other countries. Thus the characters in which its results are written are large and easily read. In those European countries which have comprehensive schemes of public education, many historical causes affect and obscure their workings. Popular education is, doubtless, all in all, a good thing, and it is probably well that it should be controlled by the general government, but there is a side on which it is weak, and it sometimes tends to produce results not exactly foreseen or intended by its advocates, and very curious and diverting to observers trained on other systems, and not taught to look up to it as indisputably splendid and flawless.

Nowhere in the world are so many people so anxious to know what to think and how to express their thoughts as in the United States: nowhere do they put themselves with so pathetic a trustfulness into the hands of any that offer their services as guides: and nowhere are the guides so wofully incompetent. If the blind lead the blind, need we wonder that both fall into the ditch? Nearly every child leaves the public school, and many young men

leave the university, with the notion that the man of culture is merely one who knows many facts on many subjects. It is supposed, too, that culture is easily communicable by him who has it, to him who has it not. Hence, people jump feverishly from lectures on political and social economy to discourses on French poetry, German philosophy, modern history or African travel. Then the relics of ancient Troy, the hieroglyphics of Egypt, the china of Dresden, the glass of Venice, the architecture of the gothic cathedrals, and the music of the Chinese, claim their attention. It is laborious and takes a long time to learn anything for themselves: while a lecturer can tell them more in an hour than they would ever find out in a month. So off the culture-seekers rush to a lecture-room, where their attention is distracted by new hats and bonnets and a hundred other things, where some of the speaker's remarks are inaudible, and others unintelligible. It never seems to occur to the lecture-goer that, while he, with an average mind poorly trained, is trying to cover the vast fields of history, literature, art and archaeology, to say nothing of science, in a few hours, men with the highly-developed intelligences of a Froude, a Freeman, or a Green, are patiently devoting the energies of a lifetime to the study of portions of the history of a single country.

An error of common occurrence is the supposition that a clear, forcible and elegant use of the tongue of Shakespeare and Milton is to be gained by perusing a few miserable books undertaking (Heaven knows by what right) to correct so many hundreds of popular misusages of words, by attending lectures on English composition delivered by persons whose own English is open to serious criticism, and by religiously wading through dreary "courses" of "rhetoric." It never seems to be suspected that the finished culture of such men as Matthew Arnold and J. R. Lowell is not only a result and a product, but also a process and a method. Suppose that it were possible to put a man in possession of all the facts known to Matthew Arnold, without endowing him with Arnold's intelligence, putting him through Arnold's training, and giving him Arnold's method, the man so stuffed would be a mere phantom or simulacrum of the great critic. The process of cultivation is the really important part of the matter; the digging for the treasure is itself the treasure. Culture demands from her votaries great natural fitness, long

study, and enormous pains. To read a few good books with appreciation is far more to the purpose than to read many hastily. And here we come to the root of the whole matter: education of the public school type, at its best, gives us "*multa, non multum*"; its disciples reach a dull dead level of mediocre attainment in several "studies," but reach the point at which information becomes knowledge, and knowledge slowly broadens and ripens into culture in none. Their standard of intellectual enjoyment, and their capacity for appreciation have not been perceptibly raised: they have accumulated dead facts, and not gained living ideas. Though they have spent years in collecting fragments of colored glass, they have not learned the beauty of the painted windows of a gothic cathedral: they have gathered chips in the stone-mason's yard, but have not acquired the ability to distinguish the work of a stone-cutter from that of a sculptor: they have grasped at the fruits of the tree of knowledge and have closed their hands on dry husks.

HOME AND SCHOOL.

M. A. CASSIDY, LEXINGTON, KY.

THE earliest education was domestic. The children were taught in the home, and the fathers and mothers were the teachers. The best type of this home-school existed amongst the ancient Jews. Here, we are told, the father was the teacher, and the law of Moses the text. The average child of today, with his bright and interesting school books, would, no doubt, shrink from such dry tasks as those imposed upon those young Isaacs and Jacobs of that long ago; but when we reflect that, because of a multiplicity of wives, there was a mothers' club in every home, we are assured that the children had an abundance of sympathy, and that the stern paternal teacher never became a tyrant with impunity.

But, while the school has been taken out of the home, and parents are no longer the only intellectual trainers of their children, there still exists the most intimate and sacred relation between them. They are as closely wedded as husband and wife. It was never intended that the school should supplant the home in child training, but only to supplement it. Nor is it desirable that the teacher should supplant the parents, but that they should

be co-workers. The law, itself, recognizes the sacred co-partnership in child training when it places the teacher, while the child is in his charge, *loco parentis*. For this reason the teacher has the same power over the child's person as may be exercised by the parent in the home. The teacher may command and enforce obedience; and the same obligations to "train up a child in the way he should go" rest upon the teacher as are demanded of parents. In other words, parents and teachers are supposed to have in view the same noble aim — the child's highest moral, mental and physical welfare. If such is not the aim of the home it is not what it should be — and so, also, of the school.

The most lamentable fact of our boasted civilization is that there are so many aimless homes and aimless schools.

> "To be, contents their natural desire,
> They ask no angel's wing nor seraph's fire."

Equally lamentable are the schools and the homes whose sole aim is one of materiality. In such schools men and women labor alone for the material compensation; and these are they who have the effrontery to batter down the higher ideals of school boards with the plea of necessity. Utilitarians themselves, they have no higher ideals for their pupils. That seraphic strain of spirituality, which should harmoniously run through the entire training of children, is wholly lacking. Unable themselves to lead the way, they do not allure to brighter worlds. They are the kind that

> "Dismiss their cares when they dismiss their flock,
> Machines themselves, and governed by a clock."

In the home, where the aim is material, parents toil to supply their children with the meat that perishes, while the God-like minds with which they are endowed are stuffed with educational husks, or are left to perish. They skimp themselves and withhold true and broad culture from their offspring that they may lay by wealth for their children to quarrel over before the grass is green on their graves. I would rather my children should have a legacy of good morals and gentle manners than, without these shining qualities, to have all the gold in the United States Treasury. I should prefer that my children become good, intelligent, broad and useful citizens, than, without these qualities, to come into possession of many green-swarded acres. I would rather

give them a good book than a dollar; and I would prefer that they should *walk* forever in the straight and narrow way than ride the most high-spirited thorough-bred to ruin.

What more sacred gift has God bestowed than children! How important that the homes that are blessed with them should have a high and noble aim. Somewhere I have seen it asserted by a learned Jewish writer that that peculiar people did not accept the Christian idea of immortality; but that they believed they should live forever in their offspring. Hence, the aversion of that race to barrenness, and the universal desire for a numerous progeny. Abraham was happy in the promise that his seed should be as the sands of the sea for number. After nearly forty centuries, Abraham still lives in his progeny. Would it not be well if we should temper our belief in immortality with a tenet so practical as this? While the earth continues its cycles we shall indeed live in our children; and, ages hence, our distinguishing characteristics may be seen in our progeny. If we would insure a glorious, celestial immortality, I am sure that we must have a care for that which is terrestial. Let us all take care for our offspring that our spiritual ears may not tingle when our progeny are discussed a thousand ages hence. Our children are the heirs of all the ages to be, as well as those that are past, physically, mentally and morally. What of divinity or of devil there is in us will be incarnated in our progeny. The law of heredity is immutable.

A celebrated man, when asked at what age a child's education should begin, replied: "A thousand years before it is born." He stated, perhaps, an emphatic truth; but, that the child's education should be begun in the home, cannot be gainsaid. Howwithal shall they be fed, and wherewithal shall they be clothed should not be the whole parental anxiety. Parents are ever face to face with a higher duty.

How many parents are truly fitted for the sacred duty of child training? Blindly do we enter upon matrimony, perchance to grope until Death's eternal divorcement. Physical, moral and mental cripples are the results of our blindness. They have hobbled through all the past. Shall all future generations go upon crutches because Love is blind? I believe that the wiser lawgivers of the future will unbandage the eyes of the fair god in a very practical way; and that both sexes will be required to present evidence of fitness before taking upon themselves the sacred

obligations of matrimony. Courses of study will be formulated with a view to future child-training. Physiology, hygiene, a modicum of materia medica, psychology, in so far as it will promote the practical study of children, and the philosophy of morals, will be paramount. "But," say my young friends, "such a premeditated preparation would destroy all the romance." I reply, "Yes, perhaps so; but such a preparation would surely save untold misery, both to yourselves and the fruit of your union. Then, as real princes and princesses, you could approach the sleeping beauties of your home and awake them to a beautiful physical, spiritual and intellectual life."

It is just as essential that there should be training schools for parents as for teachers. By those in the van of the education corps, child study is set down as the teacher's paramount duty. It is fully as essential in the work of parents. A long stride in the right direction is the Mothers' Child-Study Club. There should be such a club in every school district, and it should embrace mothers of high and low degree. No humanizing or elevating talent should be concealed in society's napkin. There can be no limitation to the usefulness of such a club, properly conducted. Prominent among its members should be the teachers; for the first and most immediate benefit would be a more direct and sympathetic relation between the mother and the teacher of her child. The aims of such a club should be: to reveal the physical and mental characteristics of the child; to understand the meaning and causes of these characteristics; to learn how, in the light of heredity and environment, to treat them; by discussion and comparison to aid all mothers to be as good as the best mothers. All these things, however, would be comparatively useless unless given a practical application to the affairs of every day life.

The most important years of the child's life are from babyhood to school age. There is more of truth than poetry in the verses:

> "The hand that rocks the cradle
> Is the hand that rules the world."

Then it is that the child is given a moral and physical bent that will largely influence his whole character and career. Because of parental ignorance or carelessness thousands of children become physical wrecks. I believe that parents should study the laws of health as religiously as they should the Bible, and that

they should be as punctilious in enforcing their observance as the settled principles of morality. If parents would do this, cleanliness would be the law of the home; frequent bathing would be considered as necessary as sleep; clothing would be seasonable and sensible; regular habits would be formed, and good, well-cooked food would take the place of the sobby, indigestible stuff found on many of our tables. Only sensible parents can have children with sound minds, sound morals, and sound bodies.

The first years of the child, while his whole environment is that of the home, are the most impressionable of his life. Then the child is clay, which may be moulded into a vessel of honor or dishonor. Therefore it becomes the sacred duty of parents to impress upon their children the cardinal principles of virtue and good citizenship. If truth, honor, honesty, order, kindliness, benevolence and obedience to constituted authority, are not systematically impressed upon the child's mind and heart by the parents, there is but little hope that he will become the highest type of citizen. In this important duty charity begins at home. It can only be done by precept and example. The precepts may be drawn from the Bible, the greatest code of morals and ethics at man's command, while parents, themselves, must be the example. Ninety-nine times in one hundred, children are but abridged copies of their originals. Children have no clubs for parent study, but they study them, nevertheless. Every parent should commit to memory the fable of the crab and her son.

But the home has an intellectual, as well as a moral and physical duty. The parents must use means to awaken the intelligence of their children. I have the deepest pity for the child whose parents have, through ignorance or carelessness, neglected this important duty. Intellectual training, on the parents' part, should begin, almost at the child's birth in developing the senses. Any parents may teach their children to see with their eyes, that is, to become close and intelligent observers. They can, likewise, teach them to hear with their ears; and give them a dexterous use of their hands. Through the eye comes nine-tenths of our knowledge of things; all of the melodies of life come through the ear, while skill in doing can only come through learning how to use the hands. Parents, who, in the home, train their children to observe closely and intelligently; to hear clearly and attentively, and to skillfully use their hands, rarely ever hear complaints from

teachers. My observation has been that such children far outstrip those who have been less fortunate.

Nature has furnished parents a multitude of interesting objects to aid in developing the observing powers of their children. How easy it is to call the child's attention to the eggs of the frog, as they lie spread out, like a dotted veil, on the surface of a pool. Again, his wonder and interest grow, as he beholds these black dots become lively tad-poles. The appearance of the mouth and nose and eyes fills him with wonder and delight. When the four springy legs appear, and the tail drops off, the child has had his first lesson in evolution and the mystery of life. This is one among ten thousand. The child who is taught to know birds by their songs will learn readily to appreciate music — perchance he may develop a Mozart or a Beethoven.

But parents have another important duty to perform in the home; which is to develop in their children a love for good reading. Reading is the key to knowledge, and the child who can use it intelligently will educate himself. I would rather that my children should be intelligent readers and lovers of good literature than to know all the facts that are taught in all the schools. We should train our children to live with the best in literature. I know a child who is just learning to read; but he has a wider knowledge than many who are much older; for aside from the hundreds of delightful juvenile stories that have been read to him, he has listened with beaming intelligence to more than a score of good books, chief among which was that miracle of genius, Pilgrim's Progress. Books are so cheap, and are so essential to the intellectual life of the child, that their scarcity in well-to-do homes is amazing. There would never be any use for a curfew law if boys were brought up to love good books, and always had them at hand.

If parents have done their duty in home-training, they are naturally deeply interested in the school, which is to continue the work they have so well begun. While they look upon the school as an aid to home, they are solicitous to know what kind of assistance this or that school is likely to give them in the work of child training. Having laid the foundation of moral and mental character, they want to know who is to continue the building, and what material shall be used. The criminal carelessness and indifference to these have spoiled many a good foundation. But

the school is more often left to lay the foundation, and build thereon. Thoughtful parents, however, take a lively interest in all that pertains to the school. They want a board of trustees who are not there to gratify a petty ambition, subserve a selfish interest, or to help his or somebody else's kin to a place; but men who want the best schools; who know their duty and are not afraid to do it. Why do they wish such men to control their schools? Because they know that such men will give their children school houses that are not only roomy, comfortable, and that conform to the best hygienic laws, but as tasteful as may be, that the æsthetics may be cultivated by beautiful surroundings.

The school tax is the cheapest tax a citizen ever paid. The school house is the best crime preventive that has yet been discovered. An ounce of tax will go further toward preventing crime than will a pound in curing it. If all children could be in school ten months of the year, in handsome houses that would increase their self-respect, and were taught by trained, consecrated teachers, there would be, eventually, little use for court house or jails. It is hard to understand why citizens willingly vote hundreds of thousands of taxation to erect elegant buildings in which to punish crime, and are unwilling to vote a dollar to equip a house where crime can be prevented. It seems to me that our children should be considered before our criminals. Yet ten dollars are expended to punish crime where one dollar is used to prevent it. This order of civilization reminds me of the old problem of the snail in the well. If it go up two feet a day and slip back four feet every night, where will it be in a year? "In hades," was the answer of an irreverent urchin.

Parents who have been good and sensible home-trainers, will not only manifest a lively interest in selecting the best school officers, and in having a school house that will be an ornament to the community and the pride of their children, but they will demand the best teachers. A mere hearer of lessons will not satisfy them. They will not let unskillful hands attempt to play the harp whose living tones are left forever in the strings. But they will demand trained and scholarly teachers, who, mind and soul, are consecrated to the work of child-training. None other can cultivate the highest type of moral, intellectual and physical manhood and womanhood. Sensible parents want their children to become *thinkers*, and not mere receptacles for text-book facts

doers of good and noble deeds, and not mere hypocritical babblers of duty. If the true *aim* of the school is the development of mental power, and the cultivation of the highest morality, how can one without such an aim succeed? Having secured all these essentials, the best school house, with beautiful surroundings, sensible and courageous school officers, and the best teacher that money can command, wise parents and consecrated teacher will harmoniously join hands and hearts in obtaining the highest results from their natural and sacred co-partnership.

Nothing is more disastrous to the welfare of the school than the lack of coöperation between parents and teachers. Hostile, or strained relations between the home and the school have been the ruination of many children. Those parents who look upon teachers as the natural enemies of their children, and who, by unfriendly criticism in their presence so impress them, do their loved ones an incalculable injury. The proper education of their children, at whatever sacrifice, is the greatest concern of all true parents. In this education, as we have seen, both the home and the school have important functions. It is in those things that are common to both home and school that the greatest good is to come to the children through this close union of parents and teachers. I wish there were a real mothers' club for every school, and that these clubs would have weekly meetings at the school house. Wise teachers would gladly coöperate in such a movement. Here mothers and teachers could confer about the exact condition of the children's health; whether the eyesight or hearing is defective; whether there are any injurious effects traceable to school influence and requirements; whether enough time is spent by the children in home study; whether the children are regular of habit, or, are spasmodic; whether lessons are taken up willingly, or whether there is need of urging; whether too much is required of the children at school; whether children manifest any marked talents that should be cultivated; how much time is spent in home reading, and are the books read calculated to develop the best character. These, and many other questions touching the highest good of the children in both home and school could be discussed in these meetings with mutual advantage to parents and teachers. I believe that such a movement, if earnestly and wisely directed, would be a powerful factor in uplifting our schools.

Have you, parents and teachers, read "Domsie" in "Beside the Bonnie Brier Bush?" If you have not, you should. In reading it, you will not only enjoy a very fine story, charmingly told, but you will, also, get from it an excellent understanding of the relation that should exist between the parent and the teacher.

CULTURE VERSUS POWER.

AUSTIN BIERBOWER, CHICAGO, ILL.

MATTHEW ARNOLD'S famous essay on "Sweetness and Light," is largely an exhibition of bitterness and obscurity. It is a violent attack on what he calls Middle-class Liberalism, and a nebulous eulogy of the culture which comes from undefined and uncertain thoughts and feelings. These latter he conceives to belong to the aristocracy and leisure class, and to the religious who do not very firmly believe their dogmas, and whose creeds are most likely false. It is a protest against material progress as represented by "machinery," and especially against the exact sciences as the chief element in education. He would have men gentlemen rather than scholars, "cultured" rather than scientific or masterful, capable of a lofty enjoyment rather than active and influential. He speaks of perfect men as the goal of life, rather than useful men, regarding the well balancing of character as the end of education, rather than the strength and ability of men to accomplish great things. The man himself as the end of life, not what he accomplishes, and man as enjoying his spiritual functions, rather than as doing good.

As this estimate of life is largely acquiesced in today, it may be well to examine its claims.

It is doubtful if the all-round man is possible in these times, and more doubtful if he is desirable. An all-round culture is necessarily a shallow one, especially since the branches of scholarship and activity have become so numerous. One can get only a smattering of knowledge today, unless he specializes, and so ignores most subjects of culture. When the subjects of learning were few, and but little was known of any of them, it was easy to master them all; and we had universal scholars like Bacon and

Thomas Aquinas. But most of the sciences have arisen since their day, and information in each has greatly multiplied. The scholar now knows only a little of anything; and the more proficient he is, the more he is contracted to a few things. All-round culture is but a thin veneer. The best results come only from mastership which is now confined to but a small part.

When we ask men therefore to live a full life, we should know how much life one is capable of. As each must fill up on little, he will be full long before the subjects of interest are exhausted. We go through the world merely tasting. There is too much for a man to enjoy as well as to know; and the more one spreads himself the more superficial his enjoyment is, as well as his knowledge.

One cannot know even all that he is capable of knowing, and most of his powers must be left undeveloped. Not only must he neglect many things for which he is not adapted, but he must neglect more for which he is adapted. Most men are born with an equal facility for several things, who must yet confine themselves to one. Their capacity is therefore necessarily undeveloped. The space of three score years and ten is not enough to make an all-round man, or bring out all that is in anyone. Nor are the best results attainable even in what we can do by attempting an all-round culture. The greatest pleasures in each department come only after we have given so much attention to it as to leave us none for substantial culture in any other. The highest delights of music come only to the musician, and to him only after he has given so much attention to music that he has disqualified himself for anything else. While we all have a capacity to enjoy art, poetry, nature, mathematics, commerce, war and religion, the highest attainment in these is not for the man who attempts them all. He who would enjoy the many things can have no deep enjoyment. The lover of architecture must forego his enjoyment of it if he will take supreme delight in painting; so that most of the world must go unenjoyed even where we are capable of loving it. We must select what to love as well as what to know, and narrow ourselves to get the best and make the most of it. While we may have a little training and a little feeling on many subjects, it is only by confining ourselves to the smattering which Mr. Arnold condemns. There is no remedy for our narrowness. What we gain in extent, we lose in depth; and

a very broad man is necessarily a superficial one. It is a question whether we should know a few things well enough to do them, or many things well enough only to enjoy them, and whether the greatest pleasure comes from the thorough knowledge which masters, or the partial knowledge which merely appreciates.

How much then, we should know to get the most out of life, and what that should be, is a most vital question in education. Mr. Arnold and his school emphasizes the ancient classics and traditional culture which have hitherto made gentlemen, especially among the leisure class. To these he would add religion, not as a means of securing anything in another world, but as a form of culture here. Besides the fact, however, that we cannot give proportionate time to the old studies, when so many new ones have come into being, it is most reasonable to take our culture out of the things that we have to do. If we must live among machines and chemicals, and must make money and engage in politics, we should learn to get the culture which is attainable through these. There is no need, in order to get culture, of carrying along what has grown false or dead. The living can supply it. The ancient languages and other antiquities should be pursued as a specialty, and by a class, and not made the subject of general culture to be saddled as a burden on students generally. They are getting too far from the work that we must do and the things that we must know. What yields our livelihood should furnish our poetry and sentiment. Culture should spring out of the duties of life. For the secular may be exalted, the material spiritualized, and the common seen in its poetic relations. By going more directly for what we want, we get the most culture as well as the greatest profit. Utilitarians have no less love for the fine arts and highest culture, than have those who are devoted to what they call the spiritual.

THE NEW EDUCATION—THE CHRISTIAN EDUCATION.

A. D. MAYO, LL. D., BOSTON.

I ASK consideration for the most vital topic connected with the education of the whole people. The fundamental work of a good school is the training of the character of the pupil. While the important work of developing the character of the child and youth as an individual is necessarily the special function of the family and the church, we all understand that to the school, and especially the American people's common school, is given a work complementary to this and equally essential to our American order of society and government; the training of American children and youth in the duty and opportunity of living together in all ways demanded by our peculiar order of republican society; in which every man and woman is at once a sovereign and a subject; each according to ability and opportunity involved in a nationality unique in human history.

In view of this peculiar order of human affairs what do we mean by the familiar expression, "Christian education?" How is this, undeniably the greatest function of the common school; what may be called the civic and social, moral and religious training of American children and youth; to be handled in connection with the common school in which 14,700,000 of our 16,000,000 of American children and youth must be educated? I say *must* be educated; for if there ever were an expectation that the American common school system would be essentially changed from its present spirit and form, that day has past. Within the last twenty-five years eleven of the Southern states of this Union, of their own accord, have adopted it essentially as it has been developed in the remaining thirty-three commonwealths. The great educational tide in every section of the country now sets in this direction. The people of the United States have evidently made up their mind that to the people's common school, developed from the country district school to the state academical, industrial and professional university, they are to look in the future, as never

before, for the training of the vast majority of American children for an American citizenship that includes the noblest ideals of a practical, moral and religious manhood and womanhood.

And here we are favored, in education, as elsewhere, by the practical solution of this fundamental question of the moral and religious training of American children and youth for the highest earthly position, American citizenship, by the decision of the American people. By the American people I mean in this connection what we may call the common school Educational Public, including the ablest, most conservative, effective and forecasting combination of people now to be found in Christendom. As the result of 250 years' experimenting in the sovereign art of training the young American generations for the manhood and womanhood essential to good American citizenship this educational public has given its sanction to what we may call the American form of the new education as the solution of the problem that has for centuries past separated, distracted and embittered the peoples of Europe and which, half a century ago, greatly embarrassed the American people in their final decision concerning universal education.

The American form of the new education is not the monopoly of any one or more than one of the methods of training the intellect, the conscience or the executive faculty of American children and youth. It is the mature conclusion of the American educational public concerning the best method of educating the coming generation of the country for the "grand and awful time" ahead, by the "working together for good" of the moral and religious, mental, executive, industrial, aesthetic and every other essential variety of instruction and discipline that can be included in a national system of universal education for a people like our own.

To understand what is meant by the New Education in this practical American sense, we may best look upon a superior graded public school, as it is found in an enlightened American community. The New Education signifies many things in which that organization differs from the schools of every sort with which the people of any part of the country were familiar half a century ago.

The new education means the modern schoolhouse, in contrast with the old, for children and youth of corresponding grade; the

new mode of organization; the present methods of teaching every branch of knowledge to the child learning to read and the student in the post-graduate class of the university; the present habits of discipline and government in the best schools in contrast with the old-time school in which I was thrashed almost every day of my school life, although deserving no more than a kindly and firm correction; the blossoming out of new academical studies and the addition of music, gymnastics, drawing and industrial training; the entire spirit of the institution in contrast with the old school life; the vast increase of public and social interest in the schools; the literary development as indicated by the incorporation of the school with the public library and the study of the literature of the language; the uplift of the common school to a more vital union with the college and university in the educational system of many of our American states.

Through these and similar reforms and, especially, by the indirect influence of a more enlightened moral and sympathetic public spirit in all matters connected with the dealing of the state with childhood and youth, the American common school, on its superior side, has risen to perhaps the most vital agency in American society. It is becoming, in fact, the people's university for training young America in that Christian civilization which contemplates the union of all the elements of our cosmopolitan population in the common American life; the great achievement of 100,000,000 people living together according to the ideals and methods of human intercourse set forth in the Gospel of Jesus Christ.

The new education as organized in the common school thus understood, has practically solved what is called the religious question that so long has divided the several religious sects abroad and at home. It has solved it by demonstrating that in the fundamental realm of character training, it represents the essentials of that common Christianity which is the working faith of the American people concerning the application of religion to the affairs of the world *in* which they now live.

I now attempt to show how the American common school organized and worked in the highest form according to the ideals and methods of the new education, is in itself an incarnation of a true Christian education; combining as it does the ideal and the life of the world's great teacher, Jesus, the Christ, in a manner

sufficiently broad and practical for the use of the world's great Republic.

The new education more nearly corresponds in all its ideals and practices to the method of the Great Teacher than any system yet in operation in Christendom. It may, without irreverence and with perfect fitness, be named,—"The Gospel of the New Education."

1st. The idea of human nature, as manifested in the child and youth, set forth in the new education and in the original gospel of Christ, is the same. According to both, man is the child of God; an incarnation of the infinite spirit, individualized in a body; endowed with a personality that forever asserts itself through a freedom which implies moral obligation and results in character; and, indirectly, through the material, and, directly, through the spiritual world, is in perpetual contact and possible communion with the infinite soul:—"The true light which lighteth every man that cometh into the world."

Before this sublime conception of human nature, all theological, philosophical or scientific estimates of man "pale their ineffectual fires," like glimmering tapers before the rising sun. Over the portals of the spacious temple of the new education we read the command of the Great Teacher:—"Be ye perfect even as your Father which is in Heaven is perfect."

2nd. The new education recognizes that every child in America, like the child Jesus in Palestine, is a "Son of Man," endowed with the power to become "a son of God." And the open highway for every American child to become a son or a daughter of the Almighty God, whose name is love, was surveyed by the great apostle when he says:—"No man liveth to himself and no man dieth to himself." In the school of the new education the child is to be trained to the uttermost wholesome development of his own personality, including the one point in which his life may become an original contribution to humanity, that his career may be bound up in the higher life of the home, society, the church, the state, the entire race; "the family in earth and heaven," as a "co-worker with God." In the new education all good instruction culminates in the power to know "the truth which shall make him free." All its moral discipline aims at making every child, sometime and somewhere, a self-controlled man or woman, living in joyful obedience and accord with the law of

love to God and man. The aim of all executive and industrial training in this school is to place the instructed brain and heart in connection with the working hand; so that man and woman can more and more work in the knowledge of and obedience to the majestic forces and universal laws which are the habits of the great Creator.

3rd. In the entire method of organizing the school, the gospel of the "new education" is in perfect accord with the gospel of the absolute religion proclaimed by the Great Teacher. It abolishes at one stroke the whole conceit of an infallible human close corporation endowed with the divine right to monopolize the training of childhood and youth. It enforces the right and duty of the family as the divinely appointed teacher and guide of infancy and early childhood. But it also asserts the superior obligation of the state, representing society, "To see that the Republic receives no harm." No family can rightly give to society an enemy in the form of a neglected or perverted child. Neither may the church claim any infallible right in the schooling even of its own youthful membership. Working along with the family, the state, and all the vital agencies of society, the influence of the church may be potent and beneficent. But when it assumes the attitude of absolute authority, over family, state or society, it commits high treason against the Republic of Heaven; is a rebel in God's university of human life. Even the American state is only the agent of the people acting through a flexible majority; not in any one decision infallible, but, as this republic has already demonstrated within the past century, the safest depository of human rights and obligations; the nearest approach to the voice of God possible under the conditions of the present state of existence. In no one's charge are the coming generations of young Americans during their years of preparation for sovereign citizenship so safe as in the care of the whole American people, represented in the American common school.

4th. The natural method of instruction, which is one of the most notable characteristics of the new education, is essentially the same as the method of the Great Teacher. Where can there be a more admirable illustration of the best instruction in our superior schools, than in the Sermon on the Mount, which has survived the scholarship, the theology and the ecclesiasticism of eighteen centuries and is to-day fresher than the editorial and the column news of the metropolitan morning journal?

To that throng, including all sorts and conditions of men, standing or reclining on the hillside, the Teacher talks for an hour on the sublimest of themes—yet that theme of which the humblest of God's creatures most desires to know—how to live in the world that now is and in every world that is to come. With what exquisite adaptation and perfect mastery of the mighty subject the familiar talk flows on: It is the most radical, profound, mystical, all-inclusive, majestic and magnetic discourse on things spiritual, moral and prudential that has challenged the philosophy or theology of the ages. Yet it is the simplest, most helpful, most child-like discourse ever addressed to the common intelligence of a listening youth, unable to read or write.

Here is indeed the ideal method of instruction, a ladder planted close by the feet of every man, and woman and little child, whose top is hidden in the heaven of heavens. Now comes a sentence that wakes the drowsiest hearer and helps him "get himself together" and lazily put his foot on the lowest round. Now a lofty saying of truth incarnate in perfect poetry of speech, summons the scholar, philosopher or saint to face new heights of wisdom, beauty and love; through the crowd of radiant angels ascending and descending, with rapt expression, gazing upward, if, "haply he may find Him" whom "no man hath seen at any time."

So by this "natural method," the teaching of truth that is immutable in a way to set every child and youth searching for it as for hidden treasure, adapted to every grade of intellect, regardless of the scepticism or scorn of the most learned scholar, never despairing of the ignorance, stupidity or wilfulness of the most forlorn and ignorant child, does the blessed new education go on through its latest and mightiest agency,—the American people's common school. The best possible treatise on methods of instruction and discipline in family and school, would be a manual containing everything in the Bible written about parents and children, the teacher, school and home. Like the essays of Emerson, with little apparent connection of thought or literary plan, this volume would at once take its place among the greatest books of the world, the most instructive and inspiring chapter of that "story without an end" that every true gospel for mankind must always be.

5th. And especially we cannot fail to observe how both the system of the new education and the Gospel of the Great Teacher

declare that woman is the natural and providential instructor of every generation that comes into the world.

Indeed, the whole Bible scheme of man's redemption revolves about the lives of two women. It was Eve that first revealed to man the "knowledge of good and evil," of which all human history is the illustration and the commentary. And it was the same much-berated and misunderstood great-grandmother of us all who took the hand of her timid and cowardly partner, turned his back on the dreamland of Eden, set his face towards the wilderness, and "blazed" the way to the first civilization of the race. And when "the fullness of time was come," Mary was sent to reveal the divine mystery of birth and to give to the world the Divine man; himself compact of all that is highest in man or womankind; to lead the generations to the gospel of sacrifice which is the law of love.

Pestalozzi broke the pagan spell of a morbid masculinity in all the schools by telling through the story of St. Gertrude, the secret of the new education.

Woman is the soul of the true science of pedagogy and the mother's way is the natural method of imparting truth. Froebel revealed the gospel of play and, like Jesus, reminded us that "in Heaven the angels of the little ones look upon the Father's face." But it is a notable fact that, of all the peoples, this American people of ours has risen most naturally and decisively to the training of our 20,000,000 for the citizenship of the twentieth century. Every nation betrays its advancement in the gospel of the new education by its acceptance of woman as instructor. Here both in the educational opportunity accorded to woman and her employment in every department not only of instruction, but school administration and legislation as well, the world's great Republic stands supreme.

6th. And here we register another correspondence of the new education in the American common school with the ideal of the Great Teacher. In its broad and beneficent embrace it holds all sorts and conditions of children and youth. It is, in itself, a miniature Christian republic, where all the differences that of old have separated classes, races and nationalities are ignored in a common citizenship, a brotherhood which includes all under a common law of liberty and equality. In the American common school it may be said for the first time, "they shall come from the

East and the West, and from the North and the South and sit down together," in the world's great Republic, which is the nearest approach yet made to the kingdom of Heaven on earth. Here, better than elsewhere, are the 20,000,000 of young America trained in that patriotism which means the best possible manhood and womanhood; educated into the supreme art of living for their country, and the best preparation for the consecration of "life, fortune and sacred honor" in any hour of peril to a nationality which is now the hope of the human race around the globe.

And, if anything beside were lacking to confirm this essential agreement between the gospel of the Great Teacher and the gospel of the new education, it is the portrait of the ideal childhood and youth of the Master, regarded as the highest type of American childhood and youth to-day.

Is there any lesson just now more needed in our splendid though crude and boisterous American civilization than the gospel of the consecration of maternity — Mary; the lowly birth of the child, Jesus, in the golden cloud of great expectation that floated around the manger, his probable training by the schools of his day in the highest traditions and anticipations of his countrymen, his life of faithful and unobtrusive labor in his earthly father's occupation, his eager improvement of the first opportunity to look upon, hear and "ask questions" of the great doctors in the temple, his sublime youthful conception of his "Father's business," his return to the life of obedience in the Nazareth home, and his patient waiting till the customary age before entering upon a ministry which was to announce a final parting of the ways in the history of civilization?

Should we not all feel stronger in our confidence in republican institutions and the destiny of our beloved country could this brief Scripture record be adopted as the text-book for the character training of young America for citizenship in the second century of the national life? And where is this type of childhood and youth, with its corresponding idea of a complete manhood and womanhood, found oftener and in more satisfactory quality than in our superior common schools, where the new education is quietly going on with its work of strength, "sweetness and light" while all around the air is vocal with "the thunder of the captains and the shouting"?

It appears to me that the church and the clergy of our country, to-day, in their relation to the education of these 20,000,000 of American children and youth for sovereign American citizenship, may well consider the spectacle presented abroad by the attitude of a portion of the clerical body in England and the French republic.

In England a section of the established church and clergy, after a struggle of half a century against the establishment of an effective system of unsectarian common schools for the people, has once more rallied to overthrow, or essentially modify, even the present educational compromise system which leaves Old England to-day in a complete arrangement for educating her masses below the new American state of West Virginia, carved out from the wilderness of the Old Dominion only thirty years ago.

In France the violent reaction from the despotic control of all education by the priesthood of the national church has thrown the republic into the arms of a philosophic secularism that practically ignores and isolates the clergy as even a helper in the great work of the development of republican government and society.

Here the question whether this republic is to be virtually deprived in popular education of the services of the churches and their clergy; in no country so free and broad and essentially religious; is fairly up before the people. Will the clerical class and the church still insist on the old-time theological and ecclesiastical idea of the Christian Education, probably the only possible ideal three centuries ago in Europe, out from which the people of the United States have finally emerged after a conflict of 250 years? Especially in the Southern states and in the schooling of the Negro who, above all other classes of our people needs the plain, common training in the ideals and habits of life of the new education, is this question of absolute importance. Shall this one-tenth of the American people, at the beginning of their life in their new American citizenship, be distracted by these contentions of rival systems, as they linger yet in the awful shadow of their present illiteracy, only another name for semi-barbarism; while the great debate of the doctors of education and the doctors of divinity rages like a tempest in the air above their heads?

May we not hope that here, in this most interesting realm of popular education, to-day the best university in the world for a fresh and profound study of the supreme science and art of the

education of a people; the clergy and the church will unite on this fundamental "article of faith";—that the absolute religion of Jesus Christ, after eighteen centuries, has won its grandest victory in the acceptance of the new education by the American people as the last and best organization of the gospel of love to God and man for the training of American childhood and youth for sovereign American citizenship?

FOR FREEDOM OF SPEECH.

GERTRUDE DARLING, MANKATO, MINN.

A POLITE speech is justly regarded as one of the truest marks of culture. And those who are conscious of the form of language, especially those who train young people, commonly strive to attain this note by strict accuracy of expression. It is an axiom among teachers that every lesson should be made a language lesson, and that further, this result should be effected by criticism of the speech of the pupil. "No mistake," the enthusiastic purist has declared, "should pass uncorrected."

Most of us, perhaps, as teachers or as taught, have contended with such strictures. Perhaps, also, in more cases than are accounted for, discipline like this has resulted in permanently impeding the language flow; for in speech, a policy of suppression does not lead, as sometimes in state-craft, to expression — through revolution — so those of us interested in the well-being of our native tongue are the more bound to respect the individual utterance, remembering that facility in speech is more to be desired than rigid grammatical and orthoëpical exactness. Moreover, these so-called mistakes in orthoëpy and syntax are frequently not lapses of the pupil, but errors of judgment on the part of the teacher, due to a misapprehension of the standard to be applied.

In regard to orthoëpy, it is not sufficiently recognized that neither in this nor in any other English-speaking country is there any one authoritative ultimate test for pronunciation. The dictum of the dictionary — the standard to which conformity is generally demanded by those, teachers or not, who arrogate to themselves the office of critic — is a fallible, and frequently a very partial decision in matters phonetic.

In the first place, the standard maintained by many dictionaries outside of the full editions of the Century, the Standard, and possibly one or two other late publications, is commonly not what such a standard should be, the record of actual good use; it is some one's theory of what good use *ought* to be. Moreover, English is so far an agglutinative language, that it is the sentence, not the word, that is phonetically as well as logically the unit of speech; and as members of a living organism, the words of a sentence are almost as different in sound as in logical content from the same words in dictionary dismemberment. These two misconceptions, aided largely by the insufficient phonetic notation of the older dictionaries, make their information as regards spoken English frequently inadequate and misleading, and help to encourage such abnormities of speech as litera-toor, nat-your, and their kin. The mark of the beast is on them all.

It is a fact, too, that even those people who attempt to observe such phenomena, know very little about their own or others' pronunciation. When Henry Sweet, in 1886, published his *Elementarbuch des Gesprochenen Englisch*, some English friends to whom he showed it would not believe that it represented his own pronunciation. They said that it illustrated a broad Cockney dialect. And most people, English or American, are surprised to learn that their speech is like that of a London Cockney in having lost many of its initial h's. This loss is not due, either, to a slovenly articulation, but to the regular and inevitable tendency of sentence stress; and an understanding look at any accurate phonetic text leads us to the question whether English may not eventually, as French has done, lose altogether the aspirate *h*. Let any one to whom this seems extravagant, pronounce as in ordinary conversation such a sentence as *I know he has done it*, and note how many h's are sounded. The stress on *know* and *done* really makes of the sentence one agglutinated word in which the unaccented syllables are so obscured as to obliterate the *h*'s.

By a phonetic text I must not be misunderstood to mean spelling reform. I mean simply a phonetic representation of the actual facts of spoken English, to be used for scientific purposes only. A knowledge of such facts is still in its beginnings; and, as Henry Sweet says, "Till we know how we actually do speak, we cannot deal with the question of how we ought to speak, and whether it is possible to reform pronunciation and take steps to

preserve the unity of English speech all over the world." How far this latter is possible or desirable may be a question, but the observation shows, at any rate, that there is danger of too much self-righteousness in the matter of pronunciation, and it may save some of us from pedantic and mistaken assertions of how others should speak.

Another defect in the dictionaries, more generally true of the older than the later ones, is that they give, frequently, only one pronunciation of the same word, when there are more than one in good use. And, again, they sometimes authorize a pronunciation once standard but no longer recognized as such by custom. *Deaf* with a long *e* is doubtless now archaic, but educated people of a generation since use it, and standard dictionaries still authorize it. In certain sections of the country, too, in the middle West, for instance, this use is more frequent among equally cultured people than in the East. Speech changes so rapidly, not only from century to century, but from generation to generation, that the book record of the changes must necessarily lag behind the accomplished fact; and we must not forget that the dictionary is a recorder only, not a maker of speech, though there is, of course, a reaction, more or less slight, of the dictionary upon spoken English. But it is use that makes the rule. Whether the dictionary upholds it or not, that pronunciation in general good use is the correct one, — as far as any one is absolutely correct.

The same suggestion holds good in matters of syntax. Custom is the only ultimate authority; and no one has a right to say that forms of speech in common use among educated people are "wrong" or "bad grammar," or "vulgar," because they do not conform to the canons of the text-books. The grammars as well as the dictionaries should be the record of those forms of speech justified by custom. We are continually forgetting that a grammar is primarily not a book of laws, but a book of history; and this misunderstanding is fostered by the text-books themselves, which — especially the American-made ones — refuse or neglect to admit certain expressions vindicated by the voice of the people.

One such syntactical bone of contention is the common expression, "It is me." Within my knowledge of American grammarians, all except two, Whitney, and G. R. Carpenter, leave it without recognition. The former of these gives it only a side

glance of acknowledgement, and no doubt the concensus of opinion among American schoolmen is that it is "bad grammar." In one of the best normal schools of Massachusetts, I recently heard the French teacher correct a pupil's translation of *C'est moi* from *It is me* to *It is I.* Yet English authorities in general, with a more metropolitan view, allow the form, and such eminent scholars as Lounsbury, Sweet and Morris, give it full recognition as standard colloquial English. What are its critics to answer, too, to its use by such a master of pure style as Addison,* not to mention Richardson?†

It is a common error, and one that perhaps tells against the acceptance of this construction, to suppose that it is a dialectic or provincial use, which, with the growth of accuracy in speech is dying out. This is not the case. As far as the testimony of literature shows, the expression was not general till the eighteenth century. It then supplanted the popular form *It is I.* It has always lived in good society; and in spite of the efforts of grammarians, its use has been steadily increasing. This is, in brief, the biography of the form. And if use justifies use, *It is me* ought to be acknowledged as good spoken English. It is said to be so acknowledged in England, and the form is not corrected in the schools.

It is sometimes urged as an objection to this construction, that if the accusative *me* is correct here, other accusatives, *him* and *her*, ought to be accepted in analagous instances. But this conclusion shows a lack of the sense of proportion. It is not because *me* as a nominative after *be* is occasionally used, nor because it is used in vulgar idiom by the slipshod or ignorant, that a place is claimed for it, but because its use is widespread in colloquial language among people of education. It may be that *him* and *her* will eventually shift in the same way. Such changes are of constant occurrence in English. It cannot be new to any student of the language that the present nominative plural *you* has made this change, being found formerly only in the accusative or dative, the one accredited nominative plural being *ye.* Whether the same tendencies that have converted the accusative *me* into a nominative will ever effect the same result for *him* and *her* would be difficult to predetermine. The springs of language rise in so many sources, and are directed by such obscure influences, that it is equally difficult to trace their origin and to predict their course.

* The Drummer, Act II., Scene I.
† Pamela, 43, b.; Ibid, 64. s.

At present, at any rate, the use of *him* and *her* as nominatives is confined to the vulgar idiom; and because *me* is used as a nominative, is no reason why other accusatives should be so used.

Neither need the difficulty of accounting for the change, and of "giving a rule" to fit the occasion, be a stumbling-block to its acceptance. We need to be reminded again that the work of the grammarian is not so much to make laws as to observe and record phenomena. The laboratory method is just as exigent in the study of language as in other subjects. We are in general too much bound by the inclination to tie up every word of life with a rule, and stow it away in some pigeon-holed category. A little more liberality of spirit towards syntactical formulas and individualities of accent will not result in the degeneration of English, and the effort thus released might be applied with more worthy results to the attainment of a fuller and richer vocabulary, and a clearer and riper intonation.

A full and vital expression, and beauty of voice, are more to be desired than a knowledge of syntactical rules and dictionary accent. A knowledge of book English is a good thing, but it is the living spoken word that is the Real Presence. Though man be a worm, he is not so much a book-worm that his speech is born of a book. And though the latter is the recorder and preserver of the perishable word of flesh, in the long run it is the spoken word that survives when the man and the book are dust together. It is the spoken word that has discovered to us all the previously unknown relations of the greatest family of languages, — the Indo-European — and that has revealed a parent tongue, older than Sanskrit or Vedic, of which no written memorial is handed down. More enduring than any graving on rock or leaf, or any monument of stone, these imperishable syllables seem endowed with the strength of the hills that looked down on their first utterance, and that behold them remaining when every other trace of the people that voiced them is lost.

The ancestry of speech as well as its every-day regeneration in the life of the race, sets it in its own position of dignity and honor, as the highest form of expression. The great poetry of the world is that which has sprung from the human heart in the vernacular of wandering minstrels, or has been written in the familiar idiom of the vulgar tongue. Burns, Shakespeare, Dante Homer, owe much of their power to their freedom from the con

straints of a stereotyped literary medium; and it is not for the well-being of language to crush out its vitality with the weight of an unabridged dictionary, or to cramp its full and free exercise with too many grammatical and rhetorical platitudes. Let the latter be applied,—with frugality—when we become "varlets of the ink-horn." Written English is enough more formal than the spoken language to justify the demand for stricter grammatical precision, but let us not sacrifice our birth-right speech for a mess of syntactical pottage.

THE MASSACHUSETTS TEACHERS' ASSOCIATION.

A PRACTICAL SUGGESTION.

PRINCIPAL CHARLES CORNELL RAMSAY.

B. M. C. Durfee High School, Fall River, Mass.

THE Massachusetts Teachers' Association has a proud and interesting history. It was among the first state teachers' organizations in the United States, and is the mother of a numerous progeny in other states of the Union. Its long and honorable existence covers a period marked by nearly all the improvements and reforms in education in this country during the present century; and in their promotion the Association has borne a conspicuous and important part. Its membership has included the most eminent educators of the commonwealth and nation, some of whom later have become prominent members of other learned professions; and among the speakers honored with parts upon its programmes have been some of the most distinguished men of this and other lands. To the cause of public education in New England and throughout the country, it has rendered an incalculable service. That its good work may continue and may be increased, some important changes, however, should, in my opinion, be made in the plan and conduct of its future meetings. The same thought has doubtless occurred to others, for a committee on the annual meeting of the Association has been appointed.

The evolution of teachers' organizations is interesting and not altogether simple. At first, as might be expected, the meetings of such associations were limited to a single session in one room for teachers of all grades of school. As such a plan did not meet the wants of an attendance or membership so heterogeneous, the num-

ber of sessions, but not of meetings, was next increased; in order that there might be time enough to include a sufficient variety of topics on the programme to satisfy teachers of very diverse needs. But this change did not effect its purpose. After a time, those in attendance did not enjoy listening to addresses and discussions that were often quite remote from their interests as teachers of particular grades of school. For this reason, another change was made. After a general meeting of the whole association, the members separated to attend section meetings of primary, grammar, and high school teachers, respectively. Such substantially is the arrangement for meetings now in use by the best state and county teachers' associations.

That the plan just described is not satisfactory, and that the evolution of teachers' associations has reached another phase of development, are clearly proved by the fact that, in recent years, many special clubs and organizations of teachers have been formed. Associations of superintendents and of principals are well known; but not so well known, because of more recent origin, are associations of teachers of special subjects — as of history, ancient classics, modern languages, physics, chemistry, drawing, music, etc. In some parts of the country, teachers of commercial branches, and even school committees, have formed separate organizations for mutual improvement in the performance of their respective duties. In several cities, school janitors are also organized and hold regular meetings; but for what purpose I do not know. Outside the profession of teaching, in other professions, in all the arts, crafts and trades, special organizations have become familiar to us all. Indeed, as we have reached the period of the widest application of the economic law of the division of labor, so we have reached the era of clubs and associations of specialists. Departmental teaching is now the rule in the best secondary schools, and wherever possible should prevail in all high and normal schools. Whether right or wrong, departmental teaching will ultimately also be generally extended to grammar schools, as it now is in a few cities and towns. Associations of teachers of English, of mathematics, of geography, and of other branches taught in elementary and secondary schools, will then be organized.

General meetings of all teachers irrespective of grade, and general meetings of the teachers of particular grades, however, have been

and always will be of great value. Such meetings are very important for purpose of inspiration in the general work of the teacher, of arousing and maintaining a proper *èsprit de corps*, and of discussing themes of common interest to teachers. Hence, they should be retained either as they now are or in a modified form.

The growing tendency of forming associations of teachers of special subjects, already alluded to as wise and as meeting a permanent need, is, however, both inconvenient and expensive. It is often difficult to find suitable places and open dates for so many different club meetings. It frequently happens, moreover, that a teacher is a member of more than one such club. The expense of travel to and from several teachers' conventions and the total amount paid in fees are no small items in the course of a year. Now, as in Massachusetts more clubs of special teachers have sprung into existence than elsewhere, the Massachusetts Teachers' Association has an excellent opportunity at this time both to perpetuate herself and to increase her usefulness. In some way, she ought to correlate or federate all — except local — teachers' associations in the commonwealth. The practical suggestion I would make, therefore, follows.

The annual meeting should, as now, be held on the Friday and Saturday following Thanksgiving. A session Saturday afternoon ought, however, to be added to provide ample time for the various meetings to be included in the plan. Friday morning should be given to a general meeting of the whole Association, at which committees should be appointed and the general addresses should be made. Friday afternoon the section meetings of the primary and grammar school teachers should be held; also that of the high school teachers, if it still be thought desirable to continue this section in the old form. Saturday morning should be devoted to the meetings of teachers of special subjects in secondary schools, of school superintendents, of principals, of school committees, etc. If no general section meeting of high school teachers is held on Friday afternoon, the special teachers' meetings of Saturday forenoon should be preceded by a general meeting of high school teachers for the discussion of topics of common interest. Saturday afternoon the whole Association ought again to assemble for the election of officers, reports of committees with discussion of the same, and the transaction of other important business.

The foregoing is but a suggestion, which experience and reflection would probably modify and elaborate with advantage to the Association. It is not offered as the final or the only plan for future meetings; but for one, I earnestly hope that its chief ideas may be embodied in any changes that may be made in the conduct of the annual meetings of the Massachusetts Teachers' Association.

VICTORY.

EDWARD WILLIAM DUTCHER, STILLWATER, MINN.

This is the price: Dead faces towards the sky;
  Hope waiting to be shattered at the home;
Long trenches peopled; hearts in agony;
  When there unfurls a flag above the dome,
And we are glad that men can bravely die!

EDITORIAL.

THE educators and citizens of Los Angeles are making great efforts to entertain their guests next July in royal fashion. They are sending out literature which not only informs the mind but tempts the inner man as well. Expert medical testimony is also given that it is "the most delightful summer resort in the United States," and "the average daily temperature for July is about 68°." There are breezes from the ocean by day and at night cool dry breezes from the mountains, fifteen miles behind the city. All the teachers will desire to visit the old Mexican *pueblo* made famous by Helen Hunt Jackson. Apricots will be fully ripe, and Japan plums, limes, lemons and a great variety of berries will tempt the appetite. Terms at hotels, restaurants and boarding houses will not be excessive. Fares for the round trip, good returning until September 4th, will be about $50.00 from Missouri River points, $62.50 from Chicago and $84.00 from New York or Boston. To this must be added $2.00 for N. E. A. membership fees. Those who attend the July meeting will not only receive a hearty welcome, but see a great deal and enjoy a great deal besides the intellectual stimulus always imparted at meetings of the National Educational Association. 'Rah for Los Angeles!

ONE of the most interesting phases of the present condition of our relations to our new colonial possessions — both in the East and West Indies — is the remarkable uprising both of the religious and educational public to welcome the wonderful opening of a new field for a new order of missionary work. Hitherto a church mission has been a settlement in a pagan, Mohammedan, or half-civilized nation, where a little group of workers have been compelled to feel their way, always in peril of suppression or absolute destruction, towards the community by which they are environed. A great deal that has been unsatisfactory and practically ineffective in both missionary and educational work has come from this restricted field of operation. With the sole exception of the Indies and a few islands loosely held in the grip of a civilized nation, sometimes opposed to the Protestant form of Christianity, this has been the great obstacle against which the missionary zeal, consecration and often consummate ability of thousands of the noblest men and women in Christendom have contended. What a change when regions

now occupied by millions of people pass under the government or protectorate of the Republic. Then the teacher, the educator, the missionary, stands upon his own ground, protected by the flag, with the mightiest of nations pledged to the defense of all judicious liberty of speech and operation. Instead of a denominational, sectarian school, shackled with the polity and creed of an exclusive sect, the school is of the American type, unsectarian, unecclesiastical, free to all who come, reaching from the little plantation primary up to the state university. Here the representatives of every church and creed must of necessity find the main sphere of their operation in the inculcation of those principles of Christian morality which are only the universal laws of good living on which all men of all religious bodies are agreed. Who can wonder that our American churches, already stirred by the experiences of the past thirty years with the idea of union for the uplift of humanity and the bringing in of God's kingdom of light and love, should hail the opening of this new era, — the first real opportunity for the inauguration of what may be called the American theory of a colonization which includes the training of a whole people through generations of peace into touch with the highest civilization of modern times. As educators, we hail the new opportunity ushered in by the new century.

IT is not strange, under these circumstances, that the tables of the Bureau of Education at Washington are literally groaning with the piles of applications from every portion of the Union and the most respectable sources; teachers of all sexes and often distinguished reputation; pleading for the opportunity to go to Cuba, Porto Rico and the Phillipines, and enter upon the work nearest their hearts. It was fit that, first of all, the Administration should call Gen. John Eaton to visit Porto Rico to examine the conditions and as far as possible formulate a policy for the introduction of the American system of universal education. General Eaton himself is of all other men the one object lesson of the new method of combining conquest and education that came in with the beginning of our Civil War and during the last thirty years has matured into the most complete implement for combined missionary and educational work among a people in the lower stages of civilization. Never before in the history of the world did a mighty army go forth to conquer a vast realm in rebellion against the State, bearing all the elements of a higher civilization in its army wagons, occupying the ground as fast as conquered by the order of society that alone could make for the perpetuity of a nation founded on republican and democratic ideas. It was General Grant, on his first march to Vicksburg, that called to his headquarters young Chaplain Eaton, born

and educated in New Hampshire, a schoolmaster in Cleveland and Toledo, just ordained as a minister from Andover, and placed in his hand the organization of the entire body of negro fugitives, unsettled by the march of the Union army through the entire states of the southwest. The result was that, henceforth, as fast as the Union forces occupied the valley of the Mississippi, the negro population, at one time amounting to nearly a million people, were immediately organized as laborers on the deserted fields and plantations, trained as soldiers and workers in the army, put to school, gathered in Christian congregations, and in every way possible under the circumstances put in training for their future citizenship in the Republic. The result was that by the close of the war probably two millions of the colored and humbler white population of the seceding states had been taught to read, the negroes to work for wages, and the beginnings of family life after the Christian order, inaugurated. It was this great movement, of which General Eaton was the center, that made it possible for each Southern state at the close of the war to include the colored people in its new system of common schools. Through all his subsequent career, as State superintendent of common schools in Tennessee, assistant of the Freedmen's Bureau at Washington, and finally as United States Commissioner of Education in the National Bureau, did General Eaton develop that masterly scheme of educational statesmanship whereby the colored race has been saved from hopeless anarchy and barbarism, the development of the new South made possible, and the way of a republican colonization, missionary and educational policy laid out; so that now the great forces of the new civilization can follow the brief episode of war and do their beneficent work round the world. The mere fact that the American system of universal education can finally be planted in the heart of the Orient, under the protection of the American flag, is in itself an answer to all the dismal forebodings which come to us; often from the very heart of culture in those states whose people, today, are doing more for educatian, religion, and popular government than the entire world beyond the limits of the Atlantic and Pacific coasts.

PERHAPS many of our readers are not aware of the broad and thorough work being done by the School of Pedagogy of New York University. Starting nine years ago, under the general charge of the late Dr. Jerome Allen, it increased slowly in numbers; but since then, under the broad and energetic administration of Dr. Edward R. Shaw, it has advanced much more rapidly. Four years ago there were about 70 students, now there are 345. Its curriculum consists of nine groups of studies represented by sixteen "separate courses of histori-

cal, experimental, interpretative and constructive material." Here is a graduate school of educational science of a very high order whose appeal is to professional educators. It is doing a unique and noble work and doing it grandly. Young men and women who aspire to fill chairs of pedagogy in normal schools or colleges, principals and superintendents seeking larger equipment for their work, find here constantly enlarging opportunities and benefits of the fullest professional training. There is also abundant opportunity for the teacher who desires to specialize on any subject. No other school in our country can show such a definitely organized and working curriculum, tested through these nine years. It conserves historic teachings, studies the individual analytically, examines processes of teaching and trains the teacher in philosophic thought and scientific judgment. The past is not neglected while everything new in philosophy, psychology, ethics, æsthetics, sociology and pedagogy is carefully scrutinized. Courses in physiological pedagogics, national systems of education and school organization, as also the seminars, are of great practical value. The Faculty comprises seven talented, earnest, hard-worked professors and lecturers. The student feels at once and through all his two years' course the stimulating atmosphere of hard study. He has access to choice schools of observation and a school of application. Every thing that laboratories, libraries and museums can do to aid him is at hand. Also the countless advantages of the great city. But best of all is the contact with hundreds of other keen educated minds, gathered here from all over the land and from other lands, intent on getting the fullest and best equipment possible to fit them to instruct others. Our readers will do well to keep in touch with the great work being done in this school. That it is so grandly successful is due more than all else to the splendid ability and tireless energy of Dr. Edward R. Shaw.

PAUL'S counsel to Timothy: "Let no man despise thy youth," contains one of the most important of all pedagogical principles. Despising the youth or ignorance of his pupils is a sure way for a teacher to end his usefulness with them. On the other hand, a sympathetic and respectful attitude, no matter how dull, stupid or ludicrous the mistake may be which the pupil has made, will give the teacher an influence over his scholars which will be lasting and effective. Herein is the secret of much of that knack or gift of true teaching which makes the success of every great master. Arnold, of Rugby, always treated his boys as though they were men, and so awakened true manliness within them. We recently overheard a scrap of conversation (and marked the illustration which it furnished of the sound pedagogical

principles) wherein a father asked his young son who had just returned from church, what the minister had preached about? "O," said the boy, "he '*basted*' his sermon on the church fair which we had last week." Laughable as his mistake was, the father did not laugh at the child, or correct him at the moment, but inquired further concerning the service and chatted with the lad in a kindly way about other things. Later in the day, however, at a favorable moment, he said: "I noticed, Henry, that you used a certain word a little incorrectly this morning. Let me explain to you that there are two words in the English language that are somewhat alike — the word *base* and the word *baste*. To base means to found upon, and the past tense is *based*. To baste is to fasten temporarily with long stitches, and the past tense is *basted*. You will see, therefore, that it was wrong to say the minister '*basted*' his remarks on the church fair. You should have said '*based*.'" The child laughed heartily at the thought of his own mistake, but his feelings were not wounded in the least, — by reason of his father's forbearance and kindliness. It was a simple little home incident, but it meant much to father, child and onlooker. This power to put one's self in the child's place, to enter into his difficulties, to respect his dignity instead of ruthlessly making fun of him when he blunders, makes the difference between success and failure in the teacher, between growth and retardation, as well as between happiness and unhappiness in the child. This power of sympathy and of self-control can be cultivated. Here is a work, an opportunity for self-culture, for every parent and every teacher.

THE CUBAN INDUSTRIAL RELIEF FUND.

HORACE F. BARNES, FINANCIAL DIRECTOR, BOSTON.

THIS Fund was organized in New York, last November, after an enthusiastic meeting in Plymouth church, Dr. Lyman Abbott presiding and advocating the plan of industrial relief for Cuba, and endorsing the men at the head of the movement. The plan is as follows:

The first of a series of industrial relief farms in Cuba is inaugurated at Guines, a town forty-five miles south-east of Havana. It is the market garden of the capital of Cuba, where before the war it sold annually over $5,000,000 of vegetable products. It has a soft, rich soil, irrigated at all times by many living springs which make it independent of the dry season. Three months suffice to raise a crop at Guines.

The Fund has leased a tract of the best land, appointed two practical men as superintendent and manager, who are on the field waiting to begin operations. The plan is to equip this farm and pay wages to laborers for days' work, gradually enabling them to prepare to go to work on their own farms. Oxen, farming tools and seeds, all to be loaned to farmers on other land, their use to be repaid after the sale of the first crop; then the proceeds are to be used as capital in preparing for the next crop, and so on afterwards.

This movement is wide apart from ordinary unconditional charity. It proposes to enable the great agricultural classes of Cuba to help themselves. They prefer this method of help, for the farmers are an industrious and frugal class. There are about 100,000 small farms in Cuba, yet nearly all of the farmers are homeless, penniless and starving. They only ask the loan of oxen, plows, hoes and seed, and their fertile soil will do the rest.

The Fund, which has the endorsement of the Government, of military and naval officials, of multitudes of the most eminent clergy and laity, and of the Press generally, appeals to New England to equip this first farm at once, for which not less than $6,000 will be required. I would be glad if appreciative educators would initiate movements in their clientage at once to help the sufferers in Cuba, who are now worse off than during the late war.

If quick and generous response is given, the first farm will be named "The New England Farm."

Correspondence and contributions should be sent to "The Cuban Industrial Relief Fund," Congregational House, 14 Beacon Street, Boston. Draw checks to the order of the National Bank of the Republic, 95 Milk Street, designated for The Cuban Industrial Relief Fund.

THE FIRST TWO BOOKS OF "PARADISE LOST."

(FOR THE CLASS-ROOM).

MAUD ELMA KINGSLEY, EAST MACHIAS, MAINE.

SINCE "Paradise Lost" has been made one of the requirements for college preparatory reading, a very serious problem confronts the teacher of English who has to guide through the intricacies of the first two books of this profoundest of poems the average high school class composed of pupils who have little knowledge of mythology, less of the Scriptures, and least of all of those political conditions which make the literature of an èra distinctive.

How shall he do it? From a volume filled with the lore of all the ages, how shall he extract that which shall be for an inspiration to his scholars and make them feel the sublimity of the poet and his immortal work?

First of all he must have made the poem a part of himself. He must have read it with Bible in hand; he must have read it with his Classics before him; he must have read it with atlas and dictionary beside him. To the study of it he must have brought a knowledge of the age which produced it; a knowledge of church and state; of the broad religion of the Court and of the grim theology of the Puritan. Then and only then may he presume to come before the class to which he is to open up the beauties of this "noblest monument of human genius."

Outlined for class-room work, "Paradise Lost" readily divides itself into five parts: — The poem as a whole, its subject and treatment, its mythological and scriptural allusions, its text, and its relation to its author and his era.

I. Paradise Lost is an epic,— a class of poetry of which there are four notable examples, each in a different language.

An epic poem has for its subject the deeds of some world-famous hero: and thrilling indeed are the tales that Homer and Virgil have told. But it was left to the English poet to tell of a battle whose field was the vastnesses of space, whose prize was the empire of heaven, whose heroes were the Prince of Darkness and "Jehovah thundering out of Zion," and whose witnesses were all the heavenly host.

II. The story of the poem is as old as time itself,— the temptation of Eve and the consequent loss of Eden.

The student need go no farther than the third chapter of Genesis to find the source from which Milton derived the nucleus of his great epic. This gem, priceless in itself, the author has encrusted with precious bits gathered from every age and tongue: — fragments of mythology, of history, of science, of legend of saint and of demon — a marvellous mosaic laid by the hand of an inspired workman in the pattern of the Pentateuch and of Revelations.

No writer ever chose a subject more awful and sublime than did Milton; and his treatment of it is characterized by dignity and poetic strength. Milton's style is severely classical, but is at the same time adaptable. Mr. Channing has said of him that "like Michael Angelo, in whose hands the marble was said to be flexible, he bends our language into whatever form the subject demands." His poetry is sublime, harmonious, serious and, above all, expressive:—all of which qualities are strongly in evidence in these first two books, which, "by universal consent, stand preëminent in sublimity."

At times our author is pedantic, but never here where his masterly delineation of hell and hell's king holds the reader enthralled, and leaves nothing to be desired from an artistic and literary point of view.

III. All the eminent thinkers and scholars of the last two centuries have vied with one another in making clever epigrams upon the merits and defects of the poem under discussion. Among these criticisms, the one which we remember longest and appreciate most is that of him who said that "Paradise Lost is the dream of a Puritan who has fallen asleep over his Bible": for after all, it is the Scriptural part of the poem which appeals to its readers most strongly. Before the Puritan fell asleep, however, he had learned his Bible by heart, so that the very spirit of the Scriptures breathes through his verse. There are few lines of the first book which do not suggest some Biblical passage or narrative.

The making of a tabulated list of Milton's lines with their corresponding Scriptural references, by a class whose members are reading "Paradise Lost" for the first time, will bring its own reward in the enthusiasm aroused. Such work will open up new sources of interest and profit to even the most careless pupil. The zealous instructor will not confine himself to the meagre references of the text-book notes, but will urge his pupils to seek others, less obvious, for themselves.

It is no easy task to separate that which is Scriptural in this poem from that which is mythological, since Milton drew indiscriminately from either of the two sources. The "dubious battle on the plains of heaven" finds its prototype in the mythical conflict between the earth-born giants and "cloud-compelling" Jove; to the lurid flames of the Puritan hell, Milton adds the four great rivers of Tartarus and the stream of Lethe,

> "Whereof who drinks
> Forthwith his former state and being forgets,"

While the allegorical account of the birth of sin has its parallel in the classical story of the birth of Minerva.

IV. The text of "Paradise Lost" repays the most careful study. The plan of the poem and its execution necessitate the use of long and involved sentences and of scholarly words and idioms.

Mr. Marsh, in his Lectures on the English Language, tells us that Milton in all his poetry has used but eight thousand words. Of these eight thousand, more than one-half are words with which the school boy is unfamiliar. Many are obsolete, more are archaic, and still more are those "massive" words used only by the Classicists.

Fortunately, the study of words and the simplifying of obscure sentences are two lines of work which rarely become a weariness in the class-room. The pupils whom a wise teacher carries through the first two books of "Paradise Lost" will, at the end, have an enviable vocabulary stored up in their minds.

V. The last point of our outline is undoubtedly the most interesting, including as it does an account of the life and times of the great English poet.

The generation for which Shakespeare wrote had passed away, the tranquility of Elizabeth's reign had given place to political agitations and church schisms, men's minds were distracted by civil and religious dissensions; in short, the state of society threatened the same intellectual blight that had fallen upon the world of letters two hundred years before, under conditions in some degree similar.

Fortunately for the era ushered in by the accession of James I., the growth of letters had been so vigorous in the golden age just passed that they still flourished with unabated vigor, in spite of their less favorable surroundings. In time, stalwart young shoots broke off from the Elizabethan stock, and, taking root in the new soil, grew into a literature which differed greatly in conception and elaboration from that of the preceding period. It reflected, as literature always must, the peculiar character of the times; and as the nation, little by little, divided itself into two hostile factions, so the literature of the nation gradually divided itself into two distinct and widely separated cults.

Puritanism, taking itself with deadly seriousness, had come to play its great role in England; and side by side with the church poets whose songs of love and loyalty to the mother church still ring sedately in our ears, side by side with the cavalier poets whose "courtly amorous strains" have come down through the centuries to remind us of the days when love and the world were young, stood the stern old Puritans with their earnest convictions, their fiery zeal, and their exalted imaginations.

We read that on the side of church and king was the bulk of the learning and talent of that time; but the genius that set his seal upon the age was neither Churchman nor Courtier. It was John Milton, the spokesman of Puritanism, the student of the Hebrew Scriptures, who conceived the greatest of all English poems.

There is no phase of Milton's many-sided career that is not full of interest and significance. The seventeen-year-old boy, bending his handsome head over his books, immortalized his youth by "The Hymn on the Morning of Christ's Nativity"; the brilliant scholar, receiving the homage of the most cultured men of Italy, produced those sonnets which won for him the plaudits of the continent; the man of poverty "putting on his armor for a warfare that was to end only with the Restoration" wrote "Defensio Populi"; the blind old poet asking of the God of the Puritans (to them the incarnation of justice, never of love), "Will God demand day labor light denied?" was the author of "The Epic of English Puritanism and of Protestant Christianity."

The theme of "Paradise Lost" was peculiarly adapted to Milton's type of mind, while its variations were the natural outgrowth of his

concentrated mental faculties, which, after his blindness, could center only in himself.

It is a pathetic picture,—that of the blind old scholar writing, in the midst of a dissolute and irreligious age, the old, old story of the garden of Eden, at whose gate stood the angel with the flaming sword.

Only such a man as Milton could have written such a poem,—a man who, to quote from Macaulay's essay, "was visibly stamped with the image and superscription of the Most High."

FOREIGN NOTES.

PUBLIC EDUCATION IN THE AUSTRALIAN COLONIES.

The history of education in the English colonies shows the comparative ease with which traditional policies are set aside in new environments. Religious zeal began the work in the colonies as in the mother country; in time the State entered in with grants-in-aid, and gradually it assumed a controlling influence. The colonies, however, have much more rapidly reached the final stage of a uniform system of public, unsectarian schools. This movement in the Australian colonies has kept pace with the general progress of democratic policies. The first public grant for elementary education was made in New South Wales in 1834, the year following the first Parliamentary grant in England for the same purpose. In both, the grant was to be distributed to the managers of denominational schools. In England the church schools still form an important part of the school supply, enrolling a little more than one-half the pupils in elementary grades. In all the Australian colonies, on the contrary, public aid has been withdrawn from church schools. In Victoria and Queensland, the public schools are strictly secular; in South Australia, unsectarian religious instruction is allowed, and in the two remaining divisions arrangements are made by which religious instruction may be given by the clergy of the different denominations but at an hour when all children whose parents so desire may be withdrawn from the exercise. School attendance is compulsory for all children of legal school age not otherwise instructed. New Zealand also has a free, secular and compulsory system, the chief difference between this and the systems of Australia being the larger measure of local control in the former.

The difficulties in the way of enforcing compulsion outside the cities are the same as are met in the newly settled states and the agricultural regions of our own country, but unusual efforts have been made in the colonies to bring instruction within the reach of all. Beside the school which the law recognizes as the normal type, there are provisional schools in districts which have less than the full quota of children, half time and house-to-house schools where but few children can be brought together, and even "bush schools" whose teachers have no special qualification for their task excepting energy, grit and knowledge of the rudiments. For all of these the State makes provision. Recently the plan of conveying children at public expense from isolated districts to a central school has been generally adopted. In Victoria, it has been most extensively employed and is rapidly killing out the small, inefficient

schools to the great advantage of the children and a decided saving to the State.

The urban population is rapidly increasing throughout Australia. In New South Wales more than one-third the people are in towns of above 9,000 inhabitants, in Victoria, forty-seven per cent. are in towns of above 20,000. More than one-fourth the population of New Zealand (twenty-eight per cent.), are in four towns whose populations range from 42,000 to 58,000. This growth has been accompanied by a rapid increase in manufactures which creates a demand for technical training and interest is everywhere manifest in this subject. In New South Wales the work is under the direction of a special branch of the Education Department organized for the purpose. The department maintains a Technical college at Sydney, and classes preparatory to this in cities, rural districts and in connection with the regular public schools. Students from these classes are examined annually by official experts. The City and Guild of London Institute, which was long the chief agent for promoting technical instruction in England, also sends examiners to the Sydney Technical College. Last year thirty-five students of the college were examined by this body, of whom, twenty-eight passed; two candidates in plumbing and one in telegraphy obtained first honors, three other students obtained second honors. The diploma of the "Institute" is highly esteemed in the colony.

Technical instruction is greatly aided by the Technological Museum (Sydney), which has five branches in various districts. The Superintendent of the department in his report for 1897 states that much original and important economic work was done during the year in connection with the museum, which it is believed will lead to the opening up of new commercial avenues by the utilization of indigenous vegetable products.

In New South Wales, about one-twelfth of the total public expenditure and in New Zealand, about one-tenth goes to education. As yet, little public provision is made for secondary instruction, but in the early days of the colonial history, efforts were made to provide for university influences. The University of Sydney receives an annual grant of $55,000, and has also an income from rich bequests of private donors. It had 450 students last year. Melbourne university, Victoria, receives an annual grant of about $15,000 in addition to an income of $45,000 annually from public funds. The University of New Zealand is an examining and degree conferring body, its diplomas being declared by law equivalent to those of any university in the realm. The number of students in attendance upon its affiliated colleges in 1897 was 660, of whom 435 were matriculated at the university.

MOVEMENTS IN BELGIUM.

The recent history of public education in Belgium affords an extreme illustration of the effect of the undue influence of party politics and of sectarian differences. When the Liberals came to power in 1879 they passed a law which was intended to work a radical change in the administration of public schools. Heretofore the supreme control over them had been left to the communes, which was equivalent in many communes to giving the control to the clergy. As public appropriations

furnished the greater part of the income of the schools, the State might well be regarded as favoring the ascendancy of the Catholics. This, it was urged by the Liberals, violated the spirit of the Belgian constitution. Public education, it was asserted farther, ought to be under the direction of the State alone. For this reason religious instruction should be omitted altogether, because the State is not competent to provide it. In pursuance of this idea the law framed by the Liberals removed religion from the program, although it allowed the clergy the privilege of giving this instruction in the school houses to the children of their own denominations before or after school hours.

The Catholics manifested their devotion to their principles by their efforts in maintaining private elementary schools during the five years of Liberal ascendancy. In that brief time the number of Catholic schools rose to 3,905 with 622,437 pupils, while the number of pupils in the communal or public schools fell to 324,656. In the same time about fifteen hundred teachers resigned from the communal schools to take places in those established by the Catholics. In 1884 the political tide turned, the Catholics came into power and immediately a new school law was passed. This restored the supreme authority to the communes and permitted them "to place religious and moral instruction" at the head of the programs of the elementary schools. It was provided, however, that children whose parents so desired should be excused from the exercise. In order to enable the communes to carry out this provision they were allowed to adopt one or more private schools (that is, Catholic schools), and thus be relieved from the necessity of maintaining a public school. This privilege could not however be exercised if twenty heads of families in the commune demanded a public school. Within three years from the passage of the law, 802 public communal schools were suppressed and a reduction of 492 places made in the teaching force of the remaining communal schools. Thus, in 1895, there were three classes of schools: communal schools having religious instruction; communal schools which gave no religious instruction, and church schools adopted or subsidized. Official statistics show that at the close of 1893 there were 5,778 public elementary schools, 4,195 being communal and 1,583 adopted. Religious teaching was included in all the latter, and in all but 153 of the former.

In 1895 a new law was passed much more stringent than that of 1884 in respect to religious instruction. The subject was made an obligatory branch in every school and entrusted entirely to the clergy. Official statistics do not bring the record later than 1896. At the close of that year there were 4,304 communal schools and in 4,152 of these, religious instruction was given in accordance with the law. At the same date there were 2,242 clerical schools, adopted or subsidized, and in all but two of these, religious instruction was maintained. The diocesan inspectors during the year visited 6,070 primary schools. The school is never closed against these ecclesiastical inspectors whose privileges in this respect are a constant irritation to the Liberals. The conviction seems to be spreading through this political party that their moderate demands, which are intended to bring about the absolute neutrality of the government with respect to matters of conscience, will never be honored and they are now everywhere making common cause with the

Socialists whose purposes are much more radical. Recent elections seem to indicate the increasing strength of the Conservative or Catholic party, the two terms being nearly synonymous. In the present Chamber of Deputies, this party numbers 112 members against 28 Socialists and 12 Liberals. But the two last combined would undoubtedly be much stronger. Their strength in the great cities is shown by the following statistics: At Brussels, in the last election, the clericals had only 14,000 votes in 216,000; at Antwerp, 10,000 in 112,000; at Ghent, 10,000 in 106,000. These three cities alone comprise twenty-two per cent. of the voting strength of the realm and the change of a few thousand votes in these would materially affect the composition of Parliament. The union of the Liberals and Socialists against a common opponent is regarded as a great menace to the party in power and regrets are expressed even among conservative leaders at the failure of the party to conciliate the moderate Liberals, especially in respect to their demands for secular State schools. The combined platform of the two reform parties includes among its declarations the absolute neutrality of the State in respect to religion, obligatory secular instruction, liberty of conscience for all citizens.

CHINA.

The project for the creation of a university at Pekin, modeled after those of Europe, naturally excites profound interest. The Imperial decree authorizing the university bears date July 3, 1898. It provides for the establishment of a primary and a secondary school, as adjuncts to the university, which is itself to be organized in three sections; general, special and normal. The last is intended to form professors who shall extend throughout the Empire the knowledge of new sciences and new methods. The members of this section are to be recruited from the ablest students of the university. While pursuing their own studies they are to impart instruction in the primary and secondary schools of the university. The general and special sections are intended to give a liberal education without any bearing upon a particular profession. All students must pass three years in the general section after which they may choose one or two sciences in the special section. The time to be spent upon these is not specified. Upon the close of the course of study the student is admitted to an examination, which if successfully passed, entitles him to the diploma of doctor. Those who stand highest in the examination are to be sent for farther study in foreign countries, the others will be admitted to the civil service of the Empire.

In the program of studies, equal place, or nearly so, is given to the usual subjects of western universities and to the Chinese classics. Among the equipments proposed for the university are a library comprising both foreign and Chinese books, and a modern laboratory. The university will be placed under the patronage of a Grand Master chosen among the Imperial secretaries, its personel will include a rector and a large body of professors. Ten professors of obligatory studies in the general section and one-half the professors of language must be Chinese savants, the remaining professors of the general section and all those in the special section will be called from foreign countries. A. T. S.

AMONG THE BOOKS.

To accommodate readers who may wish it, the publishers of EDUCATION will send, postpaid on receipt of the price, any book reviewed in these columns.

PHYSICAL GEOGRAPHY, by William Morris Davis, Professor of Physical Geography in Harvard University, is a work of some four hundred pages in which are presented the leading principles of physical geography in a form adapted to the needs of pupils in secondary schools. Professor Davis stands at the head of teachers of this subject; his utterances are considered to be authority; his book serves but to accentuate the validity of his position. A radical departure from the beaten paths which other writers on this subject have followed, has been taken by Professor Davis. He has broadened the field of investigation until it takes in every allied subject and his work might well be called Physiography; it is the study of man's physical environment. The author claims that the physical features of the earth must not merely be described, they must be explained, and they must not be presented apart from the manner in which they affect man's ways of living; "in brief, physiographic facts should be traced back to their causes and forward to their consequences." This determines the key-note of a text-book that is unique in its presentation of a subject that demands the highest and most recent scientific thought, a text-book that is thoroughly up to date in its facts, thoroughly accurate, severely scientific yet popular and free from the pedantry of abstruse technical terms. The illustrations are abundant, many being from photographs of natural scenery. There is also a profusion of outline maps, diagrams, etc. The appendices are replete with useful information, one containing a classified list of books for supplementary reading. In arrangement, definition, exposition and classification of physiographic facts, Professor Davis's work is peerless. Boston: Ginn & Co.

WHAT A YOUNG WOMAN OUGHT TO KNOW. By Mrs. Mary Wood-Allen, M. D. This is another volume in the valuable Self and Sex Series, already noticed in our pages. The books are of very great value to all persons having to do with the care and training of children. The present volume is most important in itself and should be placed in the hands of every young woman. It is divided into three parts; the first treats of the value of the body and its hygiene; the second of special physiology and the laws of maturity, and the third of love, engagements and marriage. The author writes with the sympathy of a mother, the knowledge of a physician and the discrimination of a teacher. Her counsel is given with tenderness and in a pure and refined manner. The book will help every young woman standing on the threshold of life to understand herself and to meet life's difficulties successfully. We are exceedingly pleased with all the books of this series. They give in a straightforward and delicate way much needed instruction that will be of inestimable value to all young people.

THE WOOSTER PRIMER. By Lizzie E. Wooster. There are some original features of merit in this primer, which is an outgrowth of actual school-room experience. The words selected are those most familiar to young children. All new words are diacritically marked. The reading lessons are illustrated and the use of

color work in the illustrations makes the lessons more pleasing to the children. The thought of each lesson may be easily obtained from the pictures and thus the children can be encouraged to express the thought in their own language. The book is prettily printed and bound, and will prove acceptable to all teachers of young children. Crane & Company, Topeka, Kansas, are the publishers. They have put the price at the low figure of 25 cents.

OUR COUNTRY'S FLAG AND THE FLAGS OF FOREIGN COUNTRIES, is the title of a late number of Appleton's Home Reading Book Series. It is by Edward S. Holden, LL. D. It is an excellent idea to gather into one volume reliable information concerning the flag, and to place it before the pupils in our schools. It helps to lay broad and deep the foundations of patriotism, which is the protection of a nation's life. New York: D. Appleton & Company; $1.00.

In the same series as the above is PLAYTIME AND SEEDTIME, in the Uncle Robert's Geography Sub-Series. By Francis W. Parker and Nellie Lathrop Helm. This is a reader for little people and presents homely facts of the farm and farm-life in an interesting and attractive way. Colonel Parker's methods are fresh and original and he knows how to impart instruction in an indirect way while he tells the children stories to which they love to listen. The publishers have made a book which is attractive in its neat print, generous and artistic illustrations and good paper. The educational world is enriched by the books of this series. New York: D. Appleton & Company; 32 cents.

MR. DOOLEY IN PEACE AND IN WAR is a book of rather broad but exceedingly pungent humor. Dooley is a Chicago Irishman who, while dealing out liquor across his bar, has time to make many wise and mirth-provoking suggestions on such subjects as New Year resolutions, gold seeking, books, foot ball, charity, paternal duty, the new woman, firemen, political parades, the power of love, Christmas gifts, the Dreyfus case, a famous wedding, reform candidates, anarchists, golf, the French character, and other peaceful themes; also, on diplomacy, Fitz-Hugh Lee, Cousin George (Dewey), General Miles, the Philippines, some army appointments, strategy, mules and others, prayers for victory, our Cuban allies, destruction of Cervera's fleet, the President's cat, etc. In Irish brogue, and with Irish wit, he keenly hits off the foibles and mistakes of men prominent in war and politics as well as those of men in private life. Some 40,000 copies have already been sold. Boston: Small, Maynard & Co.; price, $1.25.

We acknowledge the receipt of THE TALISMAN OF UNITY, a sermon by William Reed Huntington, D. D., in behalf of Church Consolidation;— MANILA AND THE PHILIPPINE ISLANDS published by the Phillippines Company, New York, N. Y.; — THREE STUDIES IN EDUCATION, THE SPELLING QUESTION, COMPOSITION FOR ELEMENTARY SCHOOLS, and the VALUE OF MOTOR ACTIVITIES, by Edward R. Shaw, Ph. D., published by E. L. Kellogg & Co., New York; — METIUS, THE HOLLANDER, INVENTOR AND DISCOVERER, by H. R. Rogers, M. D., Dunkirk, N. Y.,; — CURRENT EVENTS FOR SCHOOL USE: CUBA, PUERTO RICO, HAWAII AND THE PHILIPPINES, published by the American Book Company; — PITMAN'S FRENCH COURSE, AND BUSINESS CORRESPONDENCE IN SHORTHAND, by the Sir Isaac Pitman Company, London and New York; — THE AMERICAN COLONIAL HANDBOOK, by T. Campbell-Copeland, published by the Funk & Wagnalls Company, New York; and THAT DUEL AT THE CHATEAU MARSANAC, by Walter Pulitzer, a novelette, published by the Funk & Wagnalls Company.

NUNEZ'S FIRST AND SECOND SPANISH READERS. By J. Abelardo Nunez. One of the results of the late war is an increased demand for a knowledge of the Spanish language. These two readers are intended to supply the means of acquiring a practical acquaintance with that language, by easy steps. The lessons are accompanied by attractive illustrations and the learner, whether young or old, is lured on by the interest of the pictures to an effort to comprehend the text. There is a brief vocabulary and questions in English on the text. New York: D. Appleton & Company, 65 and 85 cents, respectively.

FIGHTING IN CUBAN WATERS, OR UNDER SCHLEY ON THE BROOKLYN. By Edward Stratemeyer. Illustrations by A. B. Shute. This book for boys is complete in itself, but belongs to the Old Glory Series, of which, Under Dewey at Manila is the first, and A Young Volunteer in Cuba the second number. Boys like these books. They are full of patriotism and stirring incident. The author has a faculty for telling stories in a way that delights the youthful heart. At the same time his style is peculiarly free from the sensational and objectionable elements often found in children's stories. The particulars of the various exciting events leading to the fall of Santiago and the capture of Cervera's fleet are related in this volume. It is handsomely bound and printed, and is published at $1.25 by Lee & Shepard, Boston.

SIR BEVIS. A TALE OF THE FIELDS. By Eliza Josephine Kelly. This is an adaptation of Wood Magic, by Richard Jefferies, and in an interesting way teaches many facts about nature. Sir Bevis is a boy who interviews various small animals and learns their ways and nature at first hand, from the animals themselves. Children like a story, and will listen to it and imbibe knowledge readily through this medium which would go in at one ear and out at the other if presented as dry facts. Hence the merit of this book. Boston: Ginn & Company.

SEED DISPERSAL.. By W. J. Beal, M. S., Ph. D. This book gives a fascinating account of one of nature's most wonderful operations. No one who has not investigated the subject would believe that so many devices, so intricate yet so simple, could be discovered whereby the continuance of the vegetable life of the globe is assured. The kind of study indicated in this volume is most attractive and valuable and sure to interest the young student in the whole subject of botany. The publisher has coöperated with the author in making a most readable volume. Boston: Ginn & Company; 40 cents.

THROUGH THE YEAR. Book I. September to January. Book II. February to June. By Anna M. Clyde and Lillian Wallace. These are supplementary Readers for the third, fourth, fifth and sixth year pupils, combining nature study, science, history and literature. They are attractively illustrated and carefully planned to impart useful information while the child is learning to read. Boston: Silver, Burdett & Company.

We acknowledge the receipt of Nos. 129 and 130 in the Riverside Literature Series, the titles being THE JUDGMENT OF SOCRATES; a translation from Plato, with an introduction by Paul Elmer More; and THE SUPERLATIVE AND OTHER ESSAYS, by Ralph Waldo Emerson. Also, in the Lakeside Series of English Readings for High Schools, we have THE RIME OF THE ANCIENT MARINER, by Coleridge. The two former are published by Houghton & Mifflin, at 15 cents each; the latter by Ainsworth & Company, Chicago, 15 cents.

Our Feathered Friends. By Elizabeth Grinnell and Joseph Grinnell. The authors love birds and they have imparted the spirit of their feeling to their little volume and stimulate the same sentiment in the reader's heart. There is no study more fascinating than the study of birds. A good way to begin is to get this book and read it through. It will tell you how to proceed in an intelligent course of study and observation that will richly repay the labor involved. Boston: D. C. Heath & Company.

Poetry of the Seasons. Compiled by Mary I. Lovejoy. This is a choice collection of nature poems, designed as a supplementary reader for grammar schools and also for home reading. Some three hundred selections are given, representing over one hundred and seventy different authors. There is a full-page cut for each of the four seasons, and numerous other illustrations. The selections are discriminatingly made and the contents of the volume are rendered accessible by carefully compiled indexes. It is a pity that so good a book should be rendered unattractive by sickly-yellow covers. Boston: Silver, Burdett & Company; 60 cents.

White Dandy, or Master and I; A Horse's Story. By Velma Caldwell Melville. This is a companion to Black Beauty, and tells a similar story of the adventures and abuses of a horse, — of several horses — from the animal's standpoint. It is well written and will help to forward the movement for the protection and proper care of animals. New York: J. S. Ogilvie Publishing Company; 25 cents.

Corn Plants. Their Uses and Ways of Life. By Frederick LeRoy Sargent. This is a fascinating book, giving careful and detailed information concerning a great group of plants most useful to man. Some of the divisions of the book are: — What Corn Plants are, The Importance of them to Mankind, Corn Plants in the Field, How they Provide for their Offspring, The Advantages of Cereals as Food-Plants, Wheat, Oats, Rye, Barley, Rice, Maize, etc. Many interesting facts are brought out and the charm of the study of botany is disclosed. The book is at once a suggestive one to the general reader and furnishes an interesting volume for the purposes of supplementary reading for classes in the schools. Boston: Houghton, Mifflin & Company; 75 cents.

The Recovered Continent, by Oto Mundo, is a tale of the Chinese invasion in the twentieth century. It relates the doings of one Toto, who had most surprising adventures in a marvellous country and always with startling results. It is a graphic book; it out-Bellameys Bellamey's wildest flights into the future and is crammed full of incident and intrigue and clever acting and bright talking. The Harper-Osgood Company; Columbus, Ohio.

Lovers of cats and dogs, and their name is legion, will be simply delighted with two books recently issued by the well-known publishing house of E. P. Dutton & Company, New York, entitled respectively A Book of Cats and A Book of Dogs. The former is by Mrs. W. Chance and the latter by E. Nesbit, with drawings by Winifred Austen. The illustrations in each of these books are artistic and suggestive. The modern "fad" for cats and dogs has led to a careful study of their characteristic habits and attitudes, and these are faithfully reproduced by the artists. Numerous interesting and amusing anecdotes accompany the drawings, and the books will have the entré to many drawing-rooms and to the libraries of numerous lovers of these fascinating friends of humanity.

MACAULAY'S LAYS OF ANCIENT ROME, is a late number of the Standard Classics Series of Messrs. Ginn & Company. It is edited, with introduction and notes, by Moses Grant Daniel, and contains an excellent picture of Macaulay.

THE IMPERIAL REPUBLIC, by James C. Fernald. The author is a believer in expansion, and explains why. A characteristic sentence is the following: — "The future of the republic will depend on the character of the people, not on the extent or character of the land we possess." He traces the events of the past year and shows whence they came and whither they tend. He outlines what seems to him a true colonial policy. He is convincing in argument and his work is timely. New York: Funk & Wagnalls Company; 75 cents.

FOUR AMERICAN NAVAL HEROES, by Mabel Borton Beebe. This is a book for young people and describes the circumstances of the birth, childhood and rise to greatness in service of Paul Jones, Oliver H. Perry, Admiral Farragut and Admiral Dewey. There is an introduction by James Baldwin. The book is well adapted to the purposes of supplementary reading in the schools, and is interesting to the general reader. Cloth. Illustrated. Chicago: The Werner School Book Company; 50 cents.

AMERICAN INDIANS, by Frederick Starr. This is one of a series of useful and interesting books called Ethno-Geographical Readers. The main facts about the American Indians, including their homes, habits, food, money, implements, etc., are related in an interesting way. We believe the book will prove profitable not only to young readers but to adults as well, informing their minds and enlarging their sympathies with a race whose experience at the hands of their white neighbors have often been very bitter. Boston: D. C. Heath & Company; 45 cents.

FIRST LESSONS IN LINEAR PERSPECTIVE is a series of plates, with accompanying instructions, intended especially for those students of drawing who have had little or no instruction in geometry. The explanations are accordingly minute and elaborate. The lessons are progressive. They furnish a simple and lucid course for beginners, well calculated to interest them in the subject and prepare them for more advanced studies. The author is Frederic R. Honey, Ph. B. The book is published by Charles Scribner's Sons, New York.

ORIENTAL DAYS, by Lucia A. Palmer. This is a pleasing volume of travel by Mrs. Palmer, who accompanied her husband in extensive foreign tours collecting notes, anecdotes, historical facts, etc., on the way, which were afterward gathered together for the edification of her personal friends, and proved of so much interest as to lead to their publication for a wider reading. The author is sympathetic and cultured and her studies and observations are suggestive and illuminating. The publishers have done their part well in making an attractive volume. It is a delightful book, profitable to the reader and enlarging one's view of the varied and contrasting conditions of humanity. New York: Baker & Taylor; $2.

LECTURES ON THE EVOLUTION OF PLANTS, by Douglas Houghton Campbell, Ph. D. The author presents in an untechnical manner the more important facts bearing upon the evolution of plant forms. The originality of his work consists in his attempt to give a connected account of the development of the plant kingdom from an evolutionary standpoint. Most of the drawings were made by the author himself, from nature. The book shows the pathway from technical botany to the wider field of general zoölogy and biology. It is a suggestive and helpful contribution to the literature of science. New York: The Macmillan Company; $1.25.

WHAT SHALL OUR BOYS DO FOR A LIVING? by Charles F. Wingate. This question is a most practical one in many households, and the inquiring parent or teacher will find a broad range of suggestion in the volume before us. The author is peculiarly frank and winsome in his style of thinking and writing and makes suggestions that will be worth dollars to thousands of young people. We would like to see his book in the hands of all parents whose boys are beginning to look out over the edge of the home nest, preparatory to flight into the alluring and dangerous fields of independent living. We think it would save many distressing disasters and ruined lives. The book is healthful and sound throughout, and deserves an extensive circulation. New York: The Doubleday & McClure Company; $1.

NATURE STUDY IN ELEMENTARY SCHOOLS: FIRST READER. By Lucy Langdon Williams Wilson, Ph. D. The original matter of these lessons was prepared with the idea of putting into the hands of the little children such selections as should have for their minds the same interest and influence that really good books and magazines have for older people. It is also intended that each leeson shall be prefaced by an actual nature lesson under the guidance of the teacher. Apt suggestions for carrying out the plan are made by the author and her book will be of real service in helping the younger pupils to grasp the leading facts and laws of nature. New York: The Macmillan Company; 35 cents.

PERIODICALS.

In the May *Century* Mrs. James T. Fields writes engagingly of the Cowden Clarkes and the famous authors and musicians they knew in the early part of the present century.——*The Atlantic Monthly* contains part IV. of Mr. William James' Talks to Teachers on Psychology. The same magazine has some significant statements concerning the economic aspects of the liquor problem, by Henry W. Farnam.——*Scribner's Magazine* has secured from Major-General Leonard Wood, the military governor of Santiago, the first official account of the great work which has been accomplished in that province.——*Lippincott's Magazine* has an able review of the Philippine question by John Foster Kirk; also an instructive paper on the American fondness for "Movements," by Edward Leigh Fell.——A striking article, calculated to overturn many long accepted scientific theories, is contributed to *McClure's Magazine* by Ray Stannard Baker, under the title The Origin of the Sun and Planets. He describes the results of "Dr. See's New Law," whereby the old Nebula Hypothesis is set aside and the attempt is made to show that the Sun and the planets were originally in an intensely cold condition, all their changes being accounted for by their slow contraction.——*Harper's Magazine* for May gives us a spicy sketch of the work of the newspaper and magazine correspondents in Cuba and Puerto Rico during the late war, from the pen of Richard Harding Davis.——*Pearson's Magazine* presents a pleasing appearance and gains in the popular favor. It is handsomely illustrated. The May number contains an article explaining wireless telegraphy, by Tesla.——We have received Number 1, of volume I., of *Bird Lore*, a magazine devoted to bird study, published by the Macmillans, of New York. It will be a great help and inspiration to bird clubs and individual bird lovers throughout the country.

EDUCATION

DEVOTED TO THE SCIENCE, ART, PHILOSOPHY AND LITERATURE OF EDUCATION.

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OBERLIN COLLEGE—A CHRISTIAN OPPORTUNITY.

JOHN H. BARROWS, D.D., PRESIDENT OF OBERLIN COLLEGE.

I REGARD myself as representing in Oberlin the chief educational opportunity of our time; an opportunity which, if grasped and adequately improved, will mean more for the twentieth century than Oberlin meant for the nineteenth, or Princeton for the eighteenth, or Harvard for the seventeenth century. I plead for no local or state institution. Ohio is plentifully supplied with denominational colleges. But she has only one Oberlin. And Oberlin does not belong even to the great Western commonwealth which has become the second mother of presidents. Fully one-half of the thirteen hundred students are from forty-four other states and territories, and thirteen foreign countries.

I have had occasion in the last few years to feel the spiritual pulse of many of the higher institutions of learning in our country, from Harvard on the Atlantic coast to the young colleges of Kansas and Iowa, and from Montevideo, Minnesota, to the banks of the Ohio. We discover in these institutions the intellectual and moral forces which make the strength and hope of our imperiled nationality. Oberlin is one chief representative of those Christian colleges which have been a formative element in our national history; and we cannot understand the American college without knowing the Christian — and I may add Puritan — spirit and doctrine, which were behind the beginnings of our life. An eminent French writer has recently published a book demonstrating the superiority of the Anglo-Saxon races over the

Latin as political and moral forces in the world's life to-day. The great trouble with Spain and with France is that they cut their own arteries in the sixteenth and seventeenth centuries, and let out their purest life-blood. What France lacks at the present moment is that moral health and self-control which the Huguenot would have given her. The whole educational system of our country, both in the common school and the university, is the outgrowth of the Protestant Reformation which France and Spain fought and persecuted unto death. The spirit and the convictions which resisted the bigotry and tyranny of the English Stuarts and which colonized New England, have changed the moral life and exalted the moral standards of Saxon peoples in all lands. No other force has entered the life of our world in the last three centuries which has given so broad an extension to the domain of intelligence as the Puritan force; and this is shown from the fact that John Calvin was the father of the common-school system of Geneva; that the spirit of Calvin created the common-school system of Holland; that as embodied in John Knox, it created the common-school system of Scotland, and, as embodied in the Puritans, established the common-school system of America. The Puritan theology has demanded, for obvious reasons, an educated people; partly because a republican ecclesiastical government and republican political institutions require unrestricted education, and partly because the Puritan theology itself has no affiliations with intellectual indifference, quietude or passive assent to church dictation in the matter of belief. An easy system of theology may not demand intellectual acumen and mental force, or promote most effectively the education of the great mass of its adherents; but a high, complicated, difficult theology tends to produce intellectual athletes; it exercises the human mind to discrimination and to lofty, if not always wide views; it familiarizes the spirit with hard problems; it forces the mind to hover, as it were, over the moral beginnings of human life on this earth; to study the moral law in its relations to the eternal righteousness; to sit in judgment upon God himself, and to find out how His ways may be justified to men. It is busy with theodicies, as well as theophanies and theologies. It feeds the source of intellectual power as well as of manhood. Indeed, we are discovering that in educational matters the Puritan builded better even than he knew. He was a tremendous radical, who dug down to the roots

of human nature and fed those roots with heavenly vigors, with juices of celestial truth and inspiration.

I find it difficult to account for the tremendous influence of the colleges first established in America, without connecting their intellectual life with the profounder life of the spirit fostered by Puritan doctrines. The theology which "makes God big" and makes man know himself as a child of God, directly responsible to the awful power of an infinite holiness, is bound to have a greater influence over life than any superficial training of the human understanding, whose primary concern is with the facts and laws of the material world. Science may be made deeply religious, and I greatly appreciate its value. It is now becoming allied to the highest poetry. But if it is treated only as a knowledge of facts and laws, and the scientific spirit becomes oblivious of the Infinite Spirit whom the Christian poet feels "in the light of setting suns, and the round ocean and the blue sky, and the living air, and the mind of man," then it does not do for the modern student any such service as the Puritan theology rendered to our ancestors.

One of the effects of Puritan education has been its training of princely givers to educational institutions. Take away from philanthropy, from charity, from reform, from the higher education, the gifts of those who have been trained in Puritan churches of the more earnest evangelical type, and the area of American intelligence, the forces of philanthropy, would shrivel and diminish into pitiful proportions. Williams, Brown, Amherst, Oberlin, Knox, Beloit, are historic names, whose disappearance would rob our better life of much of its glory. The higher education of women is of Puritan lineage, and from the same spirit has come the noble impulse which has built a score of colleges in Asia, Africa, and the isles of the seas. When I was in Calcutta, that city of colleges, one of which bears the name of the great Scotch missionary, Alexander Duff, I was standing amid trees of righteousness and renown which have sprung from the old Puritan seed. The father of the higher education in Japan, the trusted counsellor of statesmen, was a Puritan missionary, the late Doctor Verbeck, a scholar and translator whose name will yet be cherished in the Island Empire, as Alexander Duff's is cherished in India, or St. Augustine's in England.

The Puritan system of Divine truth was particularly adapted to foster education, because it developed conscience, independent moral activity, responsibility, on the part of the people generally; because it laid emphasis "upon the sermon," and trained up generation after generation of noble preachers, and perhaps chiefly because it emphasized a personal acquaintance on the part of the people with life-giving truths of the Christian Scriptures. It made the Bible the text-book of the Puritan home. It thus enlarged the intellectual horizon of common men and women. It gave them the highest subject of thought. It stirred the imagination, the most life-giving of the faculties. Puritanism in education not only exercised an immense influence in widening the bounds of intellectual development, but it has given us new methods, not those of memory, merely of repetition, of quiet acquiesence in the past, but of personal investigation, of debate, and of individual application. It has made men think for themselves and has introduced a new intent or purpose into education quite different from that which prevails in the admirable educational system of Germany. Germany manages her schools, gymnasiums and universities for the purpose of making devoted servants of the state, well-equipped helpers of the imperial government; an excellent and worthy purpose, but Puritanism aims primarily to make men members of God's kingdom on earth, and hence has developed moral personalities of notable rank, men like Cromwell, and William the Silent, John Knox, men like Samuel Adams and John Winterspoon, and the great anti-slavery reformers; great teachers like Mark Hopkins and Theodore D. Woolsey, men who felt their responsibility in the presence of ignorance, to remove it; of error, to enlighten it; of unrighteousness, to smite it, to uproot it; and men who were obedient to the divine command to make disciples of all the nations.

I have said enough to indicate the importance of the Christian college in our national life; but what is closer to my heart is the importance of the Christian life and all that nourishes it during the college days. Religion is not something which should be dissociated from the intellect. We may have different conceptions from our Puritan forefathers in regard to the nature of God, but we need God as truly as they; we may have different ideas from them of the work of Christ, but we need Christ as truly as they. And the young men and women in college life make the

greatest mistake to dissociate religion from study. They lose the sweeter and higher relations of human intellect, the noblest of incentives, the profoundest of inspirations. I have known young men to come home from some of our Eastern universities afflicted with moral and spiritual paralysis. They had sharpened their minds and lost their souls. Word was sent out a few months ago that some students in the University of Chicago had died from lack of sufficient physical nourishment. May it not be possible that many more are spiritually dying because of the lack of the bread of life?

There is certainly nothing incompatible between high intellectuality and Christian faithfulness, earnestness and fruitfulness. It is from the colleges in Europe and Great Britain that have flowed the deepest spiritual movements of history. The higher minds of our race have been religious, and Christian, as the greatest of modern English statesmen was one of the chief Christian forces of his century.

At the reception kindly given me by the alumni of Oberlin a few months ago, President Harper said with great earnestness that the Christian church must have its college. As democracy insists on having its educational life crowned with the state university, so the Christian church must have, in order to realize its ideals, its own institutions of higher learning. I need not argue that Christian education is required to meet the chief dangers by which the twentieth century will be overshadowed. With agnosticism not yet extinct, with materialism penetrating like a poison the minds and hearts as well as the external life of modern men, with the immense accumulations of wealth and the growing appetite for pleasure, secular education alone will be utterly powerless to furnish the moral force and spiritual power demanded by the perilous ages before us. There are serpent-like and poisonous forces in our modern civilization which no sweetness of culture will either conciliate or regenerate; and therefore the Christian college and the ideas which it represents are more necessary to our national well-being at the present hour than even in the early beginnings of American life. In an admirable speech made in Chicago a few months ago, Prof. H. C. King spoke eloquently of the spell which Oberlin casts over those who come to know her. I acknowledge this magic, and I am glad to be numbered among those who have found it easy to fall in love with the college and

community bearing the name of the heroic and self-sacrificing preacher who gave his life to the peasantry of Alsace.

I deem it an honor to be associated with the Board of Trustees numbering such men as Dr. Lucien C. Warner of New York City, whose name is borne by the hall of music which he built, and which when its windows are opened in the summer time, with ninety-nine pianos and several organs alive within it, hums like a gigantic bee-hive — a conservatory whose reputation is international; for in Leipsic they talk of Oberlin quite as much as of Boston. And I mention among other trustees the heroic Ex-Governor of Ohio, an Oberlin alumnus, soldier, author and statesman, Gen. Jacob D. Cox, a member of General Grant's cabinet, who resigned his position rather than tolerate the old bad system of political assessment. I mention also Mr. Norton Finney, of Milwaukee, the son of President Finney, who has made provision for a college chapel bearing his father's name, to be built on the site of that home where the most Pauline evangelist since St. Paul lived, studied, prayed, wrote, and died,— a man who is one of the world forces in the kingdom of Christ. Many years ago Professor Park, of Andover, was visiting Godet, who at that time was the tutor of Frederick, the father of the present Emperor of Germany, when Godet showed him on his library table President Finney's revival lectures; and the great Swiss theologian said, "This book has had more influence over my life than any other." Not long since an Eastern man of wealth went to one of the Oberlin trustees and expressed a desire to do something for Oberlin College. Upon inquiry, it was found that his only knowledge of Oberlin had come from reading President Finney's autobiography. I would mention also among the noble company of trustees, Ex-President Fairchild, whose eye may be dim, but whose natural force and sagacity are not abated. I would mention Mr. Barber, of New York, one of the foremost business men of our country, who said to me not long since that Oberlin College gives more to her students at less expense than any other institution in the country. And I might mention with equal enthusiasm a dozen others, including Mr. Merritt Starr of Chicago and Mr. Louis H. Severance of Cleveland.

I might tell of the Oberlin faculty. In its rolls have been a company of heroic men and women, whose lives have consecrated the clay soil of Lorain County, Ohio, and made

it classic and sacred in the annals of learning and religion. I might speak of Professor Monroe, one of the anti-slavery heroes, and the venerable John Morgan, a classmate — if I remember right — of President Mark Hopkins, and an intimate friend of that great philosopher. The founders of Oberlin — Mahan, Morgan, Dascomb, and others — were the best products of the college training in New England; and Oberlin has always maintained a high standard of scholarship. Among her graduates have been some of the foremost teachers of our time, and among the chief leaders in moral reform and missionary enterprise. Let me recall the names of some who have studied at Oberlin: — Prof. William M. Barbour, whom I knew as a preacher at Yale College, and who previously had been at Bowdoin, and afterward was in Montreal; one of the most accomplished pulpit orators; Professor Ryder, of the Department of Greek at Andover Theological Seminary, the successor of Moses Stuart; Prof. Fred. Allen, ten years at the head of the Department of Greek in Harvard University, unsurpassed for his classical attainments, and for a time the head of the Classical School in Athens, who wrote to his mother weekly reports in Greek, which she, also a graduate of Oberlin College, was able to read. Bishop Whipple of Minnesota, was a student at Oberlin. The presidents of Berea College, Fiske University, Tabor College, and the Pacific University were Oberlin graduates. The wife of Professor Mead of Oberlin, is now at the head of Mt. Holyoke. The former president of Ripon College, Professor Merrill, was an Oberlin graduate. The American Missionary Association was born at Oberlin, and its secretaries, Whipple, Strieby, Ryder and Woodbury were Oberlin students or graduates. Rev. Judson Smith, D. D., secretary of the American Board, was eighteen years a professor in Oberlin, and went from Oberlin to his work for foreign missions. Prof. George Frederick Wright, known throughout the scientific world as an original investigator, is one of the ornaments of Oberlin to-day. President Shafer of Wellesley College, was a graduate of Oberlin, Emily Huntington Miller, Lucy Stone and Antoinette B. Blackwell were from Oberlin. Dean Stratton of Wellesley is an Oberlin graduate, and also Miss Hayes, the head of the Mathematical Department of Wellesley, and Miss Morgan, at the head of the Philosophical Department.

Four of the chief scientists of our country were Oberlin men: Charles Hall of Pittsburg, who revolutionized the manufacture of aluminum and is now at the head of the chief aluminum factory of the world; Elisha Gray, the inventor of the telephone, who was regarded by the electricians at the World's Fair as the foremost expert then living; Prof. F. Lee Hayden, the head of the Geological Survey of the United States, and Major Powell, who has done more than any scientific man to open up to our knowledge the wondrous and imperial West.

I have been told by a foremost professor in the University of Chicago that one can secure a better education, at least for the first and second years, in Oberlin College, than in any institution of the East. And I believe the *average* work done by graduates of Oberlin surpasses the average work of any Eastern college.

There has always been something in the life in Oberlin which has called forth the grateful enthusiasm of the students. I have received more than a hundred and fifty letters of congratulation from Oberlin alumni. And Oh, what testimonies of thankful love to the dear Ohio Alma Mater they have written! From these eloquent letters I could weave a chaplet of honorable fame, which any of the older and richer colleges of the world would be glad to wear.

This is a time for expansion — collegiate, theological, and national expansion. Oberlin is not so conservative as some have imagined. She believes in progress, while she also believes in holding on to serviceable and demonstrated truth. Most of us believe that our theology should be growing, and not bound fast to the thinking of the seventeenth century. And I suppose there are some wild-eyed patriots who believe in national expansion, and are convinced that the American ship of state may be safely sailed on the far Eastern seas, since she finds herself in those waters in the Providence of God. Others doubtless anticipate great perils in national enlargement. All surely prefer purity to bigness. But who does not believe in college expansion? Who would not, if possible, Oberlinize the whole of the magnificent West? As an institution for character-building, for furnishing intellectual and moral training for undergraduates, and for moulding the forces that make for the advancement of God's kingdom, Oberlin is to-day a matchless opportunity.

One said to me not long since, "Oberlin is the most Christian place still left in America." The college is still fostered by a self-denying community, who believe the best use of property is found in expending it for the kingdom of God. Here were people who cut off luxuries in order to give the bread of life to their children and to the children of others. It must have been an Oberlin woman who went to Saratoga, and beholding a fashionable lady's robes and jewels, intimated that they were equivalent to "one meeting-house, seven cabinet organs, twelve scholarships, and forty-two Sunday school libraries." My father and mother were imbued with the Oberlin spirit, and their chief ambition was to give their four children the education of a Christian college, although their income rarely reached beyond six hundred dollars a year. Olivet College, in Michigan, is a daughter of the Ohio mother; and with immense self-sacrifice that community of poor people once raised more than ten thousand dollars for a college building. A leading minister of New York city on hearing of this, when he came to visit the village lifted his hat and rode bare-headed from one end of the town to the other, to express his honor of such a spirit. They had something of the temper with which Mary Lyon toiled for years at the beginning of the history of Mt. Holyoke.

Can you show me a wiser use of money than that offered by a Christian college? Here is something fundamental, something permanent, and something widely beneficent. The name of no Chicagoian will be more widely honored and warmly cherished in the next generation than that of him who is the Pontifex Maximus of all the college builders in the West — Dr. D. K. Pearsons.

President Angell once said to me that the West owes its ministry very largely to Oberlin. Her graduates were among the Christian pioneers, and into their work there went a patriotism as noble as that which gave up its life at Gettysburg or Santiago, joined to a Christian heroism as shining and supreme as ever gilded the missionary annals of the Orient. How those men and women of fine fiber endured hardships and sickness and the loss of those things which love would shower upon its own! Through forests primeval these modern pilgrims have gone forth. And on the four-fold foundation of the Christian church, the Christian Sabbath, the Christian home, and the Christian college, they have helped to build the huge fabric of our Western life. It was these

and those like them who saved the West both politically and morally, and bound it to the nation. Without the ordinance of 1787, the work of Oberlin College and of Western missionaries, the cannon-shot of Fort Sumter would have been an explosion shattering the Union into fragments.

We are approaching the dawn of a new century. The West has become the dominating factor of our national life. The strongest Christian force between the Hudson and Lake Michigan is Oberlin College. Shall Oberlin be made adequate to the new demands and the new opportunities? Shall the students who flock to Oberlin be treated to the best? To supply the most pressing wants of the present, Oberlin needs a million dollars for equipment and endowment. The possibilities of growth are simply measureless. Oberlin to-day is one huge hunger. We ought to have immediately at least four new buildings, and we ought to give our splendid body of self-denying teachers better support. We ought to have at least one hundred scholarships for in-coming students; rewards to merit rather than premiums to poverty, and fifty fellowships. I ask to be entrusted with money to enable promising young Cubans, Porto-Ricans, and Filipinos (we already have Hawaiians) to get an Oberlin education, and thus to make them almoners of learning, liberty, and divine life to the East Indies and the West Indies. And we ought to have two hundred thousand dollars for the endowment of the library, to provide for the expenses of running it, and of adding to it, so as to make it the very heart of the college, sending the precious life-blood of fresh and vigorous thought into all the twenty-eight departments of the institution.

Has any other institution given more of her sons and daughters to foreign missionary work? to that cause which includes all other great causes of our time? When I begin to measure the opportunities and the obligations of America toward the East and the Far East, I am convinced that the Oberlin spirit and the Oberlin training are Christian treasures which the church must more and more appreciate. When Miss Buchanan of South Africa wrote to Florence Nightingale asking where she could get the best education for her missionary life, Miss Nightingale replied, "In Oberlin, Ohio"; and of Oberlin Miss Buchanan became a graduate. The first money which David Livingstone earned as a minister, he sent to his brother Charles, and told him to go to Oberlin; and there he was graduated.

There is something very vital and precious in the Oberlin spirit of the past. I believe in a progress which is a real development from the roots already in the soil. New methods of teaching are better far than the old; and the younger faculty of Oberlin are certainly abreast of educational progress. But there is something more important even than methods, and that is life. The dynamics of education are what Thomas Arnold believed in, and Mark Hopkins, and James H. Fairchild. In some important things we must ever be debtors to the founders of Oberlin, and to those everywhere who seek first the kingdom of God and His righteousness.

In his reflections on the French Revolution, among many suggestions which appear to me strongly misleading, Burke has a passage of noble truth, wherein he says that institutions — meaning states — are advantageously embodied in persons, thereby creating in us admiration, veneration, effection, and attachment. We all know that Oberlin has been often embodied beautifully and worthily in persons. Many of the graduates have been Oberlin incarnate. When we mention the name of the venerable ex-president, President Fairchild, Oberlin springs up before us incorporate in her whole history; and in her spirit of high-minded earnestness and benevolent self-effacement. Though elected the president of this college, it is only in a titular sense that I regard myself as an embodiment of Oberlin. But it is my prayerful purpose to enter more and more fully into the life of the institution. But I am happy to be the representative, if not the worthy embodiment of the college, and I realize that all this wealth of welcome and encouragement on the part of the alumni, trustees and students, is mostly an expression of loyal love to the institution, to its ideals, to its glorious past, its golden present, its great future. In many respects I deem my election the chief honor of my life, and if I can aid in building up a great school of preaching, a more influential school of learning, and if I shall be able to enter as a helpful influence into the lives of the present noble army of students and of their successors, then this crowning honor will also be my crowning joy.

I deem myself highly favored among men that I may plead, however unworthily, for such a great cause. It is God's cause. The prayers and toils of the founders of Oberlin will yet have a glorious fulfillment and fruitage. I enter upon my work with

enthusiasm and with hopefulness; and when I counsel with the brave and self-denying men on the ground, who have wrestled with budgets and for years have been made sore by deficits, I have said to myself, "God giving me voice and strength, Oberlin's cause shall be laid before the people." And if my poor words can be coined into gold that shall build the walls of a new Oxford, if my life can be utilized to place the life of this college on ampler and firmer foundations, then I shall feel that I have lived for results that are vital to the highest interests of the American people, and to the glory of that Christ to whom belong riches and honor and power, and who shall yet reign King of Kings and Lord of Lords.

A SKETCH OF MIDDLEBURY COLLEGE.

PROF. CHARLES B. WRIGHT, MIDDLEBURY, VT.

NOVEMBER 1, 1800, the Legislature of Vermont granted a charter to Middlebury College, the twenty-sixth institution of the sort incorporated in the United States. Since that date she has had a most honorable record and her approaching centennial, for which preparations are being actively made, renders it fitting that the intervening years should be passed briefly in review.

To begin with, Middlebury is, in a certain sense, a child of Yale. As Vermont was settled from the older New England states, especially Massachusetts and Connecticut, it is natural that her civil, religious and educational institutions should in many ways be duplicates of theirs. The settlers retained in their new home a strong belief in the church, the schoolhouse, and the college as essential elements of a healthy, permanent growth. Privations only strengthened this belief and stimulated their determination to establish among themselves as soon as possible the institutions whose models had been so important a part of their previous experience. The political situation, though, was for many years extremely unfavorable for educational development. There were the usual obstacles obtaining in all new settlements, and there were besides many special hindrances. The controversies for autonomy in which the inhabitants were so long

involved, and the Revolutionary War, both threatened to annihilate Vermont as an independent state and turned all thoughts toward preservation rather than toward culture. Up to the time of her admission into the Federal Union, almost the entire energy of Vermont had been given to what was really a fight for life. Under the circumstances, therefore, it is very creditable that previous to the close of 1791 four grammar schools had been incorporated and that during the next ten years, the adverse pressure having at last been removed, eight similar institutions were added to the list, the Addison County Grammar School being among the number.

A BIT OF THE CAMPUS.

In November, 1791, the Legislature of Vermont passed an act establishing a home college, the University of Vermont, at Burlington. After this act of incorporation had been obtained, however, nothing was done at Burlington for a number of years towards putting a college into operation. Meanwhile, the inhabitants of Middlebury and vicinity were moving for a college there. As young men desirous of a college education had to leave the state to get it, great inconvenience frequently resulted. The University of Vermont seemed unable to furnish immediate relief. "The town contained but few inhabitants," says Williams's History of Vermont, "and it was not in their power to erect the necessary buildings, procure a suitable library, philosophical apparatus, or the proper accommodations for professors and students. The trustees were embarrassed, seldom met, and a president was not appointed for the seminary."

The Addison County Grammar School, whose charter had been secured in 1797, was exceptionally prosperous from the start.

More than four times the amount required for building purposes by the act of incorporation had been raised in the vicinity, and in 1898, while the building was being erected, President Timothy Dwight, of Yale, visited Middlebury and encouraged the plan of establishing a college. Speaking upon this hint, the founders asked the Legislature to let them go on and make a college out of the school they had already formed. Two causes, however, operated to delay the granting of the desired charter: the direct efforts of those who opposed the movement and the political uneasiness of the time in connection with the administrative policy of President Adams. The effort being repeated, though, in succeeding Legislatures, the act of incorporation was finally passed on the date above mentioned.

In subsequent years Doctor Dwight lost none of his interest in the enterprise he had fostered. In 1811, after one of his visits, he penned a most attractive picture of the institution as it then appeared: "The academy began to prosper from the time when it was opened, although its funds have been derived from private donations, and chiefly, if not wholly, from the inhabitants of the town. The number of students is now one hundred and ten; probably as virtuous a collection of youth as can be found in any other seminary in the world. The inhabitants of Middlebury have lately subscribed $8,000 for the purpose of erecting another collegiate building. When it is remembered that twenty-five years ago this spot was a wilderness, it must be admitted that these efforts have done the authors of them the highest honor."

The first president of the new college was Jeremiah Atwater, who had been recommended to the academy principalship by Doctor Dwight, with a view to the presidency when a college charter should be secured. The first alumnus of the college was Aaron Petty, who was graduated in 1802. Three graduates are recorded for 1803, and from that date the out-put increased.

The financial life of the young institution was precarious for many years. In speaking of its founders, in a salutatory address at the semi-centennial of 1850, President Labaree declared that if there is any evidence of want of wisdom on their part it is found in the attempt of the incorporators to establish an institution of a high order without adequate endowments. There had been a confident expectation, doubtless, on the part of the founders, of receiving an income from the public lands of the state, but that

hope was not realized and the institution was thrown, not in vain, upon the benevolence of the people. Up to 1888, $1,400 comprised the sum total of funds received from the state.* An appeal for state aid in 1810 drew forth a report that "your committee verily believe the corporation and officers of said college and those private individuals who have made donations to the same, for their meritorious exertions in the promotion of science and the arts, are highly deserving the applause of this Legislature, but at this time your committee can devise no means by which the Legislature can expediently afford relief." Again, however, private liberality came to the institution's assistance when public help was denied, and in 1815 a new college building was completed on the ground deeded to the corporation by Col. Seth Storrs. This land, more than thirty acres in extent and beautifully situated in an elevated part of the village, still forms the college campus.

It will be seen from this brief record that in the support of the infant institution the citizens of Middlebury were most open-handed. For a number of years their contributions furnished the entire support of the tutors. Samuel Miller sustained in part for a time the professorship in mathematics and natural philosophy. The gifts of Painter and Storrs and Chipman, says its latest chronicler, are woven into the very history of the college. The community, indeed, exhausted its liberality on the college to such an extent that the Addison County Grammar School was not adequately endowed, the citizens regarding the college as the more important object for their funds. This interest, so conspicuously manifested, is to be explained in part by this fact: the college early became in one sense the social center of the community; the younger citizens were trained in many cases in the college; and all were early taught to consider it a duty that the institution should be sustained.

President Atwater retired in 1809. From that date until now there have been seven presidents of Middlebury College: Rev. Henry Davis (1810-1817), Rev. Joshua Bates (1818-1839), Rev. Benjamin Labaree (1840-1866), Rev. Harvey Denison Kitchel (1866-1873); Rev. Calvin Butler Hulbert (1875-1880), Rev. Cyrus

* Since 1888, an annual appropriation from the State of Vermont has paid to the amount of $80 annually the tuition and incidental college charges of thirty students, one of whom is designated and appointed by each Senator in the General Assembly, such appointment being made by such Senator from his respective county, provided any suitable candidate shall apply therefor, otherwise from any county in the state.

Hamlin (1880-1885), and Ezra Brainerd, the present incumbent.

One who visits the campus of the college to-day sees before him the row of buildings whose beginning dates back, as has already been noted, to 1815. This original structure, Painter Hall, 106 feet long, 40 feet wide, and four stories high, is built of light-colored limestone. It was originally devoted to dormitories, but contains at present the library, the gymnasium, and the reading-rooms. The Chapel, standing south of Painter Hall, was completed in 1836. It is a four-story limestone building, 75 feet long and 55 feet wide, and contains, besides the chapel, a museum and various recitation rooms, lecture-rooms, and laboratories. The present dormitory, Starr Hall, is the most southerly of the buildings in the college row. It is also of stone and four stories high, its ground dimensions being nearly those of Painter Hall. It was built in 1861 and re-built in 1865, after having been burned. Battell Hall, between the campus and the centre of the village, is used as a boarding hall for the young women of the college. The Starr boarding hall for men stands upon Storrs' avenue, opposite the campus.

Work is shortly to be begun upon a new college library, to be erected from funds bequeathed for the purpose by Mr. Egbert Starr of New York City. The building will be of classic architecture and when completed will constitute the chief ornament of the campus. It is gratifying that the library itself, which has grown to be a centre of activity, is to be housed so satisfactorily by the time the centennial is celebrated. It contains at present some 18,000 books, exclusive of government publications. All its volumes are directly accessible to students and it is proving itself more and more one of the most valuable adjuncts of the college life. Its greatest need is a permanent fund, that its growth may be commensurate with its importance.

Another valuable feature of the college equipment is the museum, which occupies the greater part of the second floor of the chapel building. Its varied collections include Assyrian tablets and casts and other objects of interest in Semitic history, and various natural history collections of special importance and completeness. In botany there is a complete series of the flowering plants and ferns of the Champlain Valley, collected by President Brainerd, an acknowledged botanical expert. A collection representing the rocks of the state was made during the

geological survey conducted by Professor Adams, then occupying the chair of natural history. In addition, a special collection of the fossils of the Champlain Valley has been made, largely by Professor Seely. There is also a full series, collected and arranged by Professor Adams, of the land and water shells of Vermont.

Coming next to the every-day life of the institution, the list of faculty and officers comprises twelve men, the instruction given in the various departments leading up to two degrees, A. B. and B. S. All the studies of the freshman and sophomore years are

THE ATHLETIC FIELD.

prescribed; in the junior year, six of the fifteen hours of recitation a week are selected by the student from the elective courses offered, and in the senior year nine of the fifteen. In the student body the usual complement of college organizations is in evidence: five Greek letter fraternities, three among the men and two among the women, and a Y. M. C. A., and a Y. W. C. A., while the college itself contains the Vermont Beta of Phi Beta Kappa.

One who studies the college life as it shows itself in Middlebury to-day cannot fail to be impressed with the belief that in its quiet, earnest quality it is worthy of the institution's best traditions. Everything, indeed, conspires to make the spot an ideal one for academic work. The site chosen, to begin with, could

hardly have been more delightful. From its rise of ground the college looks out on a landscape of exceptional beauty. "The little college among the mountains," it was called by ex-Minister E. J. Phelps in a speech at a Harvard dinner; it was a happy phrase, for mountains are the background both east and west. At the foot of the hill flows the Otter, its shaded waters for miles above cut for generations by the prows of undergraduate boats. Four miles eastward across the rolling valley rise the first of the Green Mountains, with peaks of the farther ranges lifted here and there above them. Westward, beyond Lake Champlain, the Adirondacks make a noble barrier; the highest mountains of the group are almost opposite, Marcy, thirty-seven miles in an air line from the college belfry, pushing up its perfect cone beyond the shoulder of Dix. The air gives evidence of where it comes from; it is full of the vigor it imparts. Visitors grow ashamed of ravenous appetites, while student capacity, everywhere great, rises permanently to the phenomenal. Surely, as far as location goes, there is little left to desire.

But surroundings do not make a college. Out-put is, of course, the supreme test, and it is on out-put that Middlebury has ever, and with reason, felicitated herself. It is a matter for congratulation that in the collegiate data published in the *Forum* a while ago by President Thwing, of Western Reserve University, she ranks among the leaders in the per centum of graduates who have attained distinction. Her "bead-roll" is indeed a proud one. To Silas Wright among statesmen, Henry N. Hudson among men of letters, John G. Saxe among poets, Edward J. Phelps among jurists, and Truman M. Post among pulpit orators, could be added many another, did space permit, to illustrate her distinctive product, "the Middlebury man." It seems to be the happy fortune of Middlebury, says one, that good stuff comes to her to be moulded. At the semi-centennial reunion of the Class of '29, Doctor Post set forth this feature of the college in eloquent phrase:

"Our Alma Mater challenges our love, honor and support *because of her record.* As I stand here at the close of half a century from graduation, having lived and wandered most of those years amidst those vast regions where new states are born, and having seen what hands and brains have created, shaped and guided and defended civil order there, and have moulded and vitalized its organic forces, I have felt ever the more that freedom, Christianity and civilization, and the life of the nation owe much to Vermont,— to her children and her colleges, even were their history now to close. Her sons and her ideas and their works are found everywhere, and seldom to her dishonor, whether I look at the field of thought or action, the departments of literary, professional, political, educational, artistic or industrial life. And when I call to mind, moreover, the names inviting rehearsal but too

numerous for the hour, of those who, under the shadow of the cross, lie in foreign graves, through distant continents and isles of the ocean; or who, in our own land, sleep in tombs beneath the shadow of the churches that have been consecrated by their Christian eloquence and their sweet lives and holy deaths; or

THE CHAPEL.

when I recall those who have gone to their rest, with the Stars and Stripes waving over or wrapped as a shroud around them in their glorious repose, beside remote rivers and mountains, or amid dark forests and unknown wilds, or in the deeps of the ocean; when I recall with these all who have gone down to death in manifold ways and places, that Christianity and liberty and country might not die,— when I look at such histories and their results, and at all those who in their time and sphere have done and are doing good service to truth and humanity, I feel that institutions creative of such men should never perish from the love and honor of men."

The century has not gone by without vicissitude, but the high reputation of the college was early established. It is a current story that when Mark Hopkins assumed the presidency of Williams he declared that if he could bring the institution up to the standard of Middlebury he would be abundantly satisfied; and in one year in the later '30's the senior class of Middlebury is said to have outnumbered that of Harvard. The war, however, made inroads on the college directly proportioned to undergraduate loyalty. To many students their country seemed a "dearer mother," and how they responded to her call has been shown in a recently published article by Col. A. F. Walker, chairman of the executive board of the Atchison, Topeka and Santa Fe system. Colonel Walker himself enlisted before graduation and on commencement day rode in from where his company was stationed, delivered his oration in soldier's dress, and returned directly afterward to camp.

The damaging effects of the war, however, have gradually been overcome and prosperity is again apparent. The work done within the college walls was never so substantial and progressive as it is to-day. The faculty contains able and energetic men, in the prime of life and devoted to the welfare of the institution. Year by year the wooded campus gains in beauty, and the returning alumnus finds mingled with the old familiar landmarks the abundant evidence of growth. Best of all, for by it the rest is rendered possible, the endowment steadily increases. In the past ten years it has been doubled through the beneficence of men like Messrs. Charles and Egbert Starr of New York City, and James B. Jermain of Albany, and as a result radical improvements have been inaugurated: the range of studies has been expanded; chemical and biological laboratories have been added and equipped; the college has been brought into close union with modern methods and standards of education. Like the great majority of colleges, Middlebury lives up to the limit of her income; unlike great numbers of them, though, especially in these troubled times, she does not live beyond it, though it is far from adequate for her needs. But it is the firm belief of those who know the situation best that no other college in the country can equal Middlebury's record of achievement, when the smallness of that income is taken into account. It is a record of whole-hearted devotion and business sagacity of which her friends may well be proud.

Such, briefly outlined, is Middlebury as it has been and as it is — a sound, trustworthy institution, conservative, and yet fully awake to the best in educational movements; one of many on the north Atlantic seaboard that are doing splendid service and bidding for the college-going boy. Where that boy should go is, of course, a debatable question. There are large numbers, however, to whom, for one reason or another, the smaller colleges will continue to make the stronger appeal. To all such Middlebury

extends a hearty welcome, a hundred years of noble history behind her, and the future bright ahead. Not unimportant among the advantages she offers is the light expense attending the education she affords. "A maximum of training at a minimum of cost" is what she claims to furnish, and those to whom the claim appeals will find that the facts uphold it.

THE INTERNATIONAL CORRESPONDENCE.

GASTON MOUCHET, PROF. A L' ECOLE COLBERT, PARIS.

Translated by Prof. Edward H. Magill, LL. D., Swarthmore College, Pa.

I.

AN article in the *Review of Reviews* of London (January, 1897) entitled "How to learn a language by letter writing," introduced to public notice the brilliant idea of a French teacher. Mr. Mieille, Professor of English in the College and Normal schools of Draguignan (Var), had for two years past placed five or six of his students in correspondence with English students (note in passing that the French students were boys, the English students girls); there occurred to him the idea of generalizing this correspondence which had been serviceable to his pupils; he opened the matter to his superior officers, the Academic Inspector, the Director, the General Inspectors, and entered into communication with the *Revue Universitaire*, Paris, and later with the London *Review of Reviews*. The last, with other journals, adopted the system of Mr. Mieille, devised the English Bureau of "Correspondance Scolaire Internationale," and contributed largely to the success of the enterprise. The following is an extract from Mr. Stead's review; it has also since been printed separately:

"Every one knows how difficult it is to interest school girls and boys in the acquisition of a foreign language for conversational purposes. The best way of learning a language, of course, is to live among the people who speak it, and to possess no other means of intercourse excepting in the unfamiliar tongue. Next to that the best means is to strike up a friendship with some one speaking a foreign language, with whom you must communicate in his own tongue. Neither of these methods is possible to all, but a brilliant idea has struck a Frenchman, which seems to me to provide the much bewildered teacher or schoolmaster with a way out of the difficulties. There must be at the present moment in this country some hundreds of thousands of girls and boys who are

learning French or trying to. There are possibly as many girls and boys in France who are learning English or trying to. Why can we not bring those hundred thousand students of French in England into personal communication, by means of the post-office, with the hundred thousand students of English in France?

"The idea seems to be perfectly feasible, and its advantages are obvious. If we could couple, in a kind of letter writing comradeship, each boy who is learning English in France with an English boy who is learning French, and get them interested in each other by means of correspondence, the hated French or English exercise, as the case may be, would be transformed into a source of endless interest and amusement. It would be a regular lark to read the broken English or French of many such letters.

"From this it is easy to see how many things may spring. My correspondent (Mr. Mieille, now Professor of English at the Lycée de Tarbes) is sanguine that out of it would arise quite naturally in these days, when the bicycle has made travel possible to multitudes who would otherwise have remained at home, the institution of vacation tours, in which parties of scholars from France would visit their correspondents in England, and vice versa."

The following paragraphs are extracted from a letter from Mr. Mieille, which was inserted in the article in the *Review of Reviews:*

"Before explaining the manner in which the scheme is worked, I will answer your question. What subjects do the boys write about, and are the subjects suggested? I leave the boys completely a free hand in the choice of subjects. But in the beginning I suggested that the best way to open a correspondence would be to describe the school and surroundings. They described their school life, sometimes as boarders, sometimes as day scholars, and asked their English comrades to do the same. Then about their games, etc. Some even spoke about their family, and told all about their brothers and sisters. Then the holidays were an inexhaustible source of information. Then, what books do you like, read, and so on? Which is your favorite book, etc.? In short, the choice was left to the writer, the master being always glad to give his advice, but taking care never to force it, unasked, on the boys.

"As I wanted to make the letter writing a pleasure to the boys, I made it a point not to interfere in the sending or receiving of the letters. They were always shown to me, and usually we read them cosily and familiarly together, spending thus many a delightful half hour. So as to have the correspondence an equal benefit to the writers on each side, I arranged that every boy writing twice a month should write one letter in his native language, and the other in his correspondent's — that is, one English, one French. I suggested that they might, in a spirit of good comradeship, correct one another's letters; and I may be allowed to say, the *fun* of it made the suggestion a success.

"I own that my heart beats faster when I think of a thousand or so intelligent boys and girls of the middle class on each side of the Channel, exchanging friendly greetings, and playfully correcting each other's slips in the Queen's English or the Français de France; and where then will be the French of Stratford-at-Bowe?"

"The scheme is worked in this way. Mr. Colin, of the "*Revue Universitaire*," draws up at the end of each month a list of the French pupils, boys and girls, divided into senior and junior classes, who are desirous of corresponding with English students of French. From the applications sent in to me, I fill in, opposite the names of the French scholars, the names of a corresponding number of English pupils, taking care, as far as possible, to secure that the students in any one centre in France are supplied with correspondents from as many different places as possible in England. These lists, with the names of French and English correspondents, are published in full in the *Revue Universitaire*. The French student must write the first letter, and the English pupil will learn, for the first time, by receiving a letter from France, who has been allotted to him or her as correspondent. The headmaster or mistress of any school should forward me the name and age of each scholar under his tuition who is willing to enter into this arrangement for monthly correspondence."

"I have before me several letters coming from English professors whose pupils have been corresponding several years. They are all of the most flattering character. I give a single example. Sir John Gorst writes: —"

"'I have read with much interest the proposed scheme for correspondence between scholars in France and Great Britain. Such

a relation between the two countries would be of obvious advantage, both educational and national.' "

II.

The reading of the article in the *Review of Reviews* induced Mr. Buisson to apply the Mieille system to teachers. This method, which had given good results for the students of schools and colleges, could not fail to be equally advantageous to teachers, and easily adapted to their needs. The authority of Mr. Buisson * in French pedagogy, the high position which he occupied many years in the ministry of public instruction, and which he now occupies at the Sorbonne, the journal of which he is the director, and the liberality of the Hachette firm, ought to enable him to make this work successful. At the beginning of May, 1897, he assembled a small number of professors of foreign languages of the lycées, colleges, and superior municipal schools of Paris. These eagerly offered their assistance, and on the eighth of May, the *Manuel Général* published a first appeal, and announced the organization of a provisional committee of eight members. This appeal was followed by another in July of the same year, which brought out, especially after the reassembling of the students in October, many offers of coöperation, and a flood of requests coming from French correspondents. The following is this appeal, with the names only of those members of the committee who took charge of the work of making known abroad and in France the existence of the new organization, and of bringing the teachers of different countries into communication with each other.

"The successful movement begun by Professor Mieille of the college and normal schools of Draguignan is now well known. All the university press, and the press in general, has been unanimous in giving a warm reception to a proposition which, but for these journals, would perhaps have failed to attract general attention.

"Mr. Mieille has succeeded, thanks to the aid of the *Revue Universitaire* in France, and the *Review of Reviews* in England, in organizing an exchange of letters between young people of the

*Under different ministers of public instruction, Mr. Buisson has been, for eighteen years, director of primary instruction. He has renewed, encouraged, one might almost say, created, public primary instruction. He has recently abandoned these duties to take charge, on the death of Henry Marion, of the course in the Science of Education at the Sorbonne. He directs, at the same time, the oldest of the French pedagogical journals, *Le Manuel Général de l' Instruction Primaire.*

two countries, of about the same age and engaged in the same class of studies; a student in a French lycée and a pupil of the Rugby school, for example, enter into correspondence, speak to each other of their studies, of their games, of their vacations, of all the minor events of school and college life, so different in the two countries. They write to each other in turn in the two languages, which gives to each the best opportunity to write an exercise far more interesting than those which they ordinarily prepare in class. To the direct advantage in the study of the language are added many other advantages which are too obvious to require enumeration.

"Among young people acquaintance is quickly made, and frequently there will arise from this first epistolary communication further relations; they will go and see each other, they will meet at some exposition, and parents will perhaps end by sending, as is the custom in Switzerland, children from one family to another in exchange, for a sojourn of some weeks. In short, it is easy to foresee all the good which may come from this ingenious and pleasing innovation.

"Mr. Mieille is right in asking that each one in entering upon this scheme adapt it to his own circumstances. The best inventions are those which are susceptible of the most varied applications. He appeals to all journals and all communities, asking of each to adapt the fundamental idea to their own needs, which is the best means of making it practical.

"For its part the *Manuel Général de l' Instruction Primaire* is heartily disposed to contribute its share toward the success of the enterprise. It has already published an appeal from young professors who have established a committee to organize the international correspondence, no longer only between students, but between teachers of different countries. This appeal has been heeded, and to the preliminary committee of eight, about fifty more names have been added from the ranks of educators, mostly in France, some in England and the United States. The most active members in France are as follows:

Mr. Buisson, Professor at the Sorbonne, President.

Mlle. Williams, Professor at the Normal schools of Sévres and Fontenay, Vice-President of the English feminine section.

M. Mouchet, Professor at the Ecole Colbert, Vice-President in charge of the English-French correspondence.

M. Simonnet, Professor at Chaptal College, Vice-President in charge of the German-French correspondence.

"When there shall have been exchanged on both sides a certain number of letters, if there are any found which present a general interest, either in the nature of the subject treated, or from the number of correspondents and the diversity of views expressed, the *Manuel* will take pleasure in their publication.

"In short, if the promoters of the enterprise reach their object, as the number of names already received permits us to hope, they will find that they have called forth, from able instructors among different peoples, discussions of great importance bearing upon questions of the day. It is impossible that from so many letters from all sources, there should not result a general impression, and sometimes a wide view, permitting us to catch the prevailing opinions, at least those which prevail among young people; and we may reasonably hope that we shall find interesting specimens of the ideas entertained by young teachers, at least in France, Germany, England, Italy and the United States.

"If then the correspondents are willing to let us read over their shoulders, and authorize us to take occasional note of their mutual confidences, a collection of these letters, written in all sincerity and frankness, has a good chance to be one of the most original documents that could be made a part of the educational exhibit at the Universal Exposition of 1900."

The committee entered upon the work; they obtained the aid of the political press of France; they solicited from the foreign pedagogical journals, German, American, English, Austrian, Canadian, etc., the insertion of their appeal; they interested in their work the young professors sent as foundation-scholars to Germany or England, and who, upon the ground, could make a useful propaganda; they had the good fortune to meet in Germany, in America, in England, devoted, active and intelligent co-workers, who rendered them the greatest services. In America especially, Dr. Edward H. Magill called attention to the International Correspondence by articles published in different journals, at the same time that he induced his numerous students in Swarthmore College, Pennsylvania, to become correspondents of the same number of French young men and women. With such elements of success the work could not fail. It succeeded. It succeeded so far beyond the hopes of the committee that it obliged them to

extend and enlarge their plans of operation. It was necessary to increase the number of active members of the committees; to open the international pedagogical correspondence, at first limited to the English and German languages, to Italian and Spanish teachers. At the present time, in fact, the committee has three more vice-presidents: — Mlle. Py, Vice-President for the German-French section; M. Jarach, Inspector of the schools of Paris, Vice-President for the Italian-French section; M. Labore Lacoze, Professor at Chaptal College, Vice-President for the Spanish-French section.

It was necessary besides, because of the great number of requests coming from students of lycées and colleges, from pupils of the higher grade of primary schools, from adults not connected with educational institutions either as professors or pupils, to forget one of the characteristics, one of the objects of the enterprise. What had we desired in the beginning? To put in communication the teachers of different countries for the double profit, linguistic and professional. This last character is clearly indicated in the last lines of the appeal of July, 1897. Now correspondents, French and foreign, having nothing in common with the teacher but the love of study, young pupils whom pedagogical subjects could not interest, business men, lawyers, doctors, officers, ask us to receive them. They forced our doors. We have preserved the original title of "*Correspondance Pédagogique Internationale*," but for many we are only the "*Correspondance Internationale*." It is under this title that they have made us known in America. It is this title which Dr. Magill has given to his paper at the annual meeting of the Modern Language Association of America, held in December last at Charlottesville, Virginia.

In permitting ourselves thus to be overrun by an unprofessional element, we have perhaps given to our enterprise the certainty of permanency; we have surely enlarged its results, and increased in a remarkable manner the number of correspondents. We drew up in October, 1898, rather superficially, and in such a way as to fall below the truth, a statistical statement of the material results secured; only however for the two languages, German and English. At that time 976 correspondents were writing in French and English; 856 in French and German; but, I repeat, these figures fell far short of the reality for three reasons; first, a considerable number of lady correspondents, whose names have

not been published, are not included; then the Italian and Spanish correspondence does not appear in this statement; and finally when some of our correspondents have, of themselves, been the means of coupling other correspondents, we have not always known it, and consequently have not included these, although they really belong to us. Furthermore, if we wished to have an exact and complete statistical statement, we should add the number of our correspondents to the thousands which Mr. Mieille, through the "*Journal de la Jeunesse*," the *Revue Universitaire* and the *Volume* has brought into communication with each other. What total should we thus obtain? I cannot tell, and perhaps it would be useless to seek, but I cannot think the number 10,000, indicated by Mr. Mieille to Mr. Magill, is exaggerated.*

III.

I desire now to call the attention of the reader to the methods properly speaking, of the correspondence, and to the intellectual and moral results which it may produce. When we were in the beginning of our enterprise, and our correspondents were all professors or normal students of the third year, we were satisfied to give to a Frenchman the address of a foreigner. One wrote to the other, either in his own language to begin with, or in that of his correspondent, and the two parties interested made their own arrangements about continuing the correspondence. We knew nothing more of either of them except when one of them felt the need of thanking us, or when the Frenchman communicated to us a letter, interesting from a pedagogical point of view. (The *Manuel Général* has published a certain number of these communications.) Later we concluded, in order to direct somewhat the ideas of our correspondents, to suggest to them some subjects relative to education. We had then the intention of making a collection of these subjects treated, and of other interesting letters, to be made a part of the pedagogical section of the Exposition of 1900. But we have since renounced this idea, for it would be giving to our correspondents added labors, when they are already

* The following received from Miss Lawrence, secretary of the editorial staff of the *Review of Reviews*, justifies this conclusion: "The number of English children put in correspondence during these two years is about 2500, and of adults about 1900; 7400 is not a small number when one considers that I had to fight the prejudices of our schoolmasters every step of the way. It seems that the Franco-German correspondence, commenced later, has eclipsed us in numbers."

sufficiently burdened: the teachers, by the pedagogical conferences which their inspectors give them, and the students, by the pedagogical courses given by their director. We have, therefore, left them entirely free as to the nature of their correspondence.

However, it was well, and especially for the younger correspondents, to establish the method of correspondence, and the manner of correction. For this latter object we recommended to our readers the process indicated by one of the members of the committee, Inspector Vernay, as follows: "The English letter written by the French correspondent is reproduced textually by the English correspondent upon one page of the sheet; he underlines with two lines the serious errors, the minor errors by one line, and the expressions which, without being incorrect, might be replaced by better ones, by a dotted line. On the opposite page he writes the corrected English letter, with the variations in meaning to which the doubtful expressions might give rise. The French correspondent corrects, in the same way, the letter in French received from England or America; both the correspondents deriving benefit from each other by this system, and making rapid progress in exchanging interesting ideas."

With reference to the first object, we have adopted the method set forth by Dr. Magill in the *Phœnix* (*Swarthmore College*), fifth November, 1898, as follows: — The French student writes first a letter in French to the assigned party. On receiving this first letter the American student answers it in English. Thus, each party has a model letter in the foreign tongue as something of a guide in the form of a reply. The next letters exchanged are both written in the tongue foreign to the writer. These second letters are carefully corrected by the receiver, and the corrections sent back to the writer in the next letter sent. Some send back the letters corrected, but most prefer to retain these, and copy and send back the corrections."

With regard to the practical use of the letters received, for the benefit of the class, Dr. Magill goes on to say in the same paper: "Various teachers will doubtless have various methods, but Prof. Mieille, the inventor of the system, recommends that these letters be read and commented upon in class, which is certainly inspiring; and class-work can be generally so managed that a letter or two each day may be presented as received, without serious interference, the increased rapidity of the class-work when thus in-

spired making up the time so occupied. But different teachers will follow different methods, and the same teacher different methods at different times, or with different classes, and the flexibility of the system is one of its great advantages."

The author of the present article, being both judge and party interested, is scarcely qualified to speak of the results of a work in which he has been, from its rise, an earnest co-worker. He wishes to speak of it only by quotations, which will corroborate certain passages of the appeal previously given. These results are of two kinds — intellectual and moral:

"By the constant alternation of letters from the writer's own tongue to the foreign tongue, correct modes of expression, and usual forms of address, are made familiar to all, and the study of a language is changed from a dry and distasteful form to a living reality. It is indeed a species of foreign travel, inexpensive, efficient and delightful. It has been found upon trial to be very inspiring to students of modern languages, and I most cordially commend it to my fellow-teachers of French throughout the country." — E. H. Magill.

Here is an expression of judgment from a French source: —

"In truth," says Mlle. C———, professor at the Normal school for ladies, of Niort, "I have to congratulate myself upon the relations which we have with Mrs. Williams. We receive letters from Ulcombe of the most interesting character, and each of our first year's pupils answers in turn. Mrs. Williams' letters are so charming that each of my students has her note-book in which copies are kept. Mr. Williams sends them, sometimes, short English exercises to write; on our part, we send French exercises of the same kind. The last of these sent by Mr. Williams has even been an object of competition among the members of my class. It was he who corrected the exercises. He had the kindness to send to the pupil who had done the best a pretty volume of Andersen's stories as a reward. I should be happy if you could find for our second year's students, correspondents as serious and intelligent."

Here is an opinion coming from a German source:

"I have reproduced in our Schulzeitung the proposition, of which Prof. Buisson has taken the initiative, to create a C. P. I. I heartily approve of it, as will, I am sure, many of my colleagues. More than one young teacher often strives in vain to find in the narrow circle of his instructors the opportunity to engage in

pedagogical discussions which rise above personal or local considerations; or again, it is difficult for him to find among the great number of his instructors one who has the time or the taste for such an exchange of ideas. And then, it must be said, the young teacher is sometimes restrained by a certain timidity, and he is not always encouraged by the reception he receives, if he wishes to mingle with the circle, always somewhat restricted, of the men who are his elders and superiors.

"It is among the young, as the *Manuel Général* says, that it is necessary to organize this free C. P. I. The young master gives his address and receives that of a colleague, who, if he has not always the same ideas as himself, is at least in sympathy with him through an ideal aspiration toward intellectual perfection. Without reckoning the immense advantages which they both derive from corresponding, if they belong to two different countries, the exchange of views, under these conditions, is incomparably more lively and more fruitful than between comrades and compatriots. A different country, a different education; different manner and habits give rise to different opinions, which appear, in consequence, of a special complexion according to the nationality of the thinker. I mean that our ideas receive a complexion from our nationality, I do not say that they are disturbed by it. Intellectual intercourse with foreign colleagues will be agreeable and precious to every teacher desirous of improving himself.

In a social and moral point of view the results are expressed in a manner no less flattering.

"These professors," says Inspector-General Jost, "set out with this principle, that he who studies the living languages to teach them later, or he who is already teaching them, should occupy himself equally with the theoretical study and the practice of these languages; with the art of speaking them and writing them with facility; that he ought frequently to sojourn in the country where the languages he teaches is spoken; and that, to render these sojourns as profitable as possible, he ought to know or find colleagues and correspondents who are not unknown to him."

The idea contained in these last lines is expressed almost in the same terms by Dr. Magill, who says: "Also in these days of intercommunication, when so many will surely cross the ocean for business or pleasure, it will be a great satisfaction, and often a substantial advantage to our young people, to have friends in foreign lands whose intimate acquaintance they have made by this system of correspondence."

Messrs. Jost and Magill agree again in the following quotations:

"These relations, epistolary at first, afterward personal, will contribute to correct with both, many prejudices; will teach both to understand and appreciate each other better; and to better

understand the manners and customs of the neighboring people."—G. Jost.

"There are various incidental advantages to which this international correspondence gives rise. If it becomes general it will do its part, and no unimportant part, toward the introduction and preservation of universal peace. Wars usually come from misunderstandings in the beginning, and these unchristian practices are best prevented by using all available means to bring about closer and more intimate relations between different peoples."—E. H. Magill.

We add only a word on the subject of results; it is, that the international correspondence may be as fruitful for employees, merchants, and engineers as it seems to be for students and professors, for them also it may be a means of general culture, and it may besides be a valuable source of pecuniary profit.

We earnestly desire then, that this work may endure and prosper. So we are happy to learn of the action of the Modern Language Association of America at Charlottesville, Va., of which the following notice recently appeared in the *Manuel Général* for the information of our French readers:

"The Association of Professors of Modern Languages in America met at Charlottesville, Va., the 26–30 of December. In the report of its labors, we note the reading by Dr. E. H. Magill, of a paper on the International Correspondence. As a result of this paper, and the exchange of views to which it gave rise, the following were appointed a committee to investigate the present condition and prospects of this correspondence, and report to the annual meeting in New York, of the Association, next December:

Prof. Edward H. Magill, Swarthmore College, Pennsylvania, Chairman.

Prof. A. Ramheau, Johns Hopkins University, Baltimore, Md.

Prof. Carla Wenckebach, Wellesley College, Massachusetts.

Mrs. Thérèse F. Colin, Bryn Mawr, Pennsylvania."

We hail with pleasure the organization of this committee, and trust that its labors will result in the introduction of the International Correspondence as an essential feature of the instruction given in the modern languages in the schools and colleges of the United States. The Mieille idea, applied by our director to teachers and adults generally, is bearing its fruit.

THE AUTHOR OF "QUO VADIS?"

PRIN. STANLEY E. JOHNSON, NANTUCKET, MASS.

IN closing his wonderful series of novels on the history of the Poles, Henryk Sienkiewicz modestly says they were written, "with no little toil, for the strengthening of hearts." "For the strengthening of hearts"! It is certainly a wonderful phrase, when you think of it — a new and refreshing way of expressing a high moral purpose. Strong hearts make great men; men who rise above human pettiness, into the clear consciousness that their souls were made for great things; to meet stern and relentless reality; to fight for a home, for a nation, for a God. Books that strengthen the heart, are the books that live. If the grand purpose of this distinguished author has been attained, he is worthy of the laurel leaf, which has been accorded him by the critics of this generation.

The trilogy, or the three books, is becoming the popular form for exploiting the genius of the modern great novelist; Zola has completed his Lourdes, Rome and Paris, striking with his conscious might to the moss-grown traditions of a certain phase of the Christian religion. It might be a matter of conjecture whether he has left much for any modern school of interpretation of the doctrine and teachings of the Great Master. But the three great books of Sienkiewicz, in their major theme, are concerned with the history of a brave and strong-hearted people, the Poland of the seventeenth century, now — alas for the world's sense of justice — blotted from the map of Europe. We have seen that the heroes of that Poland, the Poland of Sienkiewicz, compared to the gods of Greece and Homer, are unsurpassed in the deeds which make men truly great. Our text-books give but a brief outline of these strong hearts of the seventeenth century. But to those who enter that historic field, "there comes a vision," so one writer tells us, a vision that broadens and elevates his conception of humanity, so that he "will never be the same." Sienkiewicz has opened this vista to our eyes; has limned the characters of these men and women, with the pen of a warm and healthy realist, so that they are vividly before us, to help us, to hearten us, to make us strong.

The last critic of a writer is posterity, from whose hand, in later centuries, is awarded the prize we call "immortality." It is a society whose membership is unlimited, but whose members are few. The English language has its Shakespeare, its Milton, its Emerson — men who possessed the trait of universal genius. Homer, Virgil, Dante, Hans Andersen, Moliere, Cæsar, Cicero, and the whole list, come quickly to the lips of all, because their thoughts are household words. And to these deathless names we are told we can safely write the name of Henryk Sienkiewicz. "He may be pronounced," some one cautiously says, "the greatest creative genius in the field of fiction at the end of the nineteenth century." To receive such a verdict in his lifetime, would make any man hopeful that his name would live after him; for the development of the art of the novelist has been the most striking literary phenomena of this century.

In this age, when the personality of men of genius, is too often more interesting than their fruits, it may be disappointing that so little is known of Sienkiewicz himself. It is impossible to state from the data at hand whether he is an early or late riser, whether he takes his coffee in bed, or at the most sensible hour and in the most approved way. It is, perhaps, disappointing that we do not know what his favorite books are, how many thousands of words he writes a day, or, if like our own Crawford, he makes a novel in six weeks. This lack of details is, of course, a source of chagrin, if not rage, to the purveyors of delicious literary gossip in the daily press, wherein, you may have noticed, his name seldom appears.

Yet, after all, it is best to seek a man through his thoughts, in the manifestation of his heart's work, and let us hope that Sienkiewicz may share the fate of Shakespeare in this respect, and be the despair of the commonplace biographer. We know that he was born in Poland, or more properly, Lithuania, in 1846. His parents, whether rich or poor, gave him an education at Warsaw, and destined him for the realm of letters. He became the editor of a paper, and later of several journals. He first came before the public as a writer of fiction in 1872, when he published a humorous story entitled: "No Man is a Prophet in His Own Country." We might surmise that there was a seasoning of satire in this, inasmuch as he at the first experienced the cooling process of a clique of Polish critics, who received his efforts in

silence. But the effort to check genius, is as a rule discouraging; by this time the native critics of Sienkiewicz must be feeling pretty blue. Genius, like human nature, is hard to abolish.

It is interesting to note, that the English-speaking people, especially American, have given a most cordial welcome to three Polish artists, in as many fields of art. Modjeska, the actress, and Paderewsky, the musician, have been given our best in praise and money. When he was still unknown, Sienkiewicz visited us in 1876, joining the interesting colony in Southern California, of which Madame Modjeska was the founder. He wrote letters about us in a home paper, and saw a good deal of American life, writing several short stories, set in our clime, two of them, "Lillian Morris," and "A Comedy of Errors," being somewhat notable, but suffering in comparison with his Polish stories, from the fact that he had not then fully imbibed our atmosphere.

He has traveled much in Africa and throughout Europe. He finds the relief a roving and restless nature craves in the visiting of new scenes; and wherever he goes he enters into the human life about him with the zest and eagerness of the novelist. His universal spirit finds a kinship in all nationalities. But it always ends in the return of the native to his own home, in Warsaw. But even then he roams into the past and makes it live in the alchemy of his rich and accurate imagination. He has seen the Rome of Nero, and the Apostles, as we see New York and the personalities of our modern civilization. Such men find a sense of home in any place and in any era.

From his photograph, one would judge him to be a modest and thoughtful man. He possesses eyes that express a steadfast calmness, like the sea at rest, placidly looking into the depth of the heavens. These eyes seem a trifle dreamy, perhaps, like a man indulging in a day dream, which carries him far away from present scenes. The lines of the face, and the firm, but subtle moulding of the mouth, express more of the sadness and tragedy of human life, than of its lighter and more cheerful vein, yet it is not a countenance that would arrest a passing glance.

He has been known to us, chiefly through one of his latest novels, which has been the book of more than a year, with us. It is as the author of "Quo Vadis," that the mass of American readers know him. But it is unfortunate that the book that is likely to contribute the least toward the "strengthening of human hearts" is the sub-structure upon which his fame and power chiefly rests. It would be far from our intention to assert that "Quo Vadis" does not possess great moral power. But in comparison with his other works, the books he has carved out of the adamantine hero, ism of the Poles, "Quo Vadis," we are told, is a distinctly inferior work. It is, notwithstanding, a work of genius. Its publishers-Little, Brown & Company, of Boston, have found it a gold mine

which we are proud to say, for the honor of American publishers, they have shared with the author, although under no compulsion to do so. The files of the *Bookman*, which follow with great painstaking, the sale of the most popular books throughout the United States, will show that for at least a year and a half, "Quo Vadis" has been our best selling book. Other works of the same author have taken a certain precedence over the productions of our own writers, but nothing has exceeded "Quo Vadis" in purchasing value. It is a picture of a rich, red, luxurious age in the world's history, when the Christian religion was slowly working its way through the humbler strata of humanity, toward the day when it should burst forth as "the Light of the World." Yet it tells us something, certainly and clearly of the author himself; it shows in fine relief, the wonderful versatility and universality of his genius. He may have failed in an accurate portraiture of the historic characters who are made alive again at the magic touch of his pen. He has, however, it seems to us, beyond peradventure, caught the life of the age of Nero, with the precision of a photograph. That rich and prodigal life of Rome in Nero's time! That age, when the empire, rich and glutted with conquest, holding the civilized and barbaric worlds in its fetters, overthrew the foundations of human progress, and attempted to feed the lazy and placed a price on indigence. The consummate subtlety of the power of this artist, is shown most brilliantly in the delineation of the deft cynicism of Petronius. Where in literature, has a character laughed in his sleeve, both so obviously and so securely, as this one at the antics of Nero, his lord? Where has the art of the flatterer been portrayed with greater perfection? The flashes of wit, which have fallen from the author's pen to the lips of Petronius, possessed after all too sharp an edge, not to be the man's final undoing. And thus Sienkiewicz has painted him. But these sparkling bits of repartee are the author's own, and show that he possesses that gift which alone can make the historical novel readable. He may have made the tragedy and seriousness of life uppermost in his writing. But life *is* earnest, and wit and humor are only the seasoning, quite as essential in the art of fiction as in cooking. That it is the undoubted possession of Sienkiewicz, is plainly visible throughout his work.

A storm of criticism is the inevitable harbinger of a great novel. "Quo Vadis" may almost claim its greatness from this fact. Yet we may well raise the point, that the criticism he has received is in reality, the best proof of his prëeminence in that school of fiction to which he belongs. Sienkiewicz, is without question a realist — the artist who takes life as he finds it, and paints it in its natural colors. To such writers, the romantic is subordinate; yet it must assert itself, for truth is itself a most romantic quality. If the critics have blamed the author of "Quo Vadis" for

certain scenes and events he has delineated in this novel, they are making an innocent scapegoat of him. It is not the fault of the artist that the pagan Rome of which he has written was most pitably deficient in those sterling qualities upon which the health of modern civilization depends. It would be a great injustice to the author to brand him with the sins of the times in which he has allowed his imagination to dwell. The purpose of the book is of the best. It has come to pass that the Christian religion has lifted the world up from the mire of paganism into the loftier atmosphere of righteous living. "Quo Vadis" is true to History in this respect; it shows no faltering in the steady growth of the most wonderful and most comforting religion the world has ever known. If Sienkiewicz has shown us, as we are bound to believe he has, the melting of a pagan heart, by the impelling influence of Christ's teaching, it should serve to strengthen the hearts of those who are his followers today, and whose pathway is strewn with fewer thorns. As a realist, he refutes the attacks of his critics. But as to the healthfulness of the work for general reading, we are not concerned in this paper. For that matter, we would sooner advocate the suppression of "Fox's Book of Martyrs" than of "Quo Vadis."

In comparison with other realists of this era, Sienkiewicz passes well. He deals with sterner material than our own Howells, inasmuch as he carves heroic figures rather than "Peach stones." Thomas Hardy, in comparison with him, stands in about the same relation as a photograph to a painting. In the use of his material he perhaps resembles Zola more than any living writer. In his earlier stage, Zola was undoubtedly unhealthy; a fog of human wretchedness and sin dimmed the beauty of his art. In later times he has searched into causes, religions, great questions, rather than into the hearts of men. But the dominant notes of his effort have been discouragement and fatalism. Seldom has one risen from one of his novels with a refreshed and strengthened heart, with the determination to persist in being heroic in the trivial affairs of everyday life. Zola has, in short, emphasized certain phases of life, to the destruction of much that is finest and best. Sienkiewicz has not allowed himself to accent any of the humanities or inhumanities he has found in life. He may be truly regarded as one of the most faithful writers of realistic fiction; and certainly its most healthful and sane.

What has not yet been done for us, has been accomplished by Sienkiewicz for his native land. We hear so much about the "Great American Novel." But there are few of us who believe that our classic novel, or series of novels, has yet been written. We have our great works of fiction. They stretch into every region, and deal with nearly every national event. But it is doubtful if ten people would arrive at a unanimous decision as to any book that might be called a satisfactory representation of our

great civil struggle. The life-like portrayal of historic fiction requires a perspective of many generations. It was possible for Sienkiewicz to write his great trilogy, an immortal prose epic of his people's struggles, largely because he was separated from them by a space of time measuring two centuries. It is well for us, likewise, not to be in too great haste for our greatest novels. We are too young, even for a great novel of the war of the Revolution, to say nothing of the Rebellion. Let us feel assured that when the time is ripe the man will be found among the great-grandchildren of those now living. There is certainly enough material for the creation of much that will strengthen the hearts of American posterity.

Literature and Life are twin sisters. We do not feel satisfied that much that we find in modern newspapers is literature. It most certainly is not. But when in after years the creative imagination, in a genius like Sienkiewicz, picks up these tangled threads of the life of days, it is transformed into literature. Its people are the same, the incidents are plain and matter of fact. Our brothers and sisters seem, oftentimes, too prosaic and commonplace to act a part in the pages of a book, still they are the materials of which books are made. It is not at all probable that Huckleberry Finn and Tom Sawyer would win the approval of the denizens of the village in which fate might have destined them to live. Yet under the facile touch of Mark Twain, they have won the applause of two hemispheres. We give the record of their adventures to our children at Christmas. But if they should walk out from beneath the covers of the books, in which they are most keenly alive, a great many of our fathers and mothers would shudder at the thought of a close friendship with their sons and daughters.

There is no lack of something noble and inspiring in every life. We are ourselves blind to it, when in too close contact with life, when blinded by that familiarity which breeds contempt.

In our humble judgment, the works of Sienkiewicz have united life and literature harmoniously, artistically and naturally. He has taken his men from a page of history, now almost forgotten, and he has shown us what was noble and great and inspiring in their lives.

It is not necessary to take him as the author of "Quo Vadis." It is best, indeed, that we should not. But we may be sure it will do us good to read him in his home stories, in his greater, and we might say, less popular works. And if we find, when we have read the pages, that his aim has been true, that he has "strengthened our hearts"; that from the Slavic Northland of Europe, he has sent us a message to help us in our small tasks — then we may justly accord him the verdict the world has given him — and call him great.

A NEW DEPARTURE IN HIGHER EDUCATION.

PROF. HENRY A. SCOMP, HARRIMAN, TENN.

IN this day of specialization in all lines of industry there follows, as a matter of course, a specialization of institutions which are to be the representatives and exponents of the new professions, the new theories and the new industries. There comes a special press, a special platform and other special instrumentalities for moulding popular opinion. These are the natural outcome of every strongly organized effort at reform.

So today there is a press, a lecture bureau, and educational or training schools for the new agriculture, the new technique; for new trades, new professions. There are schools of mining, schools of pharmacy, business schools, schools of shorthand and typewriting, schools of phonography and telegraphy; schools of dentistry, of surgery, of medicine, allopathic, homeopathic, eclectic, etc.; schools of architecture, of civil engineering, of household economy, of music-training; schools for military training, for mechanical training: schools of law, and of theology of all shades, etc., etc., ad infinitum.

Then new ideas in politics take as adjuncts, the forces of press, platform, class instruction, etc. Every sect uses like agencies for promulgating its own tenets; every great reform movement in morals, or in politics, resorts to similar instrumentalities for propagating its teachings. Only thus, for example, was the anti-slavery principle forced upon popular attention and carried to its victory.

Among the great reform movements now, and already long before the public, none has been more persistently championed than that agitation for personal temperance and for the overthrow of the liquor traffic. No other evil is more potent, none more universally acknowledged. Outside the circle of those who profit by the traffic's continuance, the need for its overthrow is generally conceded. All hold it responsible for most of our crime, debauchery and misery.

For about three-quarters of a century war has been waged by the active, aggressive temperance element against the rum demon.

Various society organizations have put into the field an army of lecturers, some of whom, as Gough, Hawkins, Wooley, Miss Willard, and others, have been among the greatest lights of the platform.

The press has, to some extent, been utilized. Very many papers, for the most part, however, of small capital and limited circulation, have been started; and though usually short-lived, they have done much toward forcing the drink evil upon popular attention, and in compelling men to reckon with another of the great factors which shape destinies, both individual and national. This long agitation has created also quite a literature, which has been scattered broadcast among the people. There is hardly a state in the Union which has not been time and again in the throes of a strong political agitation for the overthrow of the dram-shop. For more than half a century these appeals to the ballot box have been recurring. It is evident that they will continue in the future until a permanent settlement of the question has been reached; for the matter is too pertinent to person and property, to home and family, to religion and government, to be left where it is. The saloon itself will always keep up the agitation, and will forever furnish the strongest arguments against itself.

But until within the last few years, the schoolhouse and the college have never been thought of as great forces, or adjuncts, in the anti-rum war. It seems to have been taken for granted by enthusiastic workers in the temperance field, that if the saloon power could once be beaten in the political field, the war would be over. All was staked on a single campaign, perhaps for a constitutional amendment, or for a prohibitory statute for a state. It was assumed that the law, once enacted, would somehow enforce itself. Unrecognized was the need for moulding the minds of the young generation into harmony with these laws as well as into a clear understanding of them. It was not known that no reform could be stable which had not thus been engrafted on the minds and hearts of those who, in another generation must come into control in politics, religion and in social order.

It was only a few years ago that the Woman's Christian Temperance Union began to grasp the need for permanent educational work among the boys and girls in the public schools on the line of temperance hygiene. So actively have these good women pressed the subject upon state legislatures and upon Congress, that already

temperance physiology and hygiene are part of the school curriculum in most of the states of this Union. Great advance has been made. The next generation will be far beyond their fathers in knowledge as to the effects of alcohol upon the human frame.

But the reform leaders began to realize that the traffic touches upon our life in many other ways, as well as merely upon our human bodies. They found it a leading factor in our political economy. Judged by government reports, it is the great element in financial problems, and it involves much the largest of all our expenditures as a people. It was found to bear more directly upon morals, law enforcement, and upon good citizenry generally then does any other business in our country. So that its relation to law cannot be ignored. Its relation to pauperism and crime, to philanthropic and penal systems, to labor systems and consequent problems of production and consumption,— brings the question directly to the taxpayer's pocket. Then the traffic's relation to woman, and the impossibility of preserving any high standard of female virtue along with general debauchery of the stronger sex; its degrading effects upon childhood, with the consequent idiocy, or depravity—all these have brought questions so direct, so personal to the citizen and to the state, that the government must meet them and deal with them. Such questions as these are naturally asked: "What has been the traffic's history during the centuries?" "How have the nations dealt with it?" "Has any of the national specifics wrought a cure?" "What is the resultant from all these various modes of dealing with the question?" "What does history tell?" We have here a collateral study with aspects toward science, morals, history, metaphysics, political economy, civics, etc., till we ask: "What department is there which the liquor traffic does not affect directly?" Its universal relations to every part of human life, force a new study into the educational curriculum. To be ignorant on these lines will not do for the statesman, nor for the professional man, nor for the intelligent citizen. Too much bungling has already been developed in handling this vital subject. The average legislator considers the question from the standpoint of personal expediency. No great, general principle for dealing with it has ever entered his mind. He refuses to be guided by history, or philosophy, or by any general basic principle. He would treat it as a local question, or a class question, or a corpo-

rate question. It may be safely asserted that not elsewhere in all the history of politics, morals or domestic economy, can any other subject of legislation be found which has been dealt with so absurdly, so contradictorily, so unsuccessfully,—as this liquor traffic. On no other standing question has a policy so ill-defined been pursued. Law-makers have legislated in the dark. No philosophic, nor consistent law-making basis has been found. Statutes have been enacted only to be repealed, and the world gathers that the question is too great, or too vague, to be reached by legislation.

Have we really struck a problem in human organization too hard to be solved? Have we reduced other moral, political and economic problems to a well-defined system of legislating; but cannot reduce this? Manifestly something is wrong in our legal Denmark.

But there are those who believe this liquor problem is as solvable as many others that have been met and overcome.

These optimists, however, believe that to intelligently deal with such a question, its horoscope must first be taken. The subject must be studied from the wider standpoint of its relations to universal life. But this, however, involves a study far beyond the physiology of the primary school. But our higher institutions touch upon it — if they touch it at all — only at a few incidental points. They have not specialized the temperance question in any form, nor recognized it as a distinct part of the curriculum. It has not won a hearing in these courts.

Nearly six years ago the idea entered the heads of certain reformers that it would be well to found in Harriman, Tennessee, a town then about three years old, and itself founded upon the prohibition principle, a school of high rank, in which this new education should be part of the course of study through the preparatory and collegiate course, as well as through the primary school curriculum.

To this end a course was to be outlined which should develop this great moral, economic, social and political question in its many-sided relations to our life. This development should constitute a "course of study" somewhat similar to mathematics, natural science, or language. Thus the American Temperance University was born, a school which stands out single and unique in the field of higher education. It had no model, no prototype. It stood alone among the thousands of Judah; it must carve its own way, work out its own destiny.

Of course the original idea had to develop in the crucible of experience. It has been found expedient to make occasional changes, certain variations from the original plaster model. Yet these are taking on more and more of definite shape. Text-books

and lecture courses have been introduced or devised. The ideal form is being better and better defined and stereotyped by experience. Certain steps have been taken which need not be retraced; an advance has been made.

Under all the circumstances the growth of the school has been extraordinary. Founded just at the beginning of our "hard times," it has for the last two or three years catalogued annually between 350 and 400 students. No student, so far as is known, uses intoxicants, and very few use tobacco.

Young men and young women leave the American Temperance University undebauched. They go to help mould other youths after the models to which they have themselves been fashioned. Thus a future citizenry is preparing.

But it may be asked: "Does not the prominence given here to morals in general, and to one great reform in particular, interfere seriously with the curriculum?" By no means. As to class work, the new line of study is incorporated into the usual college scheme. But this study is correlated to and with the other studies. Is the student taking political economy? special stress is laid upon the bearing of the liquor traffic upon finance, general industry, state-craft, etc. Does he take ethics? this greatest of antagonistic forces cannot be neglected. So of civics, metaphysics, much of natural science, history, and even of philology. Everywhere the "drink" is looked for, and the world is made to witness against it. The great warp strands of moral, intellectual and physical culture are woven together with this woof of morals, and thus it is sought to build strong characters along definite lines.

The development of the reform idea is made part of the education, just as music, shorthand, or the business course is woven into the curriculum.

That this is a novel principle in higher education we must confess. But we ask: "What other factor more powerful than the school has ever been found for the moulding of a strong citizenry?" Transient ebullitions of sentiment, exciting political campaigns, a few months of fervid gasconage, — fuse a citizenry of very unsubstantial and brittle principles and character. On the other hand, those who from their earliest years have been transfused and ingrained with such teachings, hold them in "fast colors" in warp and woof; they will not fade. The difference is that between cast iron and wrought iron.

It is under this wider horizon which takes in rather the generation to come than that which now is, that this "new education" has been inaugurated. It is the profound conviction that a generation of citizens must be grown under the new auspices to grapple with the great problem in hand, which is at the basis of this unique feature in higher education inaugurated by the American Temperance University.

THE TYPEWRITER IN THE PUBLIC SCHOOLS.

PRIN. A. W. BACHELER, HIGH SCHOOL, GLOUCESTER, MASS.

THE typewriter is a machine. The schoolboy is another machine. Both are complex mechanisms. The one is made up of various units of steel; steel bars, key-boards, platens, cams, levers, plungers; the other composed of different units of bone, muscle, sinew, nerve. Is it possible to combine these two mechanisms so that they may become one in practical purpose? Is it possible, in the process of such combination, to reach desirable ulterior results that shall, under the law of indirection, prove more far-reaching and useful than the original design of the typewriter ever contemplated? In short, is the typewriter an educator? Can it be utilized as such? Is its introduction in the public schools to be defended on any reasonable pedagogical basis? Once in, shall the use of the machine be restricted to the somewhat narrow scope of a commercial outfit for the prospective business man, or has it a broader, more comprehensive utility that renders its practical adoption as a part of the training of all pupils a desirable quantity?

It is scarcely a decade since the introduction of the machine as a part of the outfit for regular school work attracted attention. The high schools of the cities of Lynn and Gloucester seem to have been the original movers, in 1890. We have not heard of an earlier introduction, unless possibly at Chicago. So far as known, no case is at hand of any attempt, as yet, to introduce the machine in grades below the high school.

We are confined therefore, in any deductions we may draw from experience or observation, to this brief test of scarcely ten years in public school work. What results, then, may be rightly claimed as settled by this experience, and what must be rejected as the unfounded claims of over-enthusiastic promoters?

The most obvious use of the machine is that which allies it to the needs of business. To hundreds of office workers it is a means of livelihood. The demands of commerce, the necessities of trade long ago made the typewriter indispensable. The call for speed in the transcription and transmission of modern com-

mercial correspondence no longer admits of the slow, tedious process of the pen. Business has banished the pen, as the repeater has banished the sword, and we now write our epigram, "The machine is mightier than the magazine gun." Commercial considerations alone, therefore, would seem to warrant the introduction of the typewriter in the public schools, and the more, when account is taken of the great proportion of pupils who enter some branch of commercial life, a proportion startlingly in contrast with the number destined to professional careers.

In business callings technical excellence in matters of accuracy and speed are not only desirable but imperative. The office typewriter must be a skilled artisan. Long practice, unwearied patience is the price he must pay for the high technique demanded of him. The schools can hardly be expected to turn out this finished product. There are other demands upon the pupil's time; other essentials to his outfit which cannot give place to the claims of superior skill at the office desk, however necessary that may be.

Quite apart, however, from the consideration of this commercial aspect of the machine is the purpose of this paper. The commercial view is an important one, admittedly so, but like all foregone conclusions is quite beyond the realm of argument. I offer an entirely different proposition, and enter a wholly different plea, a plea for the typewriter as an educator.

In any ordinary classification of educational methods and facilities, the use of the typewriter must be reckoned as a form of manual training. It is essentially a cultivation of the hand. Any argument for manual training in the public schools is, *sui generis*, an argument for the typewriter. It is a concentrator of the attention on the details of form; it permits execution of them in reduced time. Neatness, accuracy, order, desirable virtues all, are emphasized in the acquirement and use of the typewriter art; they are just as essential to any high grade work in any and all forms of manual training; but the use of the machine possesses one feature not universally attaching to other forms of hand training, it has an intrinsic interest for the workman himself. Young people enjoy the mechanics of typewriting. Its practice is quite apart from the irksomeness of ordinary writing. The importance of such a feature, in any pedagogical scrutiny of our subject can hardly be over-estimated. This combination of mind-

activity with pleasing interest forms an important factor in any estimate of the value of the typewriter in education. There is an added gain, too, in the way the machine combines mental processes with this pleasure of manipulation, hand-dexterity begets thinking, it is an incentive to mind-dexterity. Let me illustrate: A boy has two pieces of timber, 3 x 3 x 36 inches. Employing the lathe, he proposes to fashion from them two useful articles. From one he evolves a bat for the ball-field. It is an article of admitted usefulness; as it leaves the designer's hand it is an evidence of his dexterity; smooth, shapely, symmetrical. It "hangs" well in the hand. It is a success. The boy who can make such an instrument has won two victories at least, he testifies to a certain mastery of hand power, and he has won the ability to apply this mastery to a useful idea, thereby he makes a "home run." Now for the second piece: The manipulator must evolve from that a baluster. In some respects this product will resemble the bat. Dimensions are subject to much the same limitations. Both have the same general outlines, but the boy enters a different appeal to himself in his evolution of the baluster. His conception of what the baluster should be, where it is to stand, what use it will subserve, all modify his thinking and his execution. "This," he admits to himself, "is a more important piece of work than my former success. It is to form part of a staircase. It will stand in the front hall. I will put more into it. It must have beauty as well as usefulness, grace as well as sturdiness. I will put the dignity of my best thinking into its construction." All this the young manipulator thinks out for himself, and the result crowns the work. Is not a baluster more than a bat?

Now the typewriter involves much the same process of reasoning. The machine becomes a vehicle of thought. It is not a mere mechanical tool. It is a means to a higher end. It appeals to the finer sensibilities. It is hand work employed in the expression of head work. The presumption is that the dignity of the product will stimulate to better, more painstaking effort.

But, however valuable the machine may be as an instrument for manual training, it has an even more important place as a motive to better English. Now, English in the schools is admitedly our "bete noir." It is the despair of the teacher, the scapegoat of the pupil. It is the town "dump" where all literary refuse, litter, waste, finds its home. Into it the average school-

boy will disgorge all there is in him (and it is no moderate load) of bad spelling, poor punctuation, improper capitalization, outrageous penmanship, perfunctory paragraphing, cut-throat grammar, and crazy-quilt notions of language. He then retires to the mount of his self-satisfied ambition, and views with complacency the "desolation wide." He labels it "English," and he is right. It is "English as she is writ." He wonders that Harvard robs him of his hard-earned "A," and grieves that he must count the vernacular as one of his Freshman electives. Few teachers enjoy the task of bringing order out of this chaos. The really good teacher of English under such discouraging details is a rare commodity. Every superintendent knows that the market is "short" on this line of stocks. He can secure ten first-class instructors in the classics or mathematics to one in English. Now any device that brings even a partial solution of so difficult a problem, that makes the road to a passable mastery of so hard a subject one whit smoother, is a boon devoutly to be wished. The typewriter is such a device. Its possibilities have by no means been understood, much less appreciated. It cannot do everything, but it can do a great deal. It concentrates attention. It makes the eye keen and quick, the ear acute and attentive, the faculties alert and active. The hand is trained to a ready obedience to the will, the memory is strengthened, disciplined, made more elastic. Carelessness in all the details of composition is easy by use of the pen, not so with the typewriter. To see the "follies of youth" put into cold type, to have them stare at us as if we were culprits, is an impertinence. Instinctively we become self-appointed critics, and when a boy has become a competent, uncompromising critic of his own blunders, half the battle is won.

Every teacher understands the difficulty of securing at once good thought and good form. The pupil usually has one style of penmanship for the copy-book, another for the examination hour. As Secretary Hill aptly says, "The school too often is compelled to separate them. To insist on good form while attention is given to the stimulating of thought is to introduce a disturbing and restraining influence, is to produce self-consciousness, and so defeats the main purpose. The typewriter encourages improvements in form in reduced time, and so clears the deck for betterment in the work of thinking." Herein, one of the great values of the machine is destined to appear.

It were easy to suggest other important possibilities in the adoption of the typewriter as a part of the general work of the school. The element of time is not all important, but it is essential. To reduce the time necessary for the production of a given piece of composition by one-third is a great gain. This "lightning epoch" will not easily let such an opportunity slip.

The question is pertinent, "Is there a typewriting age?" It is not easy to affirm this off hand, though some do but naturally it should be after the handwriting is somewhat fixed. Once that is secure, then the earlier the use of the machine is acquired, the better. Should typewriting be taught independently of stenography? There is a commercial relationship born of the necessities of the counting-room and office, but the union is not vital to success in either branch. Thousands of good typewriters know nothing of shorthand. Either is acquired and made practical without the other. Stenography antedated the machine by many years, it has its own unique field of usefulness, but it is indebted to its rival, the machine, for a certain practical turn that has been given it which has marvellously increased its usefulness. The typewriter has stepped in as a "medium of exchange" between the stenographer and his clientage.

I am sure those who have followed me thus far in this desultory attempt to set forth the value of the machine in school work, will be interested in the perusal of further testimony in the same line from men actively engaged in directing the work of education. I am permitted to make the following excerpts from letters lately received.

State Secretary Hill says, "I have a strong conviction that there is no more effective and time-saving way to insure accuracy in the innumerable details of English than by setting people to work thereon with a typewriter. Mis-spelled words, blunders in capitalization, punctuation and paragraphing, false syntax, inaccuracies and inelegancies of all kinds stand out in so bold and impertinent a way on the typewriter page as not only to invite, but even demand conviction. My observation is that people who use the typewriter much rapidly improve in such things. Ordinary penwork veils to a certain extent imperfections of form, or it may do so if bad enough. While the typewriter may serve special purposes in a commercial course, my view of the service which it may render is such that it leads me to favor it as a valuable piece of apparatus for the pupils in the English department to use. I would use the typewriter either in the lowest grade of the high school, or in the upper grade of the grammar."

Principal Jackson, Lynn English High School: "We recognize fully the value of the machine in securing correct mechanical English, and also its educational value as a form of manual training. We do not feel that pupils have sufficient maturity to enter upon this branch until the second year in the high school, and

perhaps it might be profitable to defer the subject to the third and fourth years. It seems to us impracticable to teach typewriting independent of stenography to which subject it is so closely allied."

Principal Beckwith, Salem Normal School: "Its use is to be justified, if at all, from the practical side, that is, as being a tool in such necessary and general use that one cannot well dispense with it. Technically speaking, the educational value of the typewriter is quickly exhausted. The mastering of stenography is, of course, not necessary."

Superintendent Edgerly, Fitchburg, Mass.: "It is not easy to formulate a creed in any matter although as the theologians say, 'I believe,' etc. We use twenty-eight typewriters. The study forms a part of the regular course in the upper grades. If we had the facilities we should allow every pupil to elect this work."

Superintendent Lull, Quincy, Mass.: "The typewriter has brought into the high school considerable material that otherwise would have gone out into the world from the grammar. From a selfish point of view it is most undesirable, from a missionary standpoint it is just the material that most needs the environment and silent influence of the high school. The machine is an excellent aid to English. The pupil is more apt to think his sentence *through* before *beginning*. It is an excellent preventive of slovenly English. I would like to see a machine in every high grammar grade. I believe in the machine."

Superintendent Bruce, Lynn: "I favor the use and teaching of typewriting in high schools only. As to its use by pupils in grammar schools, I am open to conviction respecting the practical value by its advocates. In commercial departments it should not be taught independently of stenography."

Superintendent Gifford, Peabody, Mass.: "I have favored instruction in typewriting in public schools in connection with stenography in commercial courses in the high school. Its claim to notice is its usefulness in commercial life."

Superintendent Bates, Fall River: "We use the typewriter in the high school in the commercial department."

Principal Whittemore, Framingham Normal School: "I am not ashamed to advocate the teaching of typewriting in our schools *solely* on the ground of its utility to the pupil as a means of getting on in the world. I am not prepared to say that all the *educational* reasons which are usually given are true, but I believe that the use of the machine is beneficial in these respects: — *First.* It is a great help in learning to spell; to do good work one must be a good *speller*. Typewriting has improved the spelling of our language. *Second.* By the typewriter the pupil can do more and better work in composition. The dread of the manual work in composition deters many a pupil from doing his best. *Third.* The use of the typewriter is a great cultivator of accuracy and neat-

ness in the arrangement of literary work. I believe that typewriting cannot be taught profitably below the high school, and that it should not be separated from stenography in the commercial course. In other courses stenography and typewriting separately should be offered pupils as electives."

It is evident from these extracts that educators are thinking along the line of the machine. Many of these are themselves users of that concerning which they bare witness, others have given the subject the careful study it deserves; all are in agreement upon the most vital of my contentions—the great usefulness of the typewriter in the processes of general education.

POSSIBILITIES AMONG WILD FLOWERS.

BESSIE L. PUTNAM, HARMONSBURG, PA.

ERE the treaty of peace with Spain had been fully concluded, eminent American botanists were on the eve of departure for our newly acquired possessions, intent on studying their respective floras and making collections of roots, plants and seeds. Doubtless a rich feast awaits them, and through them the world. Yet it is one that will require a long time in digestion before perfect assimilation can reasonably be expected; for taking into consideration our inadequate knowledge of our own flora and the amount that is constantly being added to our fund of knowledge of the most common plants, the hopelessness of speedily gaining more than a superficial view of a plant life practically unknown is readily seen.

Even the classifications of some of our familiar plants are not yet clearly defined; and in certain instances where seemingly no controversy existed, new divisions have been recently found necessary. For instance, in modern text-books but a single species of wild ginger was accredited to our northern woods. In the appendix to a voluminous work on the science fresh from the press, two new species are included; and personal correspondence with the reviser of this genus regarding certain peculiar forms of the plant leads the writer to infer that he still considers his work of classification incomplete,—that is, new material has already suggested some puzzling questions, created some doubts.

Thus, while we may congratulate ourselves upon being permitted to enjoy some of the wonders of tropical vegetation even by proxy, we are doubly fortunate in having another equally wonderful,—and to many almost equally unknown, at our very door. We rave over rare orchids, forgetful that some as beautiful bloom unseen in the neighboring bog. We cultivate tender exotics, ignoring their nearest relatives because they happen to be only "wild flowers." We unwittingly furnish to foreign lands some of their most admired specimens, which in their native home

never rise beyond the appellation of wayside weeds. We pride ourselves on our patriotism and give it special prominence in our schools, yet are unmindful of our country's most bright and cheering, though most helpless subjects.

There is no more effective way of familiarizing children with the richness of our native flora than the setting aside a plot in which they may cultivate the wild flowers. Aside from the simple beauty which many of them represent, there are phases in their life history which can be learned only by daily observation. The occasional woodland ramble has for the close observer many advantages, yet in it there is much which necessarily escapes his notice. The pied leaves and bright yellow blossoms of the adder's-tongue are sure to attract attention in early spring. By and by flowers and leaves fade, and die to the ground; summer herbage soon covers the spot, and their absence from the woods is possibly not given a moment's thought; or if noted, the old site may be difficult to locate. But the loving cultivator of wild flowers does not relinquish his treasures so easily; and close investigation in late summer reveals the wondrous root-growth taking place.

It was long ago noticed that young plants of this species grow very near the surface, while the older bulbs are buried deep in the earth. Just how this subterranean march is accomplished has but recently been given to science, a result of the patience and persistence so admirably suggested by the wild garden.

Since so many forces are at work destroying nature's equilibrium, the fate that has befallen our noblest animals seems inevitably to await vegetation unless speedy action is taken in the preservation of its rare forms. True botanists are painfully sensitive to this danger, and frequently caution against the prodigal gathering of rare species. That the last known station in the state of New York for the rare climbing fern has been ruthlessly stripped of its treasure, is still fresh in the minds of plant lovers, and will long elicit from them righteous indignation.

Certain reputable venders of native plants claim to have created an interest in them and their cultivation without materially lessening the natural supply, despite extensive collecting. That they are fully prepared to substantiate the first part of their claim is unquestionable; as to the second, it may be well to season it with a grain or two of caution. Certain species increase so rapidly, by division or otherwise, that there is little danger of the supply ever becoming appreciably diminished. Others, rare and difficult to transplant, were better left in their native wilds and accorded every possible protection. For the neglect that borders on destruction is even less dangerous than the zeal for collecting which betokens annihilation.

Fortunately, however, there are many species — more than most of us are wont to suppose — which thrive under a forced change of conditions, some of them increasing in size and luxur-

iance with cultivation. To these, the novice who is wise will restrict himself, thereby avoiding possible disappointment, and resting assured that the woodlands have not through fault of his been depleted of their treasure.

While it is advisable to give to each species, as far as practicable, its own natural conditions as to situation, soil, water supply, etc., a radical innovation may ofttimes be inaugurated without causing a single leaf to droop in discontent.

Few wild flowers prove more satisfactory for garden culture than the bloodroot, *Sanguinaria Canadensis*, a native of woodlands, but increasing in luxuriance on the rich soil of the garden. It is a close follower of the crocus, and aside from the beauty of the snowy, golden-centered cups, the entire plant is so peculiar in its structure as to at once elicit special interest.

The reddish juice which exudes from the rhizomes when broken is not, as the popular name would indicate, confined to them, but extends to the stems, leaf-veins, and ovaries; in fact, the snowy petals alone are exempt from its sanguineous touch.

The buds are formed in autumn, each snugly wrapped in its leafy cloak and ready to emerge on the first warm day; hence the early appearance of the bloodroot (as of many other vernal blossoms) is due to careful preparation months in advance rather than to superior activity at the re-awakening. It multiplies rapidly, without ever degenerating to the extreme limit which brands as a weed, and may be transplanted with complete success even when in full bloom.

The spring beauty, *Claytonia Virginica*, is equally happy in sun or shade, its carmine pencilled petals being more deeply marked when shielded from the direct rays of the sun. This plant has for the botanist a historic interest in that it was the first one analyzed by Dr. Asa Gray, his initial lesson in the subject that ultimately became a life work having been taken up in the winter months, and without even the facilities for plant study afforded by the modern window garden. The dark brown bulbs are curiously flattened on two opposite sides, and are buried as deep in the earth as the flowers rise above its surface. As this plant dies to the ground soon after flowering and remains dormant for the rest of the season, it is most conveniently transplanted from its native haunts in early spring.

Jack-in-the-pulpit, *Arisaema Triphyllum*, proves of surpassing interest from the first appearance of the spotted sheath enclosing leaves and blossom, until the final crown of scarlet fruit is perfected, showing conclusively in its various transitions the necessity of following the plant through all the stages of growth if we would learn even the rudiments of its history.

Doctor Torrey once made the assertion that the green flowers were staminate, the dark striped ones pistillate; modern observation, however, indicates that while no ironclad rule in regard to

coloring can yet be formulated, a large proportion of the robust specimens are pistillate, and consequently fruit-bearing plants, while the smaller individuals produce only staminate flowers, which soon wither and are seen no more during the season. While a native of the bog, ordinary garden soil, preferably with slight shade, is admirably adapted to its needs.

The lady's-slipper increases slowly in cultivation, and is perhaps too expensive a luxury for the amateur, however much it may be admired, at least unless this plant is more than usually abundant in the immediate vicinity. Trilliums are more widely distributed, and while they, too, increase slowly, they seldom fail to bloom. In certain localities this plant has of late suffered from a wholesale plucking of the blossoms,—and with them the leaves —on Memorial Day, thus depriving it of its entire breathing apparatus ere the bulb is matured. Just a word of caution against this indulgence it is hoped may effect the much needed reform.

The wild columbine, *Aquilegia Canadensis*,, is easily grown from root or seed, and has been given prominence of late as one of the most available candidates for the national emblem. Children delight in watching the bees sip from the deep cups, and later learn how they sometimes outwit the blossom in their scheme for securing cross-fertilization by perforating the tube, and thus stealing the sweets from the pantry window instead of entering at the legitimate door and accepting the banquet in the dining-room as prepared by the host.

Then there are the violets: white, yellow and blue, stemmed and stemless, long-spurred and short-spurred, an assortment over the classification of which botanists are now puzzling. Some of these, notably the common blue stemless violets of the meadow, blossom profusely in early summer and later seem to rest; but closer examination shows them still laden with blossoms, now small and apetalous, yet producing an abundance of seed. These cleistogamous flowers are also common to the touch-me-not and some of the polygalas, and suggest topics that may be enlarged upon with profit. The artistic markings or "honey guides" and the evolution of the garden pansy naturally associate themselves with the study of the violet.

Meadow rue, wild indigo, Canada lily, loosestrife, aster, golden-rod, and closed gentian thrive alike in almost any location. Add to these the feathery virgin's-bower and orange-scarlet bittersweet, and behold in flower or fruit a calendar for almost the entire year, though the above list is far from exhaustive.

EDITORIAL.

THE giving of recommendations is a subject worthy the most careful consideration. How easy it is to overstate the applicant's good qualities. How hard it is for some persons to do an applicant justice all around when cognizant of some weak point. We are permitted to print the substance of two letters concerning the same young lady, received in the same mail, recently, by a Boston teachers' agency. The authors of these letters are both college professors. One writes: "Miss ——— has done weak (perhaps poor is the adj. to use) work in Spanish. She is inaccurate and seemingly indifferent. I do not well see how she can become a good teacher." The other writes: "As to the character of Miss ———, I am confident you will have no teacher on your register superior to her in mental or moral character. Happy I am sure the High School will be that may be helped by her influence."

THE *New Era*, of Lancaster, Pa., is afraid that New England is degenerating, because of certain statements made by Governor Rollins of New Hampshire, in his Fast Day Proclamation. It makes him responsible for such a charge as this: "There are *cities* (in New Hampshire) where no Sunday bell sends forth its solemn sounds from January to January." This is an exaggeration. Governor Rollins, so far as we have read his words, and we have carefully read his Proclamation, made no such charge against *cities*. There are few cities in New Hampshire, and we know of none without church bells; but there are churches in that state which have none. There are few states so well provided with churches as New Hampshire. But there are scattered settlements in the mountainous regions, sparsely peopled, where it is difficult to sustain churches. Still New Hampshire is not worse than other states of the Union through which mountains run. We doubt not every statement made about New Hampshire can be paralleled in Pennsylvania. Governor Rollins did well to call attention to this state of things in his state and to arouse the religious elements to do all possible to meet the danger. But this condition obtains in very many rural communities, and those who would throw stones at New Hampshire had better make sure first that a worse state of things does not exist in their own states. To call attention to bad conditions may be the quickest

way to remedy them, while others, with less moral courage, may be unwilling to disturb a state of things which once examined into would be found still worse. We doubt not very similar statements might be made about educational affairs in certain places. The danger lies in wide generalizations from few and inadequate facts.

OUR readers, we feel sure, will be very greatly interested in the article on "International Correspondence" which we publish this month. It was indeed a "brilliant idea" that Professor Mieille set in motion a few years ago, this of having boys and girls learn foreign languages by *letter writing*. And yet, once started, how natural and fitting it seems. Young people will hail this new method with delight. It clothes the skeleton with flesh. The dry, hard task changes into a source of enjoyment, instruction and delight. What a living interest the boy in England or America will take in French or German when he knows that a bright French boy, or German boy, is to correct all his mistakes. What emulation and generous rivalry will be fostered that his own letters shall not exceed in mistakes those sent him from France or Germany. And, then, how much more there will follow from these tens of thousands of letters passing between young people of different nationalities, customs and religions. A new interest in history, in geography, in literatures will flow from this interchange of thought. It will wonderfully quicken the mental powers of the writers. They will learn of new customs and ways of living. Social friendships will be formed, which in many cases will lead to something deeper than mere temporary interest. In due time travel in foreign lands will be much increased. The bonds of friendship and of lasting peace will be drawn closer between peoples, and the unity and highest good of nations effected. Here is a notable field for the educator, for the Y. M. C. A., or Christian Endeavor, or Temperance worker. No man can foresee the possibilities for good which this plan opens to the youth of the world. If you wish to share in this good work, communicate with Prof. E. H. Magill, LL.D., Swarthmore, Pa. It is a subject worth bringing to the attention of your young friends.

THE movement to secure a better method and a larger amount of temperance instruction in the schools of Massachusetts through the enactment of a law by the Legislature prescribing a definite number of hours for the subject in different grades, and imposing penalties upon school committees who might neglect to comply with the letter of the law, failed of success, as noted in May EDUCATION. Although a large petition, said to have been signed by over 40,000 persons in dif-

ferent parts of the Commonwealth, accompanied the bill, it was opposed by many leading educators, including the Secretary of the State Board of Education, on what appears to us, after careful investigation, to be sound pedagogical grounds. The chief reasons for opposition are the following: First, a doubt of the soundness of the charge of a widespread neglect in the teaching of this subject under the law as now constituted; a law which provides that "physiology and hygiene, which, in both divisions of the subject, shall include special instruction as to the effects of alcoholic drinks, stimulants and narcotics on the human system, shall be taught as a regular branch of study to all pupils in all schools supported wholly or in part by public money, except special schools maintained solely for instruction in particular branches, such as drawing, mechanics, art and like studies." This law was enacted in 1885, and under it temperance instruction has been established in all the towns and cities of the state. Secondly, in regard to no other branch has the attempt ever been made to enumerate the lessons to be given in a particular period or to prescribe its teaching in every grade. It seems better to leave such details to a well settled public opinion rather than to try to regulate them by statute law. To interfere by law in regard to one study opens the way to a meddlesome interference with any or all branches on the part of law makers; whereas the case is fairly within the province of a properly constituted Board of Education which has heretofore secured reasonably satisfactory results. Thirdly, the proposal to impose penalties on committees neglecting to secure the definite amount of instruction in the several grades is peculiarly objectionable. It is a radical departure from the settled policy of the state which draws a clear line of distinction between duties, neglect of which brings penalties, and those that are strictly within the educational field. In no case has it been found wise or necessary to adopt this method of penalties in relation to such matters of detail. Furthermore, it would increase greatly the difficulty of getting good men to serve on school committees,—a matter which is sufficiently difficult already. The unwisdom of this feature of the measure is seen when we reflect that it practically makes the police court a tribunal to pass upon the relative thoroughness of instruction in two or more studies in order to determine the liability to a fine of a member of the school committee. With the spirit of those who wish to make temperance instruction more effective throughout the state, we are wholly in accord. But the proposed method of securing the desired result does not commend itself to our best judgment.

ARE not our teachers' agencies getting a little beside themselves in the laudable endeavor to fill the schoolhouses with competent teachers, by their present method of tempting every friend of any teacher applying for a situation to place himself before their corporation in the attitude of a devotee before a father confessor? We read with absolute amazement the circulars with which we are bombarded concerning our own knowledge, impressions, opinions, and most intensely personal conclusions concerning every man and woman to whom we have been willing to give a general letter of commendation as suitable for educational work. Pray, by what right does a business corporation, naturally seeking its own interest of making no mistake in its approval of applicants, ask me, an entire stranger but a personal friend of the applicant, to give such information in regard to the physical appearance, manners and habits, little defects and eccentricities, past life and history, — indeed, such a complete "sizing up" of my friend as I would not give to any human being, except under circumstances involving the most intimate relations, acting under the most complete sense of personal responsibility? It may be another phase of the "mediævalism" so glibly imputed to everybody who does not fall in with the "rush charge" of the "newest new" education, that we are old-fashioned enough to regard such an application as bordering on impertinence; at least holding before a correspondent a temptation to do what has always been regarded in good society not only a breach of good manners, but a giving away of all the sanctity of personal friendship to another for his own pecuniary benefit. We advise every person who receives one of these astounding applications from a teachers' agency to send, instead of answers to this string of questions, a fair testimonial, such as he can honestly put on paper; accompanied with a protest against this invasion of personality. It is bad enough to have the physical measure of every young woman student at Wellesley or Harvard pigeon-holed in the desk of her expert professor of gymnastics. But when every young woman who applies for a situation as teacher encounters the risk of having her entire mental, moral, social and personal characteristics stowed away for future reference, perhaps in the secret drawer of half a dozen rival teachers' agencies, the matter becomes a little serious. Is there then no realm sacred to the personality of anybody who attempts to serve the public as a teacher, and does the new education demand that body and soul should be ransacked and the unfortunate subject of investigation be turned inside out, all for the glory of science or the furtherance of the newest new in the schoolroom? We may be all wrong; but really we wish to know if there is, anywhere, a limit to this assumption of an omniscient expertism that ravages every nook and corner of our human life in search of "something new"?

ORIGIN OF FAMILIAR NAMES.

JOHN FRANKLIN COWAN, D. D., BOSTON.

THE familiar names of things about the house have originated in half a dozen different languages.

"House" itself is plain Anglo-Saxon, "*hus*," but residence is a Latin word which comes from "sedeo, sit," prefix "re" having the force of sitting again or continuing to sit, or being settled or permanent fixtures. Another word standing for a certain kind of house, "mansion," is from the old French "*maneo*, to stay."

When we come to the various rooms of the house, we find that "parlor" is from the Scotch "*parle*, to talk." It was originally, as now, the room where guests were taken for conversation, the "talk room." Our words "parley" and "parliament" come from the same source.

"Pantry" comes from "*panias*," Latin for bread — "bread room." "Buttery" is another word used in some sections of our country for the room where provisions are kept. Do you guess that it meant originally a room where butter was made? Wrong. It was a room where the butts of wine and ale were kept.

"Kitchen" is a Scotch word meaning at first, as a verb, to season or impart a relish. Once upon a time a cooking stove was called a "kitchener"; so also was the cook. In the ruins of Pompeii was found a bronze implement by this name, used for heating water. In Sir Walter Scott's "Monastery" Brother Hilaria is commanded: "Hie thee to the kitchen and make inquiry of our brother, the kitchener," etc.

Our word "cellar," it is very easy to see, must have sprung from underground cells or dungeons. Indeed, the main use of the cellar in early days seems to have been that of storing prisoners instead of potatoes. The other extremity of the house, "garret," is derived from the French "*garite*, a place of refuge, a watch tower," such having been the primitive use of an upper story by the few able to own buildings pretentious enough to have garrets. "Stairs" is from the Anglo-Saxon "*stæger*, to climb."

"Chimney" is readily traced to the Greek "*kaminos*, or a fireplace." "Eaves" is the modern word for the clipped edge of a thatch, hence, an "eavesdropper" was a spy standing so close to the window or door crack as to catch the droppings of the eaves. "Ceiling," we may flat-

ter ourselves, is only another form of the Latin "*cœlum*, heaven." A "closet" is simply a closed place, and a "cupboard," a board or shelf on which the cups were stored.

One of the most suggestive derivations is that of "hearth." If I am not mistaken, it comes from "heart," suggesting that the hearth-stone or fireside was the most loved and sacred spot in the house. And so it is sung by the poets.

The "laundry" is from the Latin "*lavo*, to wash," as is also the word "lavatory," sometimes applied to a bath or toilet room.

You will want to know something about the names of our household furniture. Take the "chair." Before chairs became common in homes, they were used for purposes of state in churches. A bishop's seat in a church was called in Latin, a "*cathedra*"; from this "chair" is derived. Any thick cloth was called in Latin "*carpita*." When such were used to spread upon the floor, we began to have carpets.

It would seem that "curtain" was originally "*cortus*, a flag." Possibly flags were used in times of peace to drape walls or windows or screen ladies' bowers.

"Bed" comes straight from the Anglo-Saxon, as do most of our monosyllables, but "pillow" is apparently of Latin importation, "*pulvinus*" meaning a cushion, although it may have come from the Anglo-Saxon "*pyle*, pile." Our mattress again is French, something thrown down, when a bed was a skin or rug thrown upon the floor.

HYMN FOR GRADUATION.

JOHN J. LOUD, WEYMOUTH, MASS.

A band of sisters linger we
  Here at the parting of the ways,
Hope beckons to the opening paths,
  But backward still we gaze.
Kind teachers faithful to their trust,
  The friends whose smiles have cheered our days,
Half sad, half joyful, here await
    The parting of the ways.

Our hearts with tender farewells thrill;
  The past, more than the present, seems
To be with us. The passing hours
  Are but as waking dreams.
Whate'er the future has in store
  Of cloud or sunshine for our days
Sweet mem'ries throw their halo round
    This parting of the ways.

FOREIGN NOTES.

STATUS OF ELEMENTARY TEACHERS IN CERTAIN FOREIGN COUNTRIES.

Amid the many and conflicting opinions respecting educational problems, there is universal agreement as to the importance of the teacher. To secure, at least, a certain average efficiency in the teaching service is therefore the aim in all countries.

The English system is peculiar in employing pupil teachers and much effort has been expended upon this unique feature. The teaching force as a whole (numbering 130,773), comprises principal teachers who must have a government diploma or certificate, assistant teachers who may or may not have a certificate, and pupil teachers, who constitute one-fourth of the whole number employed. They are regarded as teachers in training, the managers under whom they serve receiving a grant from the government on their account. They must not be less than fifteen years of age at the time of their engagement, and must be able to pass an examination in the elementary branches. The usual engagement is for four years and an examination must be passed each year to entitle the school manager to the grant allowed for training pupil teachers. According to the rulings of the Department the number of these teachers in a school must not exceed three for the principal teacher and one for each certificated assistant teacher.

The code or body of regulations for elementary schools prepared for 1899 by the Education Department contained the following provisions respecting these apprentices:

"After the first of January, 1900, no pupil teacher will be recognized in a school in which there are not at least two adult teachers employed, except with the special consent of the Inspector.

"The number of pupil teachers recognized in a school may not exceed two (or, in the case of pupil teachers already recognized, three) for the Principal Teacher."

This provision had the double purpose of improving the schools and relieving the strain on the pupil teachers.

They were declared by Sir John Gorst, who submitted the Code to Parliament, to be veritable "school drudges," at least, in the rural schools. He says, "They have to go to school early, often walking a long distance. They have to remain behind when the other children go home. They get their instruction partly before school; partly during the play hours, when the other children are in the playground; partly during the dinner hour, when other children are eating their dinner; and partly after the instruction is closed. It is teaching given by a tired teacher to a tired pupil. They have none of the advantages which the pupil teachers in the great towns have — no science classes within reach, no pupil teacher centers where they can receive higher instruction, and, in far too great a number of cases, the pupil teacher in the country has no chance of ever rising in the profession."

The system proposed by the new code called for a larger proportion of adult or salaried teachers, and at the same time by reducing the number of pupil teachers lessened the grant that might be obtained by the individual school for their training. The rural schools are largely parochial and the forces that support these schools as against the public schools opposed the new ruling, which was rejected finally in the House by a majority of eighty votes. The measure becomes thus part of the history of the struggle now going on between the friends of a progressive public school policy and the advocates of clerical control and dogmatic teaching.

The excellence of the German school system is universally recognized, but serious complaints have lately arisen respecting the qualification of German teachers. The grounds of complaint were reviewed recently by Dr. Rein, of Jena, in a notable address before the Teachers' Congress, held at Breslau, Easter week.

Dr. Rein stated that the teachers are justly charged with meagre attainments, and that their education does not keep pace with the growing importance of the schools. The farther the people are removed from the religious ideal the more necessary it is, he says, that the teacher should be able to fill the place of the priest, but the majority of teachers are by no means prepared for this high mission.

As to the means for realizing the ideal desired, Dr. Rein says, first, the financial and social status of the teachers should be improved; second, clearer distinction should be made between their general education and their special training. The general education should be completed before the special is undertaken. For the former, the elementary school followed by a high school course, that is, twelve years of study, would suffice. The normal school should be relieved of all purely academic effort having simply the character of a special school of pedagogy. Under the present system, according to Dr. Rein, the Prussian normal school gives twenty-eight hours a week in the lowest class to general education, twenty-seven hours in the second class, and sixteen in the highest, and to pedagogy, only two, three and seven hours respectively. To this disproportionate time, Dr. Rein attributes the feeble results accomplished by the professional course. He insists further, that the universities should be open as they are in Saxony to the teachers and professors of normal schools who wish to extend their own education.

Dr. Rein pointed out the peculiar excellence of the French system which maintains two higher normal schools, one for men, the other for women, to prepare teachers for the primary normal schools. The professors of the superior normal school for men at Saint Cloud are university graduates who carry the spirit of culture into their work and help to raise the whole tone of primary education. It would be impossible to apply this system to Prussia, but the Prussian government has attempted to improve the provision for training teachers by establishing for their benefit special courses at Berlin under the charge of university men. This experiment began in 1896–'97, with an attendance of twenty-four, which has increased the present year to forty.

In Würtemberg, efforts for improving the quality of the teaching service have led to a new scheme of examinations. These consist of two stages, the first admitting the candidate for temporary service, and the second to full position as a teacher. The programs introduce two important modifications into the examinations; religious instruction which formerly held the first place is placed second on the list, and pedagogy advanced to the first place. Music (including singing, the organ, violin and harmony) is made less prominent, and the two last divisions are optional. Both of these changes are regarded as indications of the purpose to separate the school service from the religious service.

French teachers are characterized by devotion and enthusiasm, and when well trained, which is the case with a very large proportion of those in the public service, their instruction is at once clear, precise and interesting.

To have full recognition as a teacher, one must possess a government diploma or an equivalent title. There are two grades of diplomas, the "brevet élémentaire" and the "brevet supérieure."

As shown by the latest statistics, a very large proportion of teachers have secured these diplomas. In the public schools out of a total of 53,487 masters, 41,889 had the brevet élémentaire, 13,456 the brevet supérieure, while 142 had neither; of 46,633 women teachers, 33,624 had the inferior diploma, 9,748 the superior, and 3,261 neither. This gives in a grand total of 100,120 teachers, only 3 1-3 per cent. without diplomas. The proportion for clerical schools is larger, being 17 per cent. on a total of 44,187. It is to be noted farther that the masters reported as having no diplomas are in nearly every case university graduates with the degree of licentiate or even of doctor, either of which is regarded as a full equivalent for the teacher's diploma. Many of these university men are engaged in the superior primary or high schools.

Ontario has devised an excellent system for securing efficient teachers throughout the province and stands deservedly high in this respect. The requirements for admission to the service are the same for men and women. The candidate must be at least eighteen years of age, of excellent moral character, and must pass successfully an examination for a government certificate. These certificates are of three classes; the first and second class are valid during good behavior, the third class certificate is valid for three years only. All three are valid throughout the province. In remote districts, where the population is scarce and the facilities for training teachers somewhat limited, temporary certificates may be issued by the Board of Examiners which are of value in the district only and under similar circumstances, the third class certificate may be extended beyond the three years' limit. Thus virtually, no teacher is employed without guaranties of efficiency. In 1897 the number of teachers in the public schools of the province was 9,128; of these, 4 per cent. had first class certificates; 37 per cent., second class; 48.8 per cent., third class, leaving the small proportion of 10.2 per cent. who had only temporary or extended certificates.

A. T. S.

AMONG THE BOOKS.

To accommodate readers who may wish it, the publishers of EDUCATION will send, postpaid on receipt of the price, any book reviewed in these columns.

STARS AND TELESCOPES. A Hand-book of Popular Astronomy. By David P. Todd, M. A., Ph. D. Professor Todd, of Amherst College, has attained an enviable reputation as a popular writer on astronomy, and this book will add to that reputation. It is founded on the ninth edition of Lynn's Celestial Motions, but this by no means implies any lack of originality, Rather it is a suggestion of the author's modesty. The first chapter gives a rapid sketch of the progress of astronomical discovery, then we have a chapter on the earth, another on the moon, the calendar, the astronomical relations of light, the sun, solar physics, eclipses, the solar system, the planets, the "Ruddy Planet," comets, meteoric bodies, the constellations, the cosmogony, the fixed stars, telescopes and how to use them. There are numerous illustrations which are generally of a high order. The text is scientific yet simple and popularly descriptive. The book supplies the latest information on this fascinating subject and the author is to be congratulated that with many duties as a teacher and a discoverer he has found time to make his work count for the direct diffusion of popular knowledge on this subject of universal human interest. The publishers have done their part well in making an attractive book, which will long remain an authority on the leading facts of astronomical discovery. Boston: Little, Brown & Company; $2.00.

SYNOPSIS OF GERMAN GRAMMAR, by Edward Althaus, is a little work designed to accompany rather than supplant the regular grammatical text-book in the classroom. It is for use in high schools and colleges and is not an elementary book for beginners. The author's aim is to make it a work that will be referred to continually during the student's course, to increase his interest by giving historical reasons and explanations, and to aid the memory by giving selected classical quotations. As a companion book it will have immense influence in determining the student's grasp of the German language and in developing in him "a sensitive and trustworthy feeling for the language." It is a keenly critical, scholarly work, thoroughly practical and usable. New York: Longmans, Green & Company.

THE INTERNATIONAL YEAR BOOK, edited by Frank Moore Colby, and Harry Thurston Peck, is uniform with the International Cyclopaedia. It is a notable book, summing up and describing more fully and accurately than any other book we are acquainted with, the marvellous achievements of the human race in this significant year of grace, 1898-1899. One has but to turn the pages of this book to recognize its value and the fact of the great progress along all lines of activity which the past year has witnessed. He will find full information on such subjects as the Spanish-American war, Hawaii, Cuba, the Philippines, the Dreyfus affair, Liquid Air, Atmosphere of the Planets, Wireless Telegraphy, Nicaragua Canal, the Czar's Disarmament Scheme, Psychical Research, Roentgen Rays, Christian Science, etc., together with biographical sketches of Gladstone, Bismarck, Bessemer, Waring, Seidl, William Black, and many other notable persons. The volume

completes the International Cyclopaedia and is edited with the same care that was bestowed on the somewhat recent revision of that well-known compendium of human knowledge. The ably written articles on Great Britain, United States, France, Russia, China, Spain, Africa, Japan, Germany, India, Korea, etc., are of great value and timeliness. The portraits of celebrated persons are alone worth the price of the volume. They are the latest obtainable, and bring the heroes of the year vividly before the reader. The book has obtained a sale of over a thousand copies in advance of publication. It will be delivered, charges prepaid, by the publishers, Messrs. Dodd, Mead & Company, New York, for $3.00, cloth; $4.00, library leather; $5.00, half-morocco, and $8.00 full-morocco.

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FRANK H. KASSON, Editor.

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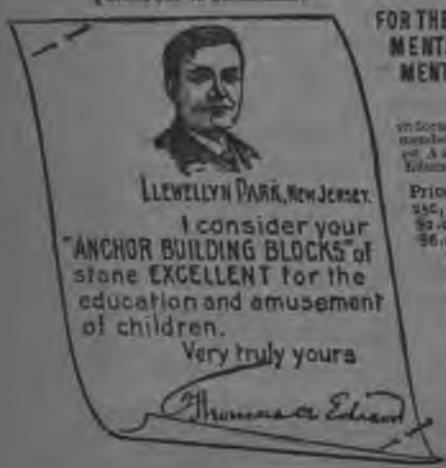

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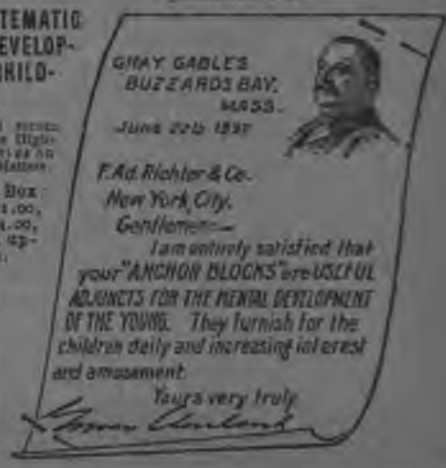

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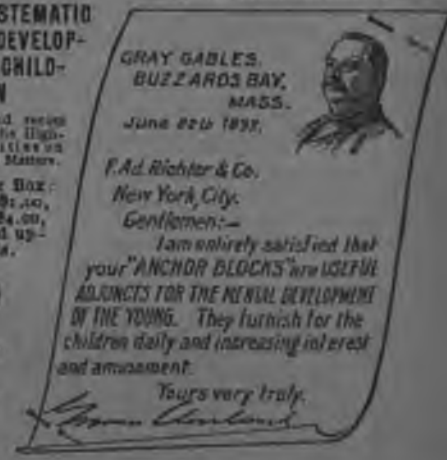

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FRANK H. KASSON, Editor.

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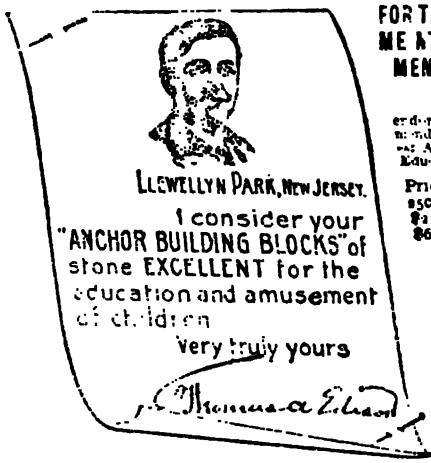

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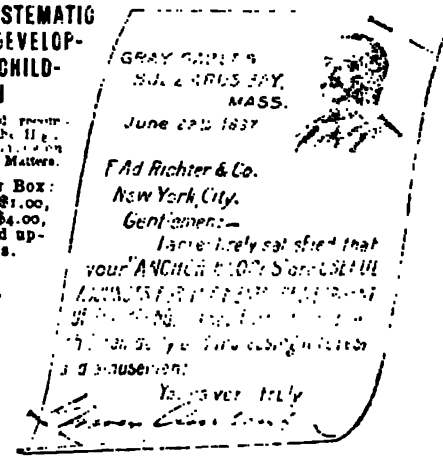

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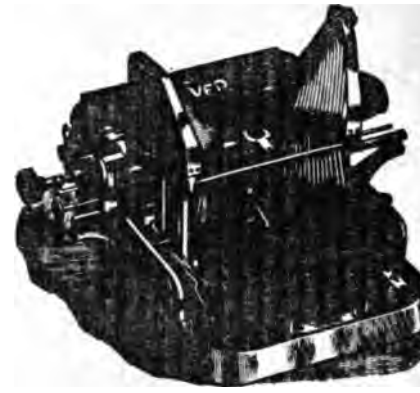

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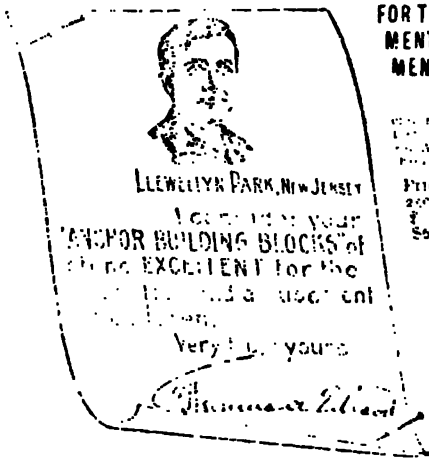

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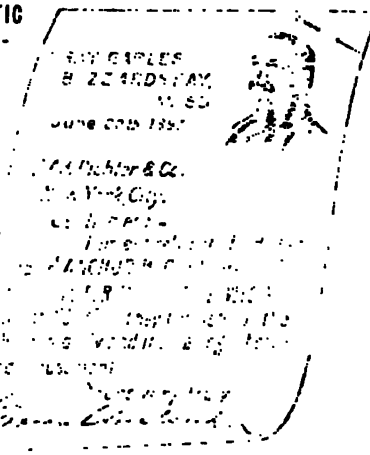

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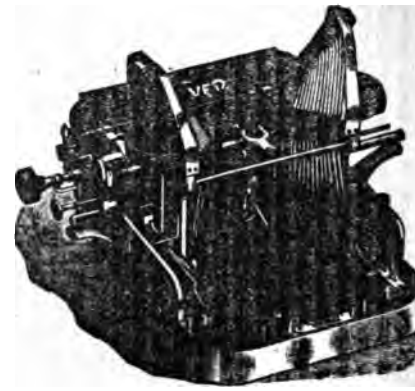

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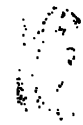

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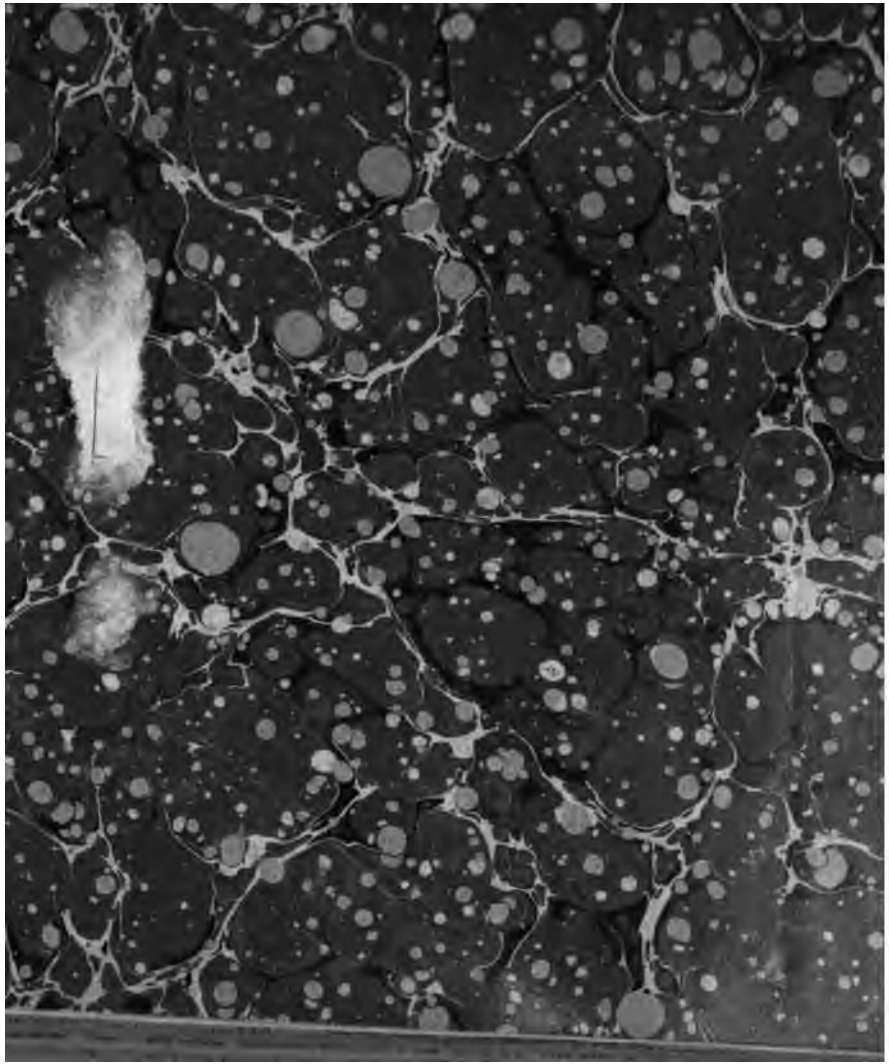

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